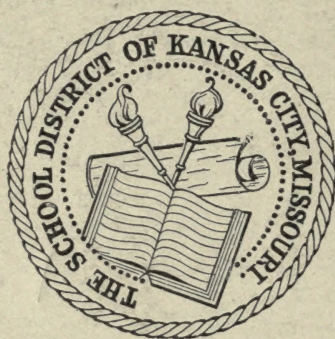






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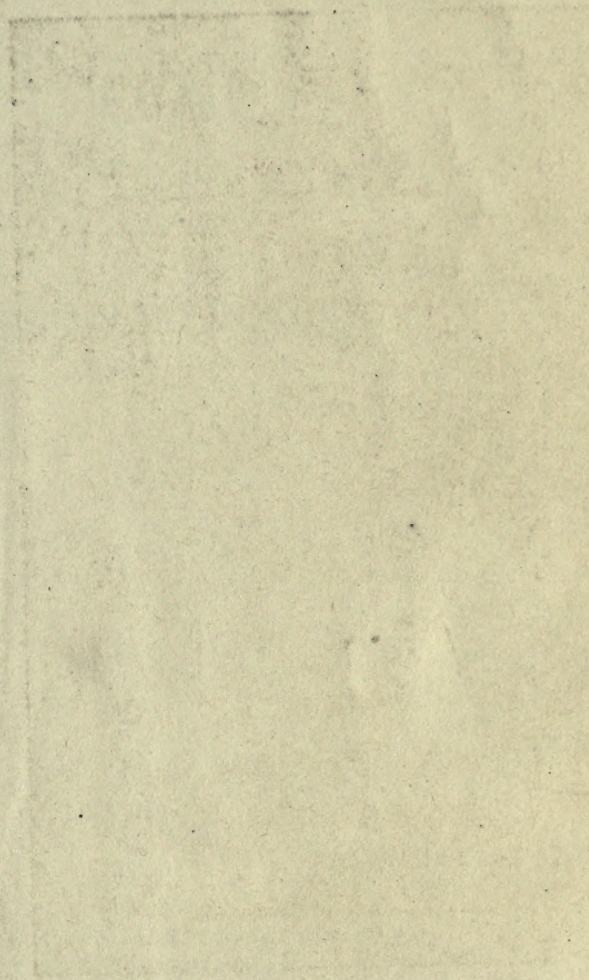
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# SOCIAL HYGIENE

## VOLUME I

1914—1915

## GENERAL INDEX

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# Social Hygiene

VOL. I

DECEMBER, 1914

NO. 1

THE AMERICAN SOCIAL HYGIENE ASSOCIATION<sup>1</sup>

CHARLES W. ELIOT

*President Emeritus, Harvard University*

The American Social Hygiene Association—a combination of two bodies of national scope and similar purposes which had been in existence but a few years—is a new organization, the motives and objects of which have not yet been clearly and widely made known. To all those who have been active in contriving and establishing this new agency for promoting public health and morality, it seems requisite that a clear and comprehensive statement should now be made concerning the objects and aims of the Association. Since its field of work is a very difficult one, in which the best intentions might fail to produce any beneficial result, it is desirable to make clear to the public not only the objects and aims of the Association, but also the means by which it intends to pursue them; and since active work in this field is apt to excite apprehension or even strong antagonism in the minds of excellent people, it is quite as desirable to indicate what the Association does not mean to do as to describe the positive action it hopes to take.

Within the last thirty years, mankind has gained much new knowledge concerning the sources, causes, and modes of transmission of many diseases, and concerning the means of preventing contagion. During the same period, great progress has been

<sup>1</sup> President's address to the annual meeting of The American Social Hygiene Association, New York City, October 9, 1914.



made in the treatment of many diseases against which mankind was formerly defenceless. Among contagious diseases the most destructive to the white race are the diseases called venereal; because they are fearfully poisonous and corrupting, and are caused and spread by vices and animal gratifications in which both men and women have part. Fortunately, more new knowledge has recently been acquired concerning the causes and treatment of these diseases than of any others. The lines of transmission of these diseases and their effects on a second generation have been made known. New tests of their presence in the human body have been invented; and new reliefs, partial or complete, have been brought into use. A considerable proportion—by no means all—of the cases of insanity, general paresis, and blindness have been proved to have their origin in the venereal diseases. Sterility and ovarian and uterine disorders in women frequently result from them. In short, these vice diseases, now known to be often communicated to the innocent, are without doubt the very worst foes of sound family life, and thence of civilization. This remarkable progress of medicine, and especially of preventive medicine, imposes on society new duties and responsibilities with regard to the toleration of vice. So long as society supposed that nothing could be done to prevent or cure the vice diseases and their horrible consequences, the policy of complete silence in regard to them, and of doing nothing to prevent them or to mitigate the sufferings they cause, was at least intelligible, and perhaps justifiable. In the light of present knowledge these policies of silence and inaction are no longer justifiable. In dealing with such portentous evils, society can no longer place first considerations concerning innocence, delicacy, and reticence, any more than in dealing with war. The attack on them must be public and frank; but it should also be high-minded, and free from suggestions which might invite youth to experiment in sexual vice.

The first work to be undertaken by the Association is the work of ascertaining present conditions as regards sexual vice in American cities and towns. These inquiries should be thorough and universal; and the results should be published in



the way most likely to inform the leaders of public thought and action. Important surveys have already been made in this field; but much work remains to be done.

Next, the Association should study the various sorts of police action against vice, and the various statutes intended to regulate vicious resorts, to confine them within fixed limits, or to make less public and open the allurements to vice. It is now clearly known that all the preceding police attempts to regulate vice, to prevent the spread of the venereal diseases, and to diminish immorality have completely failed alike in the East and the West, in Europe and in the Americas. To exhibit and to publish this record of the total failure of well-meant police measures must be one of the first labors of the new Association.

A third important object of the Association is to devise and advocate effective police procedure and effective legislation with regard to vice. In some American communities improved laws, courts, or police administration have already been secured. The Association should try to make the best experience of any state, city, or town available, as lesson or example, to all other cities or towns; but this is an operation involving steady watchfulness and labor, and heavy expenditure.

Part of the work of the Association should be contributory to the work of other organizations—such as those that advocate the suppression of disorderly houses and disreputable hotels, the gratuitous treatment of venereal diseases at public expense to prevent or diminish contagion, the substitution of weak alcoholic drinks for strong, the promotion of total abstinence, and the provision of wholesome pleasures, both out-of-doors and indoors. The Association should always be ready to take part in the prosecution of men or women who make a profit out of obscene publications, indecent shows, immoral plays, and prostitution.

The Association ought to advocate actively the common use of the recognized safeguards against sexual perversions—such as bodily exercises, moderation in eating, abstinence in youth from alcohol, tobacco, hot spices, and all other drugs which impair self-control, even momentarily. Social hygiene would be



effectively promoted by reduction or rejection of the drinking and smoking habits in American communities. In the white race the connection between drinking alcohol and prostitution is intimate.

One of the most difficult tasks of the Association—but an indispensable one—is to bring about a serious change in the ethics of the medical profession. The new knowledge about the trailing consequences of the venereal diseases, and of the long-drawn human miseries which result from them, makes necessary an important change in what has been the ethical practice of that profession. It should now be impossible for a conscientious physician to fail to protect from marriage with a man whom he knows to be diseased the woman whom the diseased man is proposing to marry. Every physician who is called upon to treat a man with venereal disease should have it understood with his patient that his confidential relation to him does not include inaction when his patient proposes to commit that crime. In times past the faithful keeping by the physician of the confidences of his patient has been a fine element in the ethics of the profession; but the recent discoveries in regard to the contagion, duration, and far-transmission of venereal diseases have made it necessary to put limits on the physician's pledge of secrecy, lest he become a silent participant in one of the worst of crimes.

Finally, the Association proposes to take active part in bringing about certain educational changes which will touch first parents, then teachers, then adolescents, and lastly children. In the field of social hygiene, as in almost all the different provinces of public and private morality, improvements cannot be firmly established until the rising generations have been thoroughly imbued with them, and have been brought up under right conditions. In its educational propaganda, however, the Association will necessarily proceed conservatively and gradually. It recognizes the obvious fact that it is quite impossible, even if it were advisable, to introduce instruction in social hygiene into the public schools, except to a small degree, and with great reticence. It believes that instruction in sex subjects should never be given to the two sexes together after the age of puberty,

and that none but obviously high-minded teachers should even talk with pupils on these subjects. It believes that parents, if adequately informed, are the best persons to teach the elements of parenthood and sex-relations to their children. It knows that the existing normal schools cannot as yet supply any considerable number of teachers competent to deal with these subjects in the elementary and secondary schools. One of the first tasks should be to urge normal schools and colleges to prepare teachers competent to teach the elements of biology in elementary schools, and later the elements of social hygiene to girls and boys in separate classes in the secondary schools. While it endeavors to select books on the various phases of the general subject which it can recommend adults to read, it is inclined to believe that the needed instruction in social hygiene proper can be better given to adolescents orally, with help from photographs, diagrams, and tabulated statistics, than from books. For the present, the Association hopes to do the greater part of its educational work through other organizations—such as men's clubs, women's clubs, Young Men's and Young Women's Christian Associations, granges, benefit societies, state boards of health, life insurance companies, and medical societies. It means to carry on its work without impairing modesty and becoming reticence in either young or old; and it hopes to promote by all its activities genuine innocence and purity, and the sanctity of family life.

These being its objects and aims, and its conceptions of public service in the field of social hygiene, the Association invites men and women in every part of the country, who are of this mind, to become members of the Association, and to support its work.



## CALIFORNIA'S FIGHT FOR A RED LIGHT ABATEMENT LAW<sup>1</sup>

FRANKLIN HICHBORN

*San Francisco, Calif.*

For twenty years or more in California a group of men and women, having a pronounced working understanding but no very definite organization, have been in more or less active opposition to general vice conditions. Up to 1910, the time of the overthrow of the once dominant political machine, most of their activities were directed against race-track gambling. But so long as the machine was in power the race-track gamblers controlled the State Senate Committee on Public Morals. This committee up to the 1909 session succeeded in blocking all legislation which in any way interfered with the gambling interests. But in 1909 a start was made toward securing effective legislation against the gambling element. The 1911 Legislature, freed of machine domination, passed a law under which race-track gambling has been brought to an end in California. In 1912, the gamblers attempted, by means of an initiated measure, to set aside the anti-gambling act of 1911. But the group opposed to vice conditions organized a publicity campaign, and succeeded in defeating the gamblers' initiated bill by an overwhelming majority of 203,000.

### *The Red Light Abatement Bill of 1911*

At the 1911 session of the California Legislature, a start was made toward securing the enactment of a Red Light Abatement law. This movement was deemed the logical step to follow the defeat of the gambling element. The personnel of the alignment was practically the same as it had been in the campaign against the gamblers. The opposing lobby was made up of practically the same men who had opposed anti-race-track gam-

<sup>1</sup>At the election of November 3, 1914, the referendum vote resulted in favor of the Red Light Abatement Law by a substantial majority.

bling legislation. In not a few cases the same men who had profited largely from gambling ventures were closely connected with the exploitation of the social evil.

A bill based upon the Iowa Abatement Law was introduced in the Assembly. The Assembly Committee on Public Morals sent to Iowa for information, and spent weeks in consideration of the measure in all its phases. This committee finally filed its report recommending that the bill be enacted.

### *The Bill Sidetracked*

This action brought to Sacramento a powerful opposing lobby. Before action could be taken in the Assembly, the bill, amid a scene of extraordinary confusion, was sent to the Judiciary Committee, where it remained until the Legislature adjourned.

### *A Campaign of Education*

Outside of those who had attended the Public Morals Committee hearings, few in California had, at the close of the 1911 legislative session, a clear idea of the measure's scope and purposes. But following the 1911 session, a campaign of education was quietly but effectively carried on. Leaflets dealing with the issues involved were distributed throughout the state. Lectures were held; civic bodies interested. The campaign of publicity and education was carefully calculated so that interest was at its height at the time the session opened. When the Abatement Bill came up for passage, literally thousands of telegrams and letters poured in upon the members urging them to give the measure their support. For the moment the act held the center of popular interest. Its passage could not have been prevented. In the Assembly of eighty members, only seventeen votes were cast against it. In the Upper House only eleven of the forty Senators voted against it.

### *The Opposition Increases*

With the passage of the bill, the opposition increased its efforts. Pressure was brought upon Governor Johnson to prevent his signing the measure. The Governor was urged to give opponents of the act a private hearing. This the Governor



refused to do, but called a public hearing that each side might be heard. The opposition failed to attend this open meeting. The Governor accordingly signed the bill without further delay.

### *The Referendum Invoked*

The opposition's next step was to invoke the referendum to prevent the act going into effect. It is now known that hundreds of names on the referendum petition were forged. At San Francisco 1280 names, after the most casual examination, were rejected on the ground that they were forgeries. A handwriting expert who has since examined the petition states that had all the forged signatures been rejected, there would not be enough valid signatures left to invoke the referendum. However, the Secretary of State has certified to the sufficiency of the petition, and the bill must be put to referendum vote.

### *The Campaign Organized*

When it became evident that a state-wide campaign must be made for the bill, the group that had conducted the publicity campaign in 1912 against the gambler's initiated law set about planning a similar publicity campaign to secure ratification of the abatement measure. Two committees were organized, the one covering the counties of Southern California, and the second covering the counties north of Tehachapi pass, the natural division of the state. A publicity campaign has been inaugurated, based on the same lines as that so successfully carried on against the gamblers. Every community of the state has been canvassed, and the names of prominent supporters of the bill secured. The Northern Committee's lists contain, for example, the names of over 16,000 such supporters. From the Committee's headquarters in San Francisco, the work of publicity is carried on in every community of Northern California. Similar work is being done through the Southern Committee, which has its headquarters at Los Angeles. The two organizations look forward to securing ratification of the act by a majority as large as that by which the gamblers were defeated two years ago—that is to say, by a majority of over 200,000.



## CAN THE LAW PROTECT MATRIMONY FROM DISEASE

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*Professor of Genito-Urinary Surgery, Cornell University Medical College*

The banishment of transmissible and hereditary disease from matrimony is surely one of the most important results to be anticipated from social hygiene. Every educational, moral, and hygienic advance in the movement tends more or less directly toward this end. The community is beginning to realize the dangers of more or less latent uncured venereal disease both to mother and child—invalidism and sterility to the one, blindness and destruction to the other. Our young men are in a fair way to learn that chastity will be demanded of them as a necessity for the fulness of their moral and physical development, no longer to be regarded as a remote and impersonal ideal. Our health boards are struggling bravely toward a solution of the difficult problems of segregation, reglementation, and the registration of venereal diseases.

In these and in many other ways we are striving to safeguard matrimony from contamination. But such more or less indirect measures are manifestly inadequate to protect an innocent partner from one whose "honor" is rooted in dishonor, as well as from that carelessness and ignorance which are still so widespread.

Hence it is that the physician is frequently approached by youths and maidens who require as a preliminary to their marriage a complete physical examination to determine their fitness for the marriage state. But these are only an insignificant few, a relatively virtuous few, who reap from such an examination little more than the gratification of being officially assured of that cleanliness of which they already had a moral presumption. They do not protect the community against its real menace.

No wonder, then, that the community should endeavor to protect itself by enacting laws requiring a certificate of health

as an essential preliminary to marriage. The spread of such laws marks the progress of the social hygiene movement. Michigan (in 1899) and Utah (in 1909) have enacted laws making venereal disease a bar to matrimony, but providing no assurance of the facts. Pennsylvania (in 1913) has enacted a similar law, requiring only the applicant's own statement by way of health certificate. Meanwhile Washington (in 1909), North Dakota, Oregon, and Wisconsin (all in 1913) have passed similar laws, but requiring a physician's certificate.

Obviously the law that requires only the applicant's own statement offers no great safeguard of the public health. To be sure, it calls attention to the importance of health in matrimony. But the notice is not a very impressive one, and quite fails to reach the careless, the ignorant, and the pervert. These can be reached only by requiring the physician's guarantee.

But does the physician's guarantee settle the matter? There is good reason to doubt it. The State of Washington, the first in the field, has actually abolished the requirement, and in other states the law has evoked a storm of adverse criticism that bids fair to end in repeal.

At first sight the physician's prenuptial sanitary guarantee, as it is called, appears a very panacea. But inspection of the existing laws show them to be riddled with difficulties. Thus no state requires the physical examination of the prospective bride. We may admit the impracticability of requiring such an examination. Yet its omission nullifies the intent of the law. As well try to eradicate venereal disease from the community by segregating only the prostitutes, as to attempt to protect the coming generation from disease, while neglecting to examine their mothers. (One may pause at this point to contemplate that singular clause of the Washington-North Dakota law that permits the man "so afflicted" to marry a woman over forty-five years of age.)

Further, the allotted fee for this medical examination, even when, as in Wisconsin, it requires physical examination and "the application of the recognized clinical and laboratory tests of scientific search," varies from two to three dollars. Obviously the intent of such a law is that the blood of each applicant shall



be submitted to the Wassermann test for syphilis. But only the best trained laboratory men are qualified to make such a test. Accordingly the embattled physicians of Wisconsin raised a shout of protest, in answer to which the Attorney General rendered the following decision: "If there are clinical and laboratory tests, such as the Wassermann test, which require special study and special apparatus for their application, and which only a very small per cent. of the licensed physicians of scientific attainments can apply, I am convinced that the law was not intended to require and therefore does not require such tests." There being no other laboratory test for most cases of syphilis than the Wassermann test, and a negative diagnosis of syphilis unsupported by such a test having no value whatever, the law is, once again, a fool.

But we have not yet touched the essential, underlying fallacy in all such laws. It is this. In the present state of medical knowledge a few weeks of preparation, and a willingness to perjure himself, may enable the patient with infectious syphilis to defy the most conscientious examination. Even the Wassermann test may fail to disclose the presence of his disease. Moreover, we must recognize, as a most unwelcome corollary, the fact that the syphilitic of ten years' standing, though he may be guaranteed against the possibility of transmitting his disease in any way, shape, or form, to wife or to child, may nevertheless be unable to rid himself of his positive Wassermann reaction. He is forced to disclose a taint that he cannot transmit.

The situation is indeed a curious one. Many a physician fails to comprehend it. Let this be our excuse for some rather technical details. Our comments must suffer from their brevity. The subject would not be exhausted were each of our paragraphs lengthened to a page.

The infectiousness of syphilis is at its height even in the fortnight that intervenes between the acquisition of the disease and its first manifestation. During this interval no test or examination reveals it. Then various lesions of the disease appear and vanish. But, unless controlled by salvarsan (or "606"), its infectiousness continues unabated during a year or so, tends to diminish during the second year, usually disappears in the third

year, but may continue longer. The extreme limit of possible infectiousness has not been determined with certainty. The mother may infect the child she bears ten or twelve years after her own infection. But she cannot infect her husband, nor he her, for nearly so long. Hutchinson, the great English authority of the passing generation, permitted practically all his patients to marry in the third year of the disease, and such is the general English practice to this day. Yet Fournier, of the same generation, and the greatest of French authorities, recently said that were the case in his own family he doubted if he would permit matrimony at the end of seven years. Most of our contemporaries agree that the disease, if properly treated, can not be transmitted after five years. Meanwhile the lesions, the physical signs of the disease, disappear for months or even years at a time. Yet, even in these periods of seeming calm, the patient may be infectious.

I shall never forget the face of the gay cavalier, who returned to me one day, saying, "You told me that my kiss was infectious even when my mouth seemed clean; didn't you?"

"Yes."

"Well; you were right!"

But during these years the Wassermann reaction, if not interfered with by treatment, is usually positive.<sup>1</sup>

Yet during the infectious period of the disease the Wassermann reaction in the blood may become negative under treatment by salvarsan even before the lesions disappear. What is far worse, it often remains negative even after the reappearance of active, infectious lesions. Under vigorous treatment, and in the early months especially, a negative Wassermann reaction is therefore no criterion whatever that the disease is absent or inactive. And the lesions of this period usually leave no scars. Hence it is that this terrible disease may, at its very height of infectiousness, be concealed by a few weeks of treatment and a brazen lie.

Quite the opposite error may occur. No method of performing the Wassermann test is absolutely free from the imputation

<sup>1</sup> A positive reaction (with certain reservations), means active syphilis, a negative reaction means syphilis not present or not active (with many exceptions).



of giving a positive reaction in persons who have no syphilis. Such reactions are indeed rare. One or two authorities deny them absolutely, but most admit a positive error of from five to thirty-five per cent. Unfortunately it is absolutely impossible with the means now at our command to prove anyone free from syphilis. Therefore these cases with a positive Wassermann reaction, but no other evidence of syphilis, may well remain "suspect;" but they are not proven. We know that a positive Wassermann reaction may result from certain other conditions (e.g. severe diabetes) and we cannot therefore assume that a positive Wassermann reaction unsupported by clinical evidence of syphilis is proof of the existence of this disease.

A still further difficulty confronts us. There is, to be sure, a small percentage of syphilitics whose disease is unsuspected for many years, but who finally break out with some characteristic lesion. Such cases are estimated at about one or two per cent. among male syphilitics, and from seven to nine per cent. among women. But there is a much larger proportion of cases who have been through the early and infectious years of their disease but whose treatment has entirely failed to control the positive reaction. They remain clean. They are certainly forever free from the possibility of transmitting infection in any manner to wife or child; yet they continue to have a positive Wassermann reaction. No matter how vigorously they are treated, this reaction remains unshaken. Does this mean that they are doomed to some terrible relapse of the disease? We do not know. We have only employed the Wassermann reaction for a few years and, as far as we have gone, we can only say that in many instances, at least, such persons show no sign of any tendency to relapse, and inasmuch as such positive reactions have been encountered in patients who have been apparently well and without treatment for twenty or thirty years, we shall evidently be another generation in estimating the precise meaning of the phenomenon.

But the relation of this to a marital guarantee is obvious. If such a patient presents himself for examination his Wassermann is found to be positive. He states that his disease is ten or fifteen years' old, yet it may be quite impossible for him to

prove this, and the incentive to lie is so great that we have no right to take his word for it. We should have to cast him out as a candidate for matrimony.

These uncertainties in the diagnosis of syphilis would seem to be an absolute bar to the recognition of such a diagnosis as the foundation of a guarantee for matrimony. They form so important a bar that we need not delay to consider the difficulties (though they be only one degree less important) that hedge the diagnosis of gonorrhea.

Laws requiring such examinations may be good in so far as they express the public horror of marital contamination, stimulate parents to insist upon absence of venereal disease as a condition to matrimony, and protect the community against the more flagrant cases. But a little wit and medical knowledge readily deceive the law. Among the many men who have consulted me for an assurance that they were not infectious there is one unforgettable case:—

He was a splendid, honest, vigorous specimen who after ten years of roughing it had amassed his "pile" and come to New York. At one of the larger hotels he met a lady whose charms promptly captivated him. In a week they were engaged to wed. He could see no reason for delay, but she made him confess that in his youth he had had a gonorrhea. She sent him to a physician of her acquaintance for a guarantee. This physician, much to the patient's surprise, discovered evidence of latent disease and instituted a vigorous course of local treatment, the result of which was an inflammation of such intensity as to persuade the poor victim that the physician was right. But he was suffering so much that he applied to a second physician for advice and by him was brought to me. I could find no evidence that anything was wrong, except that the patient had been injured by over-treatment. But it took two months to overcome this injury and to establish the fact that the man had no gonorrhea. Then he was guaranteed and wed with all due ceremony. I subsequently learned that at the time of her engagement the lady had been covered with a syphilitic eruption which she required a few weeks to get rid of. Such a woman would elude any law.



# THE REGULATION OF PROSTITUTION IN EUROPE

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In discussing the regulation of prostitution in Europe, I propose in the first place briefly to describe regulation, and in the second, to call attention to certain prevalent misconceptions in relation thereto. Arguments are often presented in behalf of some proposed method of dealing with prostitution in America on the ground that "they do this or that in Europe." The last word in every discussion bearing on the licensing of prostitution, the toleration of houses of prostitution, the segregation of prostitutes, the medical inspection of prostitutes is—"Well, at any rate, this is the way they do in Europe." It is assumed that European wisdom, born of long experience, ought to influence American policy. Now I am so unfamiliar with American conditions in respect to this evil, that I cannot undertake to say how far or in what respect European experience is applicable to America; but I shall try briefly to state what European experience actually is.

Two methods are employed in dealing with prostitution in Europe. The first is called "regulation;" the second is somewhat unfortunately called "abolition." Regulation means that prostitution is tolerated on certain conditions; abolition means, not, as one might suppose, the abolition of prostitution or even an effort to abolish prostitution, but simply the abolition of regulation and legalized toleration. In a word, regulation endeavors to get along with prostitution by subjecting it to certain rules which practically constitute a license to practise prostitution subject to these rules. Abolition refuses to countenance prostitution at all as a recognized means of livelihood. This is the first of the current misconceptions with which I shall have to deal. It is not infrequently represented that regulationists are

men who face facts; who frankly admit the existence of prostitution and do the best they can with it; while abolitionists are ethical enthusiasts, religious fanatics, women or womanish men, theorists or, in the case of the English, hypocrites, who, as the saying is, refuse to admit the existence of prostitution, shut their eyes to it, bury their heads in the sand, and so on. It is important at the start to get this common misrepresentation out of our minds. Nobody denies the existence of prostitution; nobody buries his head in the sand; nobody lets it alone or wants to let it alone. Regulationist and abolitionist are absolutely agreed that prostitution exists and on a vast scale; that it is infinitely damaging; that something must be done about it. They disagree only as to what that something must be. Regulationists favor its license on certain terms although they object to the use of the word license; abolitionists oppose license and favor measures of a very different character.

Time was when regulation prevailed throughout almost the whole of Europe. It has now died out in Great Britain, Holland, Denmark, Norway, and Switzerland excepting only the city of Geneva. It cannot be said to be vigorous any longer even in a single one of the countries in which it still exists. The system is on its last legs in France, Belgium, Germany, Austria-Hungary, Sweden, and Italy. In only two towns, Hamburg and Budapest, do the municipal authorities as a whole any longer tenaciously cling to it. When we are told that regulation is practised in Europe we may confidently reply that the system has died out in many countries and is moribund almost everywhere else.

As to the details of regulation. The word is ordinarily employed in America as if regulation were a definite policy, formulated in unambiguous terms. Such is not the fact. No two countries and no two cities still adhering to regulation practise it in the same way. Wide diversity prevails in respect to points of fundamental and essential importance. I have not the time to enumerate these divergencies. They affect the question as to who can be enrolled, as to how enrolment takes place, as to what enrolment means, and as to what happens if the rules are broken. How are these diversities to be accounted for? If regulation operated



successfully in any one place, every other city employing the system would copy the successful model. Regulation varies from place to place because it does not operate successfully anywhere. When, therefore, it is urged that regulation be adopted in America because it is used in Europe, I suggest that it be asked what form of regulation is meant and what degree of success it achieves in the place in which it is employed.

If I may, for the sake of brevity, characterize regulation in general terms, I should say that essentially and generally in regulated communities the prostitute applies to the police for permission to carry on her trade; her name and abode are registered; she agrees to live in a particular place; to avoid certain localities; to avoid certain associations; to refrain from certain acts; and to appear at regular intervals for medical examination. These rules aim to secure chiefly two objects: the preservation of public order and the promotion of public health. Prostitution is a menace to both these things—a menace to public order, since the prostitute, if unrestrained, will offend against decency, and will make common cause either with outright criminals, or with other hardly less odious social parasites and vultures; a menace to public health, because venereal disease is the sure concomitant of all promiscuous sexual intercourse. Unrestrained prostitution means therefore disorder and the diffusion of venereal disease. If, now, regulation hopes effectively to grapple with prostitution on either of or both these grounds, if regulation hopes to preserve public decency or to promote public health, it is obviously necessary that all, or at any rate most, prostitutes should be regulated. On the face of the matter, it is clear that, if a minority only are inscribed, the policy cannot be said to control or materially to affect the situation, from either the standpoint of health or the standpoint of order. As a matter of fact, no regulated city inscribes prostitutes enough to control the local situation. There are from 50,000 to 60,000 prostitutes in Paris: only 6000 are regulated; there are 20,000 to 30,000 in Berlin: 3300 are registered; there are 3000 in Brussels: 182 are registered. In most cities the number of inscribed women is so small that the system is the merest farce: Havre registers

136, Munich 173, Stuttgart 22, Augsburg 6, Bremen 75, Rome 225, Geneva 86; and in general these totals are everywhere decreasing, despite the steady increase in the size of the cities themselves. When you are told that prostitution is registered in Europe, you may reply that nowhere is more than an unimportant fraction registered, and that the bulk of it is everywhere handled without regulation, even in communities in which regulation is said to exist.

A word by way of explaining why this is and must be so. Contrary to common belief, prostitution is usually a transient status. There are indeed a number of women who may be termed professional and practically permanent prostitutes, women who lead a life of prostitution as long as they can secure patronage enough to earn a livelihood. But this body of professional and irreclaimable prostitutes is by no means the larger part of the prostitute army that exists at a given moment in any European city. The rest, the majority indeed, are women who are not permanently or professionally engaged in prostitution, but who practise prostitution for a while or intermittently, touching the edge of the morass, but not sinking into it. Not infrequently they are mere children—girls from fourteen to seventeen years of age. Again they are working girls, now temporarily demoralized, again supplementing their irregular or insufficient wages by earnings derived from immoral conduct. There are, further, women, who, though professional prostitutes, practise their calling so cautiously that the law cannot lay hold of them. I have said that, in order to succeed, regulation must begin by inscribing at least the majority of those practising prostitution. But if the majority of those practising prostitution belong to the various categories I have just enumerated—if, in other words, the majority of those practising prostitution at a given moment are not really full-fledged professional prostitutes, it is clear that their inscription by the police is impossible: for police inscription by branding a woman as a professional prostitute would convert the temporary, transient prostitute into a permanent, professional prostitute—precisely what society does not want to do. Shall a mere child be registered and branded as a professional prostitute?



Humanity revolts at the very suggestion; yet regulation cannot be effective without it. Time was when the police, bent on making regulation as effective as possible, registered prostitute children on a large scale. The horrible practice has been almost entirely stopped and regulation has decayed accordingly. The same line of argument applies to incidental prostitutes. Is society interested in branding a woman as a professional prostitute and practically forcing her to continue the life, or is society interested in holding her back in the hope that she may subsequently return to an orderly and decent way of living? Obviously the latter. Inscription must therefore be limited to women who practise prostitution as their sole means of livelihood. If, however, the child prostitute and the incidental prostitute are not enrolled and cannot be enrolled, regulation is bound to fail by reason of the fact that it is applicable to only a small part of the prostitute army. When therefore the registration of prostitutes is recommended to American cities I suggest that the question be asked who is to be registered, and I suspect that the argument will not get much further.

As a matter of fact, the case is rather worse than even the foregoing statement suggests. Let us admit that children cannot be registered, that incidental and occasional prostitutes must not be registered. A substantial number of professional prostitutes remain: why not do what can be done for order and sanitation by controlling these? It is a specious argument; but on close examination without cogency. For not the most powerful and autocratic police forces of Europe have yet shown themselves capable of cataloging the professional prostitutes of their respective cities. A small number of helpless and stupid prostitutes can be apprehended, can be listed, can by arbitrary jail and workhouse sentences be compelled to comply more or less with the police regulations; but only a small number. The majority—the majority, I mean, not of all prostitutes, but of avowedly professional prostitutes—cannot be registered. They are too cunning to be trapped; they elude the vigilance of honest policemen; they corrupt the dishonest; they disappear here and reappear there. From time to time, the police of Paris, Berlin,

Hamburg, Vienna, and Budapest have made vigorous efforts to corral the unregistered professional prostitutes. Failure has always resulted. The lists melt as fast as they are increased; and the general tendency is downwards. By vigorous efforts 1574 women were newly enrolled in Paris in 1901; 1880 dropped out the same year. In Berlin, Vienna, Stockholm, and elsewhere the number of disappearances and the number of new enrolments keep close together. Nor does disappearance mean that the women leave town; they simply hide or change their abodes. Regulation therefore nowhere succeeds even in permanently registering a substantial number of those women who practise prostitution as their sole means of livelihood.

I have already repeatedly said that regulation proposes to itself two objects: the preservation of order and the promotion of public health. The mere fact that in regulated cities only a minority are controlled by the police, and these but temporarily, really absolves me from the necessity of discussing regulation on its merits. For if only a minority are registered the policy can at best do little to procure the objects on behalf of which the system was instituted. I do not wish, however, to take advantage of this obvious argument. I prefer to describe and to discuss the situation from the standpoint of experience.

What is the effect of regulation on public order? Does regulation assist or does it interfere with the preservation of quiet and decency? Consider for one moment. Regulation recognizes prostitution as a legitimate, even if deplorable, means of gaining a livelihood. The woman who has registered with the police is thenceforth authorized to practise prostitution. She has, indeed, no other way of gaining subsistence, for the law stamps her a professional prostitute. To this end she must find customers. Where shall she find them? Obviously on the streets, in cafés, theatres, and other resorts. Regulation begins by conferring upon the prostitute the right to procure and to solicit business. Street walking and soliciting in the streets and elsewhere are therefore universal in regulated towns. These practices are objectionable because they offend against public decency; because, by making professional prostitution more profitable, they



make it more alluring; because, by increasing the amount of business transacted by the prostitute, they increase the amount of disease she spreads. Any policy that concedes to prostitution prominence is mischievous because the volume of the traffic is thereby increased; and the damage done increases in the same ratio as the volume of the traffic. Regulation necessarily concedes prominence to prostitution, for the law cannot enroll a woman and then deny her all opportunity to prosecute the business which it has just authorized. So far from assisting public order and decency, regulation is absolutely inconsistent with order and decency.

If now the registered prostitute is allowed to solicit trade by parading the highways, it is impossible to deny the same advantage to the more numerous unregistered or clandestine prostitutes who compete with her. Street-walking and street-soliciting cannot be confined to the relatively small number of registered women. In the first place it is impossible for the police to discriminate between registered and unregistered prostitutes; in the second place it is too absurd to deny to the unobtrusive and non-registered woman what is granted to the obtrusive registered woman; and finally the unregistered prostitute is in position to buy protection from the policeman whose duty it may be to put her under arrest. Assuredly the demoralization of the police is not the least of the objections to regulation. For regulation by conceding to registered prostitutes certain privileges denied in theory to non-registered prostitutes requires that the police deal in one way with one set of prostitutes and in another way with another set of prostitutes. The result is that a situation is created in which the police are subjected to serious and not infrequently fatal temptation. It is true that the street conditions in European cities have improved in recent years, but regulation can have had nothing to do with it; for street conditions have improved while regulation has been dying out, and street conditions are best in cities like Amsterdam where regulation has been entirely suppressed.

There is a common notion that regulation involves the toleration and segregation of disorderly houses, and you have all

doubtless heard regulation advocated for American cities on the ground that in Europe prostitution is confined to disorderly houses which are set off to one side so as not to offend decent people. This is another myth. The so-called tolerated house is not an essential part of the regulatory policy. Many cities have suppressed houses of prostitution even though they continue the attempt to regulate prostitution. The tolerated house does not exist in Berlin or Munich. More than this, houses of prostitution have practically died out even in most cities where there is no objection to them on the part of the authorities. I have said that at this date it is calculated that there are 50,000 prostitutes of all kinds in Paris. Only 387 live in the forty-seven houses of prostitution that still exist in the French metropolis. There are only six tolerated houses in Vienna, six in Brussels, ten in Stuttgart, ten in Frankfort. In Budapest where the police encourage the establishment of houses of prostitution, there are at this date only thirteen of these establishments. Hamburg is one of the few towns where tolerated houses or bordels still exist on a large scale, and in Hamburg, despite the increasing population, their number and the number of inmates are steadily declining. Partisans of regulation in America who quote European experience in favor of tolerated houses may therefore be fairly reminded that disorderly houses do not exist in most European cities and that they are dying out even where they are favored.

Still another myth is widely credited in this country. We have all heard arguments based on alleged European experience in favor of segregating prostitution. The proposition is highly plausible. Prostitution exists on a large scale; it cannot be summarily stamped out of existence; its proximity to decent people is demoralizing and offensive. Let us therefore suffer it to betake itself quietly to some remote section of the town where it can neither demoralize the weak nor offend the fastidious. This, we are assured, is the way they do in Europe.

It is significant that segregation in this sense is a word that cannot be translated into German or French or—so I am told—into any other European tongue. There is no such thing as



segregation of prostitution in Europe; there is no such thing as segregation of even that small fraction of prostitution which is regulated by the police. The forty-seven houses of prostitution in Paris, the six in Vienna, the thirteen in Budapest, the ten in Frankfort, the ninety-eight in Cologne, the seventeen in Geneva, the twenty-two in Rome, the thirty in Stockholm are scattered in various parts of the city. The Hamburg houses occupy more than eight different streets in widely separated sections of the town. The Dresden houses are found on thirty-two different streets. Moreover in all these cities registered prostitutes live in other streets as well. The situation then is this: the bulk of prostitution even in regulated cities is not regulated at all, it lives where and as it pleases. The minority may be registered but only a small proportion of this minority lives in houses and these houses are scattered. As far as Europe is concerned, segregation is a term which attempts to describe what has no existence whatsoever. I may go further. In the course of an inquiry that included all the great cities of Europe from Glasgow to Budapest and from Rome to Christiania I did not meet a single police official who favored the concentration of even registered prostitutes in a single neighborhood. Not only is such concentration or segregation impracticable; it is highly undesirable. Prostitution like crime is most dangerous and most offensive when it collects in nests. The segregation of prostitution, even if feasible, would be objectionable precisely as the segregation of criminals would be objectionable.

So much on the score of public order, in reference to which we may fairly say that regulation is useless or worse, and that on the ground that it is useless or worse, it is being rapidly discarded throughout the Continent.

Let us turn now to the sanitary side of regulation. The registered prostitute is medically inspected at intervals in the interest of her own health and that of her patrons. I will not discuss this point from the standpoint of morals; I will not even urge that by making itself responsible for the safety or supposed safety of promiscuous intercourse, the state incidentally incites to it. I prefer to meet regulation on its own ground. Medical

inspection is said to minimize disease; it is said to be the common-sensible way to deal with a problem that cannot be got rid of; it makes the best of a bad bargain. Well, does it?

What are the facts? Medical inspection of prostitutes has been practised on the Continent off and on for perhaps a century. The largest venereal clinics in the world are found in regulated cities—in Paris, in Berlin, and in Vienna. Students of medicine who desire to find a wealth of venereal disease repair, and have for years repaired, to cities in which for years prostitutes have been medically inspected in order that venereal disease might be diminished. It would appear therefore that medical inspection has not been potent enough to affect the total volume of venereal disease. Such statistics as are available amply confirm this statement.

There are several reasons why medical inspection is bound to be futile. In the first place, too few women are examined; for, if, as I have said, the police never apprehend more than an unimportant fraction, medical inspection never reaches at all the bulk of those diseased. In the next place, medical inspection does not continuously protect even the registered women. The woman pronounced diseased is forcibly confined to a prison hospital. Now the prostitute resents imprisonment, even in her own hygienic interest. She learns quite early the signs of infection; discovering herself infected she does one of two things—covers them up, a trick at which she is expert, or, as the phrase is, “disappears”—does not report for medical examination, meanwhile plying her trade in secret.

Again, the facilities provided at police headquarters and elsewhere for the purpose of medical inspection are absolutely inadequate. In Paris, Rome, Geneva, and Hamburg they are so bad that there is not the least doubt that medical inspection spreads more disease than it discovers. Conditions are better in Berlin, Dresden, Budapest, and Stockholm. But the diseases with which inspection deals laugh to scorn the feeble instruments which medical inspection employs. Syphilis is usually contracted early in the prostitute's career, often before she is old enough to be registered; it runs its course so capriciously that prolonged



confinement in a hospital would have to be required, but no city has the requisite hospital facilities or can afford the expense. Syphilitic prostitutes therefore either escape detection or if detected are released before they are non-infectious. In the case of gonorrhea, the situation is even worse; for the prostitute well-nigh invariably suffers from chronic gonorrhea which is practically incurable. No professional prostitute is or can be made safe on this score. Medical inspection is therefore a farce. The police physicians know this perfectly well. And the small number of prostitutes confined to prison hospitals proves that no sincere effort is made to detain infected women. At the time of my visit to St. Lazare, 170 women were confined on the score of venereal infection—170 out of 6000 registered and 50,000 all told; at Brussels an average of thirteen annually received hospital treatment; in Rome I learned that the doctors find "very little disease," and the phrase is equally applicable to other continental towns. The truth is that medical inspection is only a pretext used to compel prostitutes suspected of criminal associations to report regularly to the police. There are physicians in Europe who believe that some form of medical inspection might be helpful; but none of rank who contend that it has ever yet been. When, therefore, medical inspection is urged on the ground that in Europe it is employed to reduce disease, you may confidently reply that regulation in Europe has most completely collapsed at precisely that point.

Let me then briefly resume. I have no opinion to express at this moment as to the best method of dealing with prostitution in America, but, whatever an American city undertakes to do, let it be careful how far it rests its proposed policy on what is popularly supposed to be European practice and experience. Regulation, tolerated houses, segregation, and medical examination cannot be advocated in America on the ground that they have succeeded or that they are even widely used in Europe. They are not widely used. Some of them are not used at all and none of them has succeeded anywhere.

The alternative policy is, as I have said, called abolition. Abolition involves simply a refusal to recognize prostitution as

a legitimate means of earning a livelihood. It does not mean that prostitution is ignored. There is not an abolition city in Europe that ignores prostitution. Prostitution is not ignored in abolition England, abolition Holland, abolition Switzerland, abolition Denmark, or abolition Norway. It is in one way or another combated in all these countries and consistently combated because the law makes no exception of one prostitute at the expense of another. I cannot here discuss the abolition policy at length. I may briefly, however, summarize the situation regarding it. The disorderly house is non-existent in abolition countries. Clandestine brothels exist, it is true, but they lead an uneasy, transient, and unprofitable life. Street conditions vary with the vigor and purpose of the local police. In Amsterdam, for example, the street walker is unknown. In London she is prominent, though less so than in former years. Elsewhere she is more or less prominent according to the trend of public opinion.

In respect to venereal disease the most vigorous and enlightened measures that have been taken anywhere have been taken in abolition countries. Norway and Denmark endeavor to reduce venereal disease by providing at the public expense the largest possible facilities for its treatment and cure. Abolition, therefore, does not mean that venereal disease is to be allowed to rage rampant. It is on the contrary consistent with a determined and vigorous effort in the direction of hygiene and medication.

I should be glad if space permitted me to discuss certain other aspects of European experience with prostitution. There is, for example, the subject of sex education, regarding which extremely erroneous ideas prevail as to what is done in Europe and as to what can be wisely and effectually done either in Europe or anywhere else. The white slave traffic is another topic which we could profitably consider, for it is a topic regarding which no little nonsense has been circulated, some of it with a degree of artistic skill that could better have been expended on worthier objects. In the great cities of Europe, London, Berlin, Vienna, Budapest, there is no such thing as regular trafficking in innocent girls, though wherever houses of prostitution exist there is a sort of trade in already ruined women.



I may fairly be asked to state in conclusion whether European experience points to any conclusion, valid for Europe, and perhaps to some extent for us. Perhaps the most significant expression I can utter is this: prostitution is a modifiable phenomenon. We will not at this moment theorize about suppressing it entirely. But, according as society prefers, there may be more or less of it. Nothing is more readily susceptible of artificial stimulation than prostitution and the recourse of men to prostitutes. For example, men can be led to believe immorality necessary and wholesome. Time was when European medical men favored this view, and practice conformed without opposition to this demoralizing theory. Now, for the most part, they take precisely the opposite view. They regard masculine continence as feasible and wholesome; sexual irregularity is in consequence less generally condoned and is probably beginning to diminish.

But there are more direct and obvious ways in which the volume of prostitution and the intensity of its operation can be affected for better or worse. The liquor traffic left to itself tends to utilize prostitution to increase its profits; the pimp directly increases the number of prostitutes and their activity, and the increased activity of one prostitute has the same effect as an increase in the number of prostitutes. And there are other ways in which demand and supply, reacting on each other, can both be whipped up. Now European administrators are practically of one mind in holding that every community can do something to check exploitation and artificial stimulation. How much can be done depends on public sentiment, on the vigor of municipal administrators, on the wording of the laws, on the tone and intelligence of the courts. Given a public sentiment that is determined to check the artificial manipulation of prostitution for the profit of third parties, so determined that good laws are passed and able administrators and judges put in office, and there is no question that the amount of prostitution can be perceptibly reduced, and the amount of damage perceptibly curtailed.

Of course, even after crude artificial manipulation has been abridged, a residual phenomenon, large and serious, will remain. I have no desire to minimize the problem which will

then still confront us. There will be a large number of men with uncontrolled appetite; there will be a large number of women ready to gratify it on some terms or other. At no stage, indeed, is prostitution simply a matter of the existence and activity of dissolute women; for prostitution, like slavery, involves two parties and in the last analysis no measures will tell that do not apply equally to both parties involved, to the man as well as to the woman. When the situation has been stripped of sheer exploitation, we are face to face with the individual man seeking gratification and the individual woman willing to sell it. What is to be done about them? As far as direct action is concerned, this question must be deferred until the suppression of exploitation has been accomplished—a humanly feasible even if difficult undertaking. But indirect action need not meanwhile be neglected. Whatever makes for social betterment is helpful; whatever makes for absolute equality between the sexes, whatever makes for absolutely equal responsibility between the sexes, whatever leads women to demand of men the same code of honor, decency, and self-respect that men demand of women, is a contribution toward the solution of the residual problem that the suppression of commercialized and exploited vice still leaves on our hands.



## EDUCATION AND THE SOCIAL HYGIENE MOVEMENT<sup>1</sup>

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My topic on the program suggests that my twenty minutes will be given to a discussion of how to teach sex, just what of its many phases to stress, by whom, to whom, at what age to begin, how plainly to talk, especially of disease, etc. On all these topics, despite a very slowly growing consensus, there is still the greatest diversity of opinion, and we have seen in recent years considerable vacillation of public opinion. Some psychologists and pedagogues and our Catholic brethren would teach almost nothing of it. Of pressing importance as all these problems are, I shall have nothing to say of any of them tonight but shall speak only of how to safeguard the rising generation against sex dangers without any allusion to sex, for here I think we have neglected a fundamental condition of prime importance.

The thesis is that whenever and however we excite genuine interest in any topic whatever, we set a back-fire to reduce sex stress and tension, and refine, sublimate, and spiritualize its crass energy, and that the degree in which we succeed in doing this is the best criterion of the value of all educational influences, secular or religious, during the critical decade between the dawn of puberty and full nubility, and that conversely, just in proportion as the school becomes dry and mechanical, and religious and aesthetic influences languish, sex dangers increase, so that a lifeless, formal, dead religion and a school devitalized and isolated from life, at the doors of which when children enter they leave their souls behind, constitute the most favorable condition for morbid over-activity of sexuality.

<sup>1</sup> Paper read at the meeting of The American Social Hygiene Association and The Society of Sanitary and Moral Prophylaxis, New York City, October 9, 1914.

The adolescent decade, which has itself been a slow development, is the teacher's opportunity, for here education began among primitives and spread up and down the age scale from the kindergarten to the university with the progress of civilization. Youth hungers and thirsts for life more and fuller. Almost nothing is of value that does not touch its feelings and emotions. Youth must glow, tingle, crepitate, have excitement, and if this is not provided on a high it will be found on a low plane. The new light shed on sex, too, by psychoanalysis, shows how its derivatives and psychogenetic equivalents pervade every sphere of life, even those in which it was not suspected. Without the reinforcements of the sex nature in its large new meaning nearly all the forces of higher culture would languish. The problem of adolescence is how to short-circuit, transmute it, and turn it on to develop the higher powers of man. Now nature gives us our life capital and the problem is to invest it for our support through life. It is a problem like storing freshet water wrung from the clouds in the spring for irrigation to fertilize, through the summer and the harvest season, land otherwise dry and dead. The hundreds of biographies of great men that Yoder, Lancaster, Swift, and others have studied show that most of them at this stage were caught up by some consuming zest, that they saw, felt, intuited with amazing insight the deepest things of life, acquired their orientation and *Einstellung* and that their subsequent life consisted in working out into clearness and for others the dim realization of this Wordsworthian period. Indeed, Julius Baumann has sought to show in detail that the life of Jesus from His advent in the temple was an enthusiastic and almost ecstatic absorption in what has variously been called the enthusiasm of humanity, the category of the ideal, the vision splendid, the great impulsion to love and serve God and man, that was so strong that in Him love took up the harp of life and smote the cord of sex which passed in music out of sight.

To Plato youth meant mild mental inebriation. The boy in the unique quadrennium from eight to twelve or more is most realistic. He is normally very active and always hard up against the world of things and other persons with little discrimination



between them. But with the teens come not merely acquaintanceship but an inner circle of friends and sometimes spells of inclination to solitude, and he begins to unfold an inner world of ideas, feelings, wishes, insights of his own, which those who would influence him must appeal to; for as there is a new resistance to the suggestion of most adults, there is also a new docility and suggestibility toward those who can reach his inner life and who recognize that the stage of mere drill is now passing. Adolescence is the infancy and childhood of manhood and womanhood, the period in which the qualities that make maturity are born and sprouted. Youth is capable of intense admiration and true fellowship such as the lad can never know. Shoots of new instincts and interests are putting forth their first tender leaves. All the problems of the meaning, the worth, and work of life are dawning upon his horizon. The middle teens find these more or less defined, although by no means always consciously. The average normal girl in the later teens and the boy a few years later are both more keen, alertful, insightful, are growing faster in all their fundamental psychic powers than they will ever do later in life. Just these critical years are uniquely tense with personal, social, economic hopes and fears. These phrases are vague, but the burgeonings of the higher life now beginning are also nebulous and elemental.

Now how does sex error show itself? First of all in lessened developmental momentum in just this field. Many physical symptoms have been enumerated in medical literature but all these are unreliable and often misleading. But abated self-confidence and respect, of the desire to be, do, zest, curiosity, right ambition on the one hand, and the development of a *nil admirari* sense, of insufficiency to cope with the problem of life, is the surest if not the first sign and probably the greatest danger of errors in personal sex hygiene, although this rule is by no means without exception. We can often detect faint and flitting suggestions of sere and yellow age like a stray note of autumn in the flood of springtime. Is effort really worth while? There is a thin cloud of anxiety, which is the nebula out of which all fears, phobias, and obsessions are made, a sense of inadequacy

or a dread of inferiority, so often and so well diagnosed by psychoanalysis, of border-line states which in psychopathic constitutions may darken into melancholia and even prompt juvenile suicide. A sex cause underlies at least half of these pathetic cases, where young people, who should have the pleroma of life, throw down its brimming cup from their lips, cases many of which have been carefully analyzed of late. We call youth golden because all possibilities are open to it, but we might call it leaden if all these buds of promise wilt.

Now a genetic psychologist might be misunderstood if he said boldly that every youth and maiden in the teens ought to express sex calentures, but always in the higher psychic spiritual region into which they are so easily transmuted at this age, and that the ideal should be to sublimate all physical experiences of this particular nature into their higher culture equivalents. The first stage of sublimation is, as all people who have any sagacity concerning youth know, on a high plane of physical culture, hygiene, athletics, and absorbing work. The boy or girl during these years, when the muscles respond by growth so exquisitely to every form of healthy exercise which makes this their nascent period, should use them up to the limit of wholesome fatigue, and this especially if in the open air and if he treats his stomach and bowels decently is probably on the whole the very best safeguard against lustful temptation. A little narcissism or a pleasing sense of one's physical perfection is not dangerous now unless there is hereditary predisposition to sex perversion. Most boys and girls can during the teens greatly enhance their physical attractiveness and get the most stimulating sense of being able to do things, and by arousing and training ideals in this direction the teacher can do very much. To appreciate and set a high valuation upon the body, to have a physical conscience, to be conscious of one's good points, and to seek to add to them—this now makes directly for virtue. Everything we learn to do with the body, the purpose of keeping at the top of one's condition, helps to self-control. Tension repressed gives human nature much of all that is best in it and is basal for everything, so that we must make no degree of concession whatever from the ideals



of chastity for boys at this stage any more than we do for girls. Apart from the social stigma, there is now some reason to think that lapses from chastity for boys at this age are physiologically and biologically worse in their effect on the last, highest, and always most precarious stages of the psychophysical development of the individual. Hence we must never let down our ideals of purity, innocence, modesty, which unfortunately we have to call virginal for male youth. This we are now well on the way to understand.

But we do not realize the need or the power of more purely psychic sublimation or how every real interest in any culture topic whatever has moral and prophylactic power. The teacher of arithmetic, geography, history, drawing, music, literature, nature study, as well as the manual arts, if she or he can arouse intellectual zest even for the sake of better marks in the school, is doing a work of Aristotelian katharsis for sex, diverting some of its energy for better things. Nothing is so convertible or polymorphic. The lives of youths who have later become great which have lately been studied show that in the great majority of cases their lives have been marked by a series of fevers, commonly one after another, each for a time dominating all they did with will, understanding, and success. In one typical case a passion for hunting and trapping which led the boy to spend all his spare time roaming the hills and woods, to read and suck up from the environment all knowledge of petty game in his region, culminated about twelve. At fourteen music became a craze and he studied, practised in and out of season, until the family revolted at the noise. At sixteen he became very pietistic, read the Bible, prayed, and planned to be a clergyman. At eighteen oratory absorbed his soul and he declaimed, spouted, knew by heart half a dozen collections of the world's eloquence. At twenty he wrote, both novels and poetry, and at twenty-four settled down to philosophy as his final muse. These were a sense so many sex therapies that nature offered. And this case must serve here to illustrate the theory that youth has mild intoxication of soul, which is moving about in a world unanalyzed, trying to orient itself with a series of strong mental

tropisms, always or often in a state of psychic second breath and exaltation or faint ecstasy, prone to give itself up to something with abandon. It wants to let itself go, be superlative, must have excitement, and will get it on a low if it is not provided on a high plane. Some youths feel their excelsior call early and never swerve, while in our complex life there are more often a series of these calentures, but one is accepted as a call to the work of life. But in these latter cases we often find a dominant genetic correlation in the series and the range of vacillation narrows with years. The point is that a goal is erected and is striven toward with might and main. Such experiences are surrogates or vicarates for or alternates of sex during the probationary period between its beginning and before it is ripe for its function of propagation. I believe that there is growing reason to think that, despite Weismann, not only are acquired qualities inherited but that those that crop out in these youthful fervors are the most inheritable of all traits, mental or moral, so that their deploying now is the blossoming of the flower which has its own function of seeding later. It is these qualities that have made youth so attractive to normal adulthood from the days of Platonic love of boys to the modern student of adolescence, and those who love to work for boys generally. These nascencies of the human soul are among the most attractive things in this world and are what inspire those who are intent on serving youth. They are far more patent in boys but so latent in girls that what takes place in the soul of the *Backfisch* or *tendron* is perhaps the most unknown thing in the domain of all psychology, for she does not understand herself and nobody has ever yet penetrated far into her soul, so that we know very little of what to do for her during the very first pubescent years. Our point here and now is that such calentures are also vents for the more sarcois manifestations of sex.

Religion has always been thought a regulative of sex and some are now saying that the value of every religion from the lowest up is measured by its effectiveness in normalizing this function. If love is the strongest passion in the soul it should be fixed on the object deemed to be of supreme value and most worthy of



love, reverence, and sacrifice, whether it be a totem, personal God, or our fellow man. From our prophylactic point of view, then, the chief need of youth is religion, define it as you will, for any is better than none, and the need of all our work would be far less if religion had not lapsed to a subordinate place in the life of the average youth. If you say religion belongs only to a past age of the world, I reply, in youth all normally pass through this stage by way of recapitulation, as so many forms of arrest and inversion are regressive to it. Religions are good or bad, true or false for the most part according to their pragmatic value for youth.

Indoor and sedentary life is very hard and unnatural for young people, whose very nature is activity during this transition period. The chief need of the soul, then, is incentive to psychic activity, to bring and keep it in the state of slightly perfervid activity that belongs to it. If the school is uninteresting, monotonous, its methods mechanical, its atmosphere dull and lifeless, then its influence can be probably on the whole more pernicious than any other. Therefore at the very dawn of this age there should be a distinct change in subject-matter, methods, perhaps in the school, possibly in the sex of the teacher, and if sex segregation is desirable, this is the time when it should begin. But these are details. The great fact is that our youth are not inspired and without inspiration there is no genuine youth, and inspiration is the great regulator of sexuality during its developmental stages.

## PLAY LEADERSHIP IN SEX EDUCATION<sup>1</sup>

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In spite of the "conspiracy of silence" concerning sex matters, currents of sex information have flowed on in the past and children have drunk knowledge frequently from polluted sources. At last the conspiracy has been attacked and its power broken. With that power broken, it is now possible to organize and develop methods for the presentation of wholesome sex information—a task to which many able and normal-minded students have set themselves, thus marking a distinct educational and social advance. There is, however, a side to the sex problem in childhood and youth, which is quite apart from the satisfaction of sex curiosity and which has changed decidedly for the worse in recent years. I refer to the child's or youth's own sexual activity or experience.

Groos says that the pleasure in certain reflexes and strong contacts in childhood is of sexual origin. This is certainly true in domestic animals. The love of dolls, and many personal attachments are in part sex phenomena and there are probably many other expressions of the immature sex powers which are normal, innocent, and in many cases, beautiful.

Frequently, however, even in tender childhood, accidental contacts or irritation and rubbing or association with inoculated children or ignorant or psychopathic adults sets up a vicious manipulation of the sex organs. Often these conditions or reflex irritations start morbid mental processes. Premature neurotic and erotic desires and associations are developed that produce abnormal responses and distinctly psychopathic tendencies. In any case where these activities occur, irritable organs,

<sup>1</sup> Read before the Second Annual Conference of the Pacific Coast Social Hygiene Federation, June 30, 1914.



morbid mental associations, and heightened susceptibility to sexual suggestion are, in some degree, carried over to complicate the strain of later years. These cases become the difficult, even dangerous, cases in the adolescent period.

While many children escape the more serious consequences of early perversion or even mental pollution, youth at the opening of adolescence is subjected to the strain of an active sex hunger and the susceptibility to stimuli in sex situations. This strain our civilization makes doubly hard. It is enormously prolonged through the social sanction of a delayed marriageable age and the increasing number of unmarried individuals. It is intensified through the social toleration of a commercial exploitation of the sex feelings. Even though free from a polluted imagination and psychopathic complications, youth is subjected by our civilization to a social organization with aggressive sex stimuli and suggestiveness oozing from every pore. And youth is carrying the strain without adult sympathy or organized guidance.

The educational and social results are serious. Jane Addams and other social workers have emphasized the conditions and the dangers. Illegitimacy, according to the Juvenile Protective Association of Chicago, is much greater than public statistics indicate. County social workers have found that sex conditions in rural communities are worse from several standpoints than they are in the city. Social surveys in rural states disclose an indulgence in sex intercourse among young boys and girls so widespread that it is appalling.

Anyone with eyes open to the interests of youth can see the results both on youth and society. And the future, unless our educational attitude is changed, holds further dangers. Medicine is sure to conquer sex diseases and their dangers, until the public conscience is as careless concerning them as it is at present concerning smallpox. Familiarity with immorality and its blunting influence on the mind of youth will spread so long as the public supports a press that exploits scandal like a village gossip endowed with ten thousand tongues. Knowledge of popular methods of preventing conception is at present the possession of school children and disgrace is easily covered in our rapidly shifting

population. Social checks of the traditional type are breaking down.

The difficulty with the situation is that the essential character of sex activities among children and youths is not generally recognized. The element necessary for the solution of the problem is the recognition that sexual perversion and sexual vice develop on the play side of life.

Play is identical with joyous living. It is the very soul of human nature. It is the enthusiasm of youth in the great quest, the expression of the developing hungers for activity, experience, self-expression, adventure, conquest, and romance! But these hungers are not their own guide in conduct. Without guidance they are as apt to go wrong, according to the world's judgment, as right. In a broad sense, the failure to give this guidance has caused the failure of present day education and a large part of our civilization. Sexual immorality and vice, like all the traditional vices of man, have developed in play; though their results, so far as the personal suffering and the ruined lives of innocent wives and babies are concerned, are anything but pleasurable.

Sexual immorality and vice arose out of acts not intended for reproduction, but for a sensuous indulgence of the sexual appetite, i.e., in play. On this playful indulgence have been built the pathological sex customs of all people, even the debauchery of the married relationship. It has caused the social evil with all its social consequences. The brothel is a play center, though a pathological one. Sexual vice is a most striking illustration of the pathology of play. Children and youths are polluted and initiated into sexual immorality at play. The ideas and acts are not learned in the home or in the schoolroom, but in the free quest for life. Before adolescence, reflex irritations, accidental experience, bad associations, or vicious instruction start the process and it is continued playfully for the temporary pleasure involved. The youth, without guidance, driven by powerful hungers, and stimulated by many sex situations, drifts through his own experience or through associations, into some playful form of mental or physical indulgence; most frequently, by late



adolescence, into the traditional forms with all their individual and social complications and consequences.

It is all play gone wrong. And the pity of it is, that it is in proportion to the lack of real life-stimulating activities which supply an emotional content easily organized.

With this statement and analysis of the problem two points seem clear: first, whatever effort is organized must be started early in childhood and be continued through youth; and secondly, cold information given in any scheme of text-book or classroom or lecture organization will not alone meet the situation.

Information is essential to satisfy, in a wholesome manner, normal curiosity. But information will not remove reflex irritations or control them. The Jews recognized this centuries ago. Again the youth's sexual desire is not satisfied by biological information. The youth faces a problem of conduct, of difficult self-control, and there is no necessary relationship between knowing and doing. The translation of information about conduct into conduct has tested, to its chagrin, the moral genius of the race. Why expect nerve-hungry, passion-driven, undisciplined youth to do what the inspired, in so large a measure, have failed to do; and this in an age when self-control is tested more severely than ever before!

A vastly deeper foundation for sexual morality must be found than information about the meaning of sex, or the fear of disease or conception or social disgrace. None of these work. The solution lies in the conscious educational organization of that force which has been the source of power in self-controlled men and women all through history—leadership. Leadership is the conscious constructive force in any program of child engineering. It includes more than training, because it includes watchful companionship and participation in the child's or youth's play life. It means more than wise teaching.

The conscious leadership that watches the developing organism, removes reflex irritations, prevents contamination, checks bad responses, encourages normal responses, and organizes power-developing activities until character-fortifying habits are established, and in the process gives a friendship in experience that

interprets and fertilizes ideals so that reason will later be satisfied—all these are the laboratory processes in moral education. It is leadership of the great quest.

Now that the stable influence of public opinion is so largely neutralized by familiarity with immorality and vice, the problem of sex morality rests squarely on the shoulders of organized and conscious leadership. It must be direct and personal; not indirect and impersonal. Now that sex stimuli are so ever present, individual self-control of a firmer fibre than ever before is needed. The extent to which we secure this personal power is the test of the leadership of childhood and youth in our civilization. Leadership in play is exalted through educational and social necessity. It is essential to a general freedom from morbid sex tendencies.

The tremendous power of the sex feelings in the life of most youths will make them a source of playful enjoyment, under present social conditions, until adults set up a plan of action and volition which appeals to and holds the hardy practical sense of youth.

The double standard is breaking down. Are the women, in their new freedom, to descend to the traditional man's level or are they to pull the men's standards up to their own level? Personal ideals among the masses which are established only through leadership, will settle the issues and bring racial efficiency. Leadership must supply the essential ideals concerning domestic life if marriage is not to be used more and more as a convenience for indulging an undisciplined sensuality, and divorce as a device for a change of experience.

A distinction should be made, however, between leadership in the sex education of children and youths and the development of adult public opinion concerning sex problems. It is legitimate to turn loose upon adult public opinion, with all the skill of modern propaganda, the results of sexual immorality and vice,—the medical horrors, the economic loss, the social results in dependence, poverty, and crime, the moral results in wrecked innocent lives, distrust, and anguish,—and to drive the argument close home by stinging the individual conscience. But children should know little of this; youth should find its meaning only as it gradu-



ally emerges into adult life. The development of public opinion is corrective, preventive, reconstructive; the leadership of children and youths should be conscious and educationally constructive.

Conscious leadership is developing. We see in the multitude of boys' and girls' clubs, the Boy Scouts, the Camp Fire Girls, and numerous other movements, the rising social feeling that play must be supervised. To say that such conscious leadership cannot be efficient is tantamount to saying that trained leaders with all the resources of racial experience and social organization cannot do under our complex social conditions what savages, careful parents, and interested teachers have always done. Leadership in play has already proved its effectiveness in securing the results desired. Its power in substituting a program of wholesome activities for vicious habits and customs is well known. It has lifted even reform school subjects out of their own subjective mire. It has given stimulating activities that fascinate, aroused enthusiasms, developed nervous energy, and established responses as habits, thus supplying the foundation for ideals and supplementary supporting information.

Among normal hero-worshipping youths the power of leadership is clear; the response striking. Youth wants to be clean, but it wants life. Leadership can give both. Even the crudest of youths respond to standards necessary for development and to continence for the sake of virility. Discipline in achievement that is hard and that absorbs the sex energies is accepted. Responsibility, service, and civic welfare become a part of the game. The love of doing, of adventure, of pride-satisfying conquest or achievement, of taking a hand in the world's work, all lead to individual and race-lifting conduct under the vision-controlled suggestion of the leader. Civic and eugenic patriotism are as easy to develop as political patriotism.

So clear is the power of leadership that, if it were recognized by educational and social engineers, we might set up a perfectly practical program of achievement for leadership,—the ideal of developing habits in the rising generation that would defy the stimulus of social conditions.

Legislation is essential as a corrective and preventive measure, but we must go deeper than the correction of the sex environment and the removal of temptation. The essential point to attack is the attitude toward the use of the sex environment. The ideal is to so mould the interests, activities, and organized volitions of youth, that it will put the brothel out of business through lack of patronage. This is a perfectly practical ideal for the conscious and organized leadership of childhood and youth, the misanthrope and cynic to the contrary notwithstanding. Modern men must have the capacity to face evil and snap their fingers at it. That is the attitude of a vast number of men now; it is perfectly possible to make it the attitude of practically all normal men within a single generation, if the leaders of boys and girls put their heads to the task.

Efficient leadership of developing sex ideas and ideals may be given by parents in the home; but it is not necessarily the function of the home. A few parents can give it; the majority cannot. Parents themselves need leadership. A generation of leadership will, however, increase the number able to perform this high function for their children.

But deliberately to set up a program which insists that parents shall give the essentials in the sex engineering of children and youths, condemns the masses to immorality and vice. Leaving children to the accidents of birth or parental temperament and training is not only educationally undesirable, it is irreligious. It condemns the innocent. It blasts their lives before they get a chance. The attitude is the same that has opposed democratic education from the beginning. If the masses are to be lifted above the grip of custom, they must have leadership that can bridge the gap to higher standards. The task demands the best of leaders.

To say that this leadership cannot be supplied for all the boys and girls of the nation is fatalistic and a confession that neither human nature nor the temper of the leaders of the race is understood. It is an acknowledgment of the deep-worn and dust-filled rut into which our educational and religious practices have brought us.



The supply of potential leaders is endless. The attitude of the average school teacher in teaching is no criterion. Teaching in the routine of the school as organized does not inspire, though many noble men and women make their living that way. Participation in the life of children and youth with the ideal of moulding character appeals to all who have a right to teach. It inspires. Every casual presentation of the practical results of leadership and the opportunities for service through leadership, lifts the ethically disturbed and service-hungry young men and women of the land to a life of sacrifice. The leadership is at hand, when leadership is the means recognized by educational and social organizers.

# THE BIONOMICS OF WAR

## RACE MODIFICATION BY MILITARY SELECTION

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### I

At the bottom of the affairs of life, and in the long run, heredity plays the great part. And in many of these affairs the run is not so very long, nor the bottom too deep to be out of sight. By no virtue of social environment can a race be raised considerably or permanently above the level of its inheritance, nor can any disadvantage in such environment do more than hinder inherited capacity from revealing itself. It cannot prevent it.

If a treatment of that aspect of the war question which concerns heredity seems, therefore, at first thought, to be too academic to concern the practical philanthropist, let him consider that what any given man or family or nation or race of men is at the present time, is primarily a matter of heredity, and that the men who are coming after us will mostly be what they are by reason of that same potent factor. Variation, or differences; selection, or the choice among these differences; and heredity, or the inheritance of these chosen differences, are the chief factors in all organic evolution; and organic evolution means the evolution of man, as well as that of the plants and lower animals. If, therefore, the war question actually has an aspect which concerns heredity, that aspect is likely to be an important one.

Now the variation and the heredity factors in evolution are provided, and unescapably so, by nature. And for most living kinds she provides the selection also. But man, through his endowment of mind, has gained the great privilege of determining, in large measure, the character of the selection of his own kind and that of any other kind of animal or plant for which he



pleases to exercise it. The animal and plant breeders do exercise this privilege constantly, and they direct heredity here and there as they please, to the effect of making very useful new kinds of cattle and fruit and very absurd pigeons and chrysanthemums. They do their selecting artificially and consciously, and by doing it drastically as well, they speed up evolution to a rate quite extraordinarily rapid compared with her more natural pace.

As it is to this category of artificial selection that man's selective modification of his own kind belongs it also can be effected very rapidly. So that the possible objection to the slowness of the workings of any form of human selection, based on an analogy with natural selection, is less valid than the objectors seem to think it is.

In sum, the discussion of the selective possibilities of such a race-modifying agent as militarism is by no means a purely academic one, but one which may be made very pertinent and practical. It is such a practical discussion of it that the writer wishes to present.

## II

The theoretical consideration of the matter, however, should not be dismissed without a word. If we can accept the whole great theory of natural selection upon a basis of two logical conclusions derived from two premises of observed fact—and we do exactly this—then we should recognize the strength of the similar argument for military selection.

The observed facts of constant variation and constant overproduction warrant the logical conclusions of a struggle for existence and a consequent survival of the fittest. That is natural selection.

In times of war we see many or even most of the able-bodied men of a sorely pressed nation drafted for death or disablement by wounds or disease. And yet we note that little diminution occurs in the birth rate of the nation. On these observations we conclude that in such times the new generations are produced by inferior men, or that at least a larger proportion of them is so produced than would be the case were there no war. We breed

our new generations not from the best but from less than the best; even, in severe cases, from the worst. We conclude, then, that war produces a deplorable artificial human selection, which may be called military selection.

But we can do better than make logical conclusions. We can do better than the natural selectionist. For we can see our deplorable artificial selection actually working and actually producing measurable results. And we can see further that this military selection is not dependent on actual war alone for its effects, but that the preparedness for war is also a condition which sets it agoing. We can see the specific results of military selection arising from the existence of militarism, even though war itself never or but rarely come.

### III

France has kept, for over a century, an interesting set of official records which offers most valuable data for the scrutiny of the biologic student of war. They are the records of the physical examination of all the male youths of France as these youths reach their twentieth year of age, and offer themselves, compulsorily, for conscription. To determine who realize the condition of minimum height, weight, chest measurement, and the freedom from infirmity and disease necessary for actual service, all are examined and the results recorded. These records show, therefore, for each year very clearly and precisely the physical status of the new generation of Frenchmen.

The minimum physical condition for actual enlistment has varied much with the varying needs of the nation for men of war. In certain warring periods of her history France has had to drain to the very limit her resources in men able to bear arms. Most notably this condition obtained during the nearly continuous twenty-year period of the Napoleonic Wars.

Louis XIV in 1701 fixed the minimum height of soldiers at 1624 mm. But Napoleon reduced it in 1799 to 1598 mm. (an inch lower) and in 1804 he lowered it two inches further namely to 1544 mm. It remained at this figure until the Restoration,



when (1818) it was raised by an inch and a quarter, that is, to 1570 mm. In 1830, at the time of the war with Spain, it was lowered again to 1540 mm., and finally, in 1832 again raised to 1560 mm. Napoleon had also to reduce the figure of minimum military age.

The death list, both in actual numbers and in percentage of all men called to the colors, during the long and terrible wars of the Revolution and Empire, was enormous. And the actual results in racial modification due to the removal from the breeding population of France of its able-bodied male youth, leaving its feeble-bodied youth and senescent maturity at home to be the fathers of the new generation, is plainly visible in the condition of the conscripts of later years.

From the recruiting statistics, as officially recorded, it may be stated with confidence that the average height of the men of France began notably to decrease with the coming of age in 1813 and on, of the young men born in the years of the Revolutionary Wars (1792-1802), and that it continued to decrease in the following years with the coming of age of youths born during the Wars of the Empire. Soon after the cessation of these terrible man-draining wars, for the maintenance of which a great part of the able-bodied male population of France had been withdrawn from their families and the duties of reproduction, and much of this part actually sacrificed, a new type of boys began to be born, boys that had in them an inheritance of stature that carried them by the time of their coming of age in the late 1830's and 40's to a height an inch greater than that of the earlier generations born in war time. The average height of the annual conscription contingent born during the Napoleonic Wars was about 1625 mm.; of those born after the war it was about 1655 mm.

The fluctuation of the height of the young men of France had as obvious result a steady increase and later decrease in the number of conscripts exempted in successive years from military service because of undersize. Immediately after the Restoration, when the minimum height standard was raised from 1544 mm. to 1570 mm., certain French departments were quite unable to complete the number of men which they ought to furnish as young

soldiers of sufficient height and vigor according to proportion of their population.

Running nearly parallel with the fluctuation in number of exemptions for undersize is the fluctuation in number of exemptions for infirmities. These exemptions increased by one-third in twenty years. Exemptions for undersize and infirmities together nearly doubled in number. But the lessening again of the figure of exemptions for infirmities was not so easily accomplished as was that of the figure for undersize. The influence of the Napoleonic Wars was felt by the nation, and revealed by its recruiting statistics, for a far longer time in its aspect of producing a racial deterioration as to vigor than in its aspect of producing a lessening stature.

It is sometimes claimed that military selection is of biological advantage to the race as a purifier by fire. This might indeed be true if it were the whole population that was exposed. But it is only a certain part of it that is so exposed, a part chosen on a basis of conditions very pertinent to racial integrity. For in the first place it is composed exclusively of men, its removal thus tending to disturb the sex-equilibrium of the population, and to prevent normal and advantageous sexual selection. Next, these men are all of them of greatest sexual vigor and fecundity. Finally they are all men, none of whom fall below and most of whom exceed a certain desirable standard of physical vigor and freedom from infirmity and disease.

War's selection is exercised on an already selected part of the population. And every death in war means the death of a man physically superior to at least some other one man retained in the civil population. For the actual figures of present-day recruitment in the great European states show that of the men gathered by conscription, as in France and Germany, or by voluntary enlistment, as in Great Britain, from 40 to 50 per centum are rejected by the examining boards as unfit for service because of undersize, infirmities, or disease.

Nor is it necessary that these selected men be actually removed by death in order that militarism may effect its deplorable racial hurt. For this removal even for a comparatively short time of a



considerable body of these men from the reproductive duties of the population, and their special exposure to injury and disease—disease, we shall see, of a particularly dangerous character to the race—is in itself a factor sufficient to make military selection a real and dangerous thing.

#### IV

Death in war comes not always nor even most often in battle. It comes more often from disease. And disease, until very recent years, and even now except in the armies of certain few countries, has stricken and still strikes soldiers not only in war time but in the pipingest time of peace. And, what is almost worse for the individual and decidedly so for the race, its stroke is less often death than permanent infirmity. The constant invaliding home of the broken-down men to join the civil population is one of the most serious dysgenic features of militarism.

In the French army in France, Algeria, and Tunis in the 13-year period 1872–1884, with a mean annual strength of 413,493 men, the mean annual cases of typhoid were 11,640, or one typhoid case to every 36 soldiers! In the middle of the last century the mortality among the armies on peace footing in France, Prussia, and England was almost exactly 50 per cent. greater than among the civil population. When parts of the armies were serving abroad, especially if in the tropics, the mortality was greatly increased. In 1877 the deaths from phthisis in the British army were two to one in the civil population. And how suggestive this is, when we recall that the examining boards reject all obviously phthisis-tainted men from the recruits. The proportion was still three to two as late as 1884. In the last war of our own scientifically enlightened country, the deaths from disease in camp were eight to one from the incidents of battle. But we could do better now. And so could France and England.

In fact, the modern humane war against disease has made life much safer for the soldier. That is to be admitted. But there has occurred so far but one conspicuous radical exception to the general rule of a much greater percentage of deaths from disease

than from bullets and bayonet in war time. That, of course, is the record of the Japanese armies in the Russo-Japanese war. The records of the recent war in the Balkan States are like those of a century ago.

## V

The actual dysgenic importance of the diseases fostered and diffused by militarism, though certainly real, is hard to get at in any quantitative way. The problem of the inheritance of disease, or better of the inheritance of the diathesis of disease, is one as yet only in the beginnings of scientific elucidation. But of the congenital transmission and racial importance of one terrible disease, of the venereal disease group, and one that more than any other is characteristic of military service, there is no shadow of doubt. It is a disease communicable by husband to wife, by mother to children, and by these children to their children. It is a disease that causes more suffering and disaster than phthisis or cancer. It is a disease accompanied by a dread cloud of other ills that it causes, such as paralysis, malformations, congenital blindness, idiocy, and insanity, all of them particularly dysgenic in character. It is a disease that renders marriage an abomination and child-bearing a social danger. And as a crowning misfortune this disease does not kill but only ruins its victims. While phthisis and cancer carry off their subjects at the rate, in England today, of 1000 per year to each 1,000,000 of population, syphilis kills but 50 persons a million. It is not a purifying but wholly a contaminating disease. It does not select by death. It is, then, a disease of great possibilities and importance in relation to racial deterioration.

Venereal disease<sup>1</sup> is a scourge fostered especially by militarism. The statistics reveal this at once. It is the cause of more hospital admissions among soldiers than any other disease or group of related diseases. It caused 31.8 per cent. of the total military inefficiency in the British army in 1910. It was the cause of one-fifth of all the British military hospital admissions for that year, yet it caused but one one-hundredth of the total military deaths. It causes one-third of all the illness of the British navy,

<sup>1</sup> Syphilis and gonococcus infections.



both at home and abroad. The admissions to the hospital for venereal disease in the British army in India reached in 1895 as terrible a figure as 537 per 1000 men. Conditions are bettered, but are still bad.

Nor is the British army by any means the greatest sufferer from the scourge. The army of the United States has twice as many hospital admissions for the same cause. Russia has about the same as Great Britain, Austria and France less, and Germany least of all. Germany, indeed, has done much more to control the disease than any other great nation, unless it be Japan, for which I have not been able to get data. The following figures from the British Army Medical Report for 1910 show the rates of prevalence of venereal disease in different armies:

	Year	Per 1000
Germany.....	1905-06	19.8
France.....	1906	28.6
Austria.....	1907	54.2
Russia.....	1906	62.7
United Kingdom.....	1907	68.4
United States.....	1907	167.8

A measure of the prevalence of syphilis and other venereal disease in the civil population is difficult to get at. But certain facts are most suggestive. Of the young men who offered themselves for enlistment in the British army in 1910,  $1\frac{1}{2}$  per 10,000 were rejected because of syphilis, while for the same year in the army, 230 per 10,000 were admitted to hospital with syphilis. And for all venereal disease the proportion was  $31\frac{1}{2}$  per 10,000 of those applying for enlistment rejected, and 1000 per 10,000 of those in the army admitted to hospital. In other words, while the army recruiting boards discover in the civil population, and reject back into it, but two or three syphilitic men per 1000, the army finds within itself a constant proportion of infected men of many times that number.

It is obvious from these figures that venereal disease finds in armies a veritable breeding ground. That such disease is highly dysgenic, i.e., race deteriorating in influence, is indisputable. The frightful effects of syphilis and its direct communication from parents to children are fairly well known popularly. But with

regard to the serious effects of gonorrhea the popular mind is not equally as well impressed. Indeed it is too commonly regarded as a mild and not very shameful disease. But medical opinion is really doubtful whether it is not, in some of its effects, as bad as, or even worse than syphilis. About 50 per cent. of young women infected by young men are made sterile by it. Many are made chronic invalids. It is the commonest cause of infant blindness (ophthalmia neonatorum). In Prussia 30,000 such blind persons are to be found.

The congenital transmission of venereal disease is what gives it its particularly dysgenic importance. Such transmission has all the force of actual inheritance. Indeed, if tainting the germ cells so that the fertilized egg is predetermined to develop into a syphilitic individual is heredity, then syphilis is literally an hereditary disease. But as between a taint at conception and one at birth, either of which can be handed on to successive generations, there is little choice from the point of view of the student of race deterioration. The effect is typically that of hereditary transmission. Indeed, as an authority has strongly put it, "Syphilis is the hereditary disease *par excellence*. Its hereditary effects are more inevitable, more multiple, more diverse, and more disastrous in their results on the progeny and the race than in the case of any other disease. Syphilis, in fact, has a more harmful influence on the species than on the individual."

## VI

The facts speak for themselves. Serious war and the preparedness for serious war mean the temporary or permanent withdrawal from the population of a part of it selected for physical vigor and often for courage, patriotism, and idealism, and the exposure of this part to special danger from death and disease. This death and disease, under the circumstances, are not race-purifying or race-enhancing, but race-deteriorating, through the encouragement of poor breeding and the fostering of heritable, race-poisoning disease. Every race needs its best possible inheritance. Any institution that tends to give it less than that is a race-injuring institution. Militarism is such an institution.



## DIAGNOSIS AND ADVICE IN VENEREAL DISEASES AS FURNISHED BY THE DEPARTMENT OF HEALTH, NEW YORK CITY

ARCHIBALD McNEIL, M.D., AND B. S. BARRINGER, M.D.

The administrative control of the venereal diseases, as attempted by the Department of Health of New York City, centers mainly about the work of the laboratory and the work of the venereal diagnostic clinics. The latter were established on May 1, 1912, and had, at first, an average daily attendance of two or three patients a day. This has since increased to an average of 38 a day. These figures do not include patients attending the medical advisor's clinic. At the present time there are being made an average of 120 Wassermann tests a day, and 29 complement fixation tests for gonorrheal infection. So about 25 per cent. of the blood specimens examined for gonorrhea and syphilis are taken in the diagnostic clinics, while 75 per cent. are sent in by private physicians and institutions.

The department is making routine tests on all persons sent to the Bedford State Reformatory for Women and on the inmates of all the New York City penal institutions.

To give some idea how the diagnostic laboratory work is increasing, we may compare the records for 1913 with those of 1914, to date.<sup>1</sup> In 1913, a total of 18,750 Wassermann tests and 3526 complement fixation tests for gonorrhea, while from January 1, 1914, to date, a total of 15,793 Wassermann tests and 3806 complement fixation tests for gonorrhea have been made.

The advisory work of the division of venereal diseases has necessarily extended over a fairly large field. Inasmuch as but two hours daily are allotted to this work, some phases are slow in development. Aside from the advisory work proper, a crusade, in a small way, has been waged against the advertising venereal

<sup>1</sup> June 1914.

quack, and attempts have been made by legislation and by diverting patients from quacks to limit their activity. Such diverted patients must be sent somewhere for treatment. This has meant additional work in the classification and listing of the venereal clinics in New York City.

#### ADVISORY WORK

A daily chart is kept of the cases seen; this chart serves to check up in a measure the advisory efficiency and indicates what class of patients are coming for advice. A glance at this chart gives some idea of the scope of the advisory work. For instance, in the month of May, in which 127 patients were seen, 122 were tabulated; 111 were male, and 11 female. This possibly indicates that the advertising methods do not reach women or that women are not yet educated to the point where they seek knowledge on venereal diseases. Eighty were single and 42 married; 106 patients had expert occupations (considering housewifery as expert work); among these, 21 were out of work; 16 were laborers or longshoremen and out of these, 5 were out of work.

A blood examination for gonorrhea or syphilis was made on 34 patients; the various diseases encountered were 92 cases of suspected or real syphilis, 27 cases of suspected or real gonorrhea, 7 cases of sexual neurosis, and 6 cases of various other diseases. This shows a very high percentage of syphilis as compared with 974 analyzed cases of the advisory department of the Oregon Social Hygiene Society and rather a small proportion of cases suffering from one form or another of sexual neurosis.

Fifteen of these cases had been previously treated by quack physicians. This, compared to other months, is a low proportion; in one month in which 85 patients were seen, 24 had been previously treated by one or more quacks; in another month when 88 patients were seen, 22 had been treated by quacks.

An attempt has been made to place the patients in two classes—one above average intelligence and one below. No system has been used in this classification (the Binet-Simon has not been discarded), and 102 were conceived to be above average intelli-



gence, and 20, below. This very well corresponds with the 106 who had expert occupations and the 16, who had non-expert occupations.

Forty-eight patients were referred to clinics, and 9 to doctors' lists, thus indicating that all patients of expert occupations cannot, or think they cannot afford to pay physicians. As a routine, those who wish to be referred to clinics are asked to state their weekly income and are asked how many people they have to support. Our analysis also indicates that about half of the patients seen do not need treatment, but advice or a blood test only.

Forty of the 122, have returned for various reports, advice, etc.

#### ADVERTISING

To date, there have been three methods of advertising the activities of this department:

First: A circular to the physicians of the city;

Second: Various notices in health, sex, and other journals;

Third: A small advertisement in one of the evening newspapers.

This advertisement started some time in October, 1913, and because of various changes in administration, ran irregularly. It has been a regular insert since February, 1914. The advertisement reads as follows:

"Free advice regarding venereal diseases can be obtained at the Department of Health, 149 Centre Street, Room No. 207, from 9 a.m. to 12 m. daily; Sundays and holidays excepted. Consultations strictly confidential."

The monthly increase of patients since February, 1914, shows the value of the advertisement.

In February, 68 were seen.

In March, 85 were seen.

In April, 88 were seen.

In May, 127 were seen.

This advertisement is but a four line insert and costs \$2.10 a day. While the results from it have been good, much greater

results are expected from the tin signs which are now being placed in toilets of saloons and various other places in the city. These signs read as follows:

"**VENEREAL DISEASES.** Confidential advice regarding gonorrhea, syphilis and sex diseases, can be obtained free at Room No. 207, the Department of Health, 149 Centre Street, daily from 9 a.m. to 12 m., Sundays and holidays excepted. **AVOID** advertising specialists and patent medicines."

The opportunity to place these signs in the toilets of various saloons in New York City, came through Mr. Whitin, of the Committee of Fourteen, who enlisted the help of Messrs. M. J. Quinn, T. D. O'Connor, and James Coyle, of the Retail Liquor Dealers' Central Association. This Association passed resolutions allowing the Department of Health to take down any signs now in the toilets of their saloons and replace them by the Department of Health signs. As Mr. Quinn, the President of the Association, said:—

"We know the harm that these quacks do and we will back you in your fight against them."

The time may come when the various business men's associations and various newspaper publishers will take a like stand. Five hundred of these signs are at hand, and 5000 more have been ordered. Of these 5000, a certain number are to be in German, Yiddish, and Italian.

A single history will serve to illustrate the methods of the quacks. Mr. X, a self-respecting teacher of Hebrew, with a wife and two children, went to a well-known and long-established advertising venereal quack because of a swelling in the groin. This quack, it is alleged, pricked the finger of the patient, got a drop of blood and put it under a microscope and declared the patient to have syphilis (syphilis cannot be diagnosed in this way). Thereupon the doctor told him he must immediately get an injection of salvarsan which would cost him \$25.00, and which would cure him. The patient had not as much money with him so the doctor asked if he had any rings or jewelry to leave as security for the \$25.00. The patient had a watch worth \$36.00; this he gave to the doctor with the understanding that



if it were not redeemed within a short time, it would become the property of the doctor. The patient got his injection of No. 606. On leaving the doctor the patient said that he was on the verge of committing suicide. One month later, he was examined; he showed absolutely no signs of syphilis—his Wassermann examination was negative. Two months later he was reëxamined and he still showed absolutely no signs of syphilis and the Wassermann examination still was negative. He had *never* had syphilis.

#### LEGISLATION AGAINST THE QUACK

There is a law by which the Regents of the State of New York can revoke the license of practitioners if they are guilty of fraud, deceit, etc. Proof of fraud and deceit is difficult and presumably this is the reason why this law is totally ineffective in combating the venereal quack. The present Penal Code is apparently likewise inefficient. The "Chorash Bill" passed by the New York Board of Aldermen, makes persons whose advertisement contains "assertions, representations or statements which are untrue, deceptive or misleading" liable to a fine of from \$25.00 to \$200.00 for each offense. An attempt is being made to have this ordinance tested. As it does not directly involve a matter of public health, but rather one of fraud, the Department of Health cannot actively take up the work of proving the worth of this bill. It is the work of the county medical societies or possibly of the Society for the Prevention of Crime. Certainly many of the venereal advertisements which appear today in the New York newspapers are both deceptive and misleading.

#### CLASSIFICATION OF CLINICS

Inasmuch as the Department of Health has no venereal clinics in which treatment is given, it has been necessary to determine upon some standard for genito-urinary clinics and then list the clinics according to this standard. In New York such a standard has been set by the Associated Out-Patient Clinics. This standard is as follows:—

*I. Syphilis*

1. The treatment of syphilis, whatever its manifestation, should be conducted in one department, which shall be either a special department of syphilis or dermatological department.

2. Whenever the nature of the lesion, such as eye, throat, viscera, etc., has directed the patient to a department other than that of syphilitics, the treatment should be conducted jointly by the two departments, but the anti-syphilitic treatment be administered in the department of syphilis or the dermatological department.

3. Every department for the treatment of syphilis should be provided with a dark-field microscope.

4. Facilities for making the Wassermann reaction test should be provided, if possible, in every institution where syphilis is treated.

5. Wherever laboratory facilities for making the Wassermann reaction test are not available at the clinic, provisions should be made for the prompt conveyance of the specimens to the Department of Health or other places at which the examinations are made.

6. The principle of the limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

7. Intravenous medication may be administered to suitable ambulatory cases of syphilis.

8. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

9. The Association recommends that a suitable uniform circular of instructions be given to every syphilitic patient at the dispensary.

10. The Association recommends that uniform forms of records be employed in all the clinics treating syphilis.



## *II. Gonorrhea and chancroid*

1. Every department for the treatment of gonorrhea and chancroid should be provided with a microscope.

2. Every department for the treatment of gonorrhea and chancroid should be provided with proper facilities for sterilization.

3. Facilities for endoscopic and cystoscopic work should be provided.

4. Wherever laboratory facilities for making the complement deviation test for gonorrhea are not available at the clinic, provision should be made for the prompt conveyance of the specimens to the Department of Health or other places at which the examinations are made.

5. The principle of limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

6. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

7. The Association recommends that a suitable uniform circular of instructions be given at the dispensary, to every patient suffering from gonorrhea.

8. The Association recommends that uniform forms of records be employed in all the clinics treating gonorrhea.

Inasmuch as the Associated Out-Patient Clinics has been in existence only about a year and as the adoption of this standard in various clinics has taken some time, there are to date but imperfect lists of those clinics which have come up to the standard. Within a month it is hoped to have a complete list. The clinics not on such a list will have their attention called to the fact either by the Department or the Associated Out-Patient Clinics, and this may serve to stimulate such clinics to come up to the standard.

## LITERATURE

The popular publications to date have been meagre. Two cards of instructions to those having gonorrhea and syphilis have been printed, and in the press at present is a circular on the dangers of gonorrhea and syphilis and on the advertising venereal quack. This circular is to be placed at the disposal of the hospitals and dispensaries that may wish them. There has been very little call for publications on various sex matters. When there is a call such patients are told where they can get the literature they wish, and the cost thereof.

A description of the methods of administrative control of venereal diseases by the Department of Health, has been published in the Reprint Series and is available for distribution to physicians, health officers, and others.



## THE INTEREST OF LIFE INSURANCE COMPANIES IN SOCIAL HYGIENE<sup>1</sup>

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The interest of life insurance companies in the social hygiene campaign is evident. Life insurance fundamentally is a co-operative proposition. Individuals have organized themselves collectively under any life insurance plan to safeguard each other against the hazard of premature death. It is to the interest of life insurance companies as representatives of masses of insured men and women to carefully study the causes which make men die earlier than they normally should.

The statistics of life insurance companies have shown rather clearly that the death rate of individuals afflicted with venereal diseases, particularly syphilis, is higher than the average. The medico-actuarial mortality investigation, which gives the combined experience of a number of life insurance companies, shows that the ratio of actual to expected deaths of syphilitics, thoroughly treated for two years and who for one year were free from symptoms, was nevertheless 188 per cent. Florschutz has shown from the experience of the Gotha Life Insurance Company for the years 1893-1897, that the company had 164 deaths from progressive paralysis in that period. Of these 121 or exactly three-fourths of the total were less than 50 years old, and 96 cases or 53 per cent. had been insured less than ten years. The duration of insurance was as follows:—

Less than 1 year.....	5
1 to 5.....	33
6 to 10.....	58
11 to 15.....	39
16 to 20.....	14
Over 20.....	15

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<sup>1</sup> Paper read at the meeting of The American Social Hygiene Association and The Society of Sanitary and Moral Prophylaxis, New York City, October 9, 1914.

Other statistical data is available to demonstrate this point but it is not necessary to go further into the discussion at this time.

On the other hand, it seems quite clear from a study of the mortality statistics of insurance companies that at the present time the causes of death as given in the records of cities and as made by physicians are woefully lacking with respect to venereal disease as a cause of death. If the statistics regarding social diseases given by Morrow, Keyes, and others are at all correct, it is evident that in the compilation of vital statistics in the United States more stress must be laid upon registration or recording the so-called social diseases and other sequelae as primary causes of death. Following are tables giving the experience of the Metropolitan Life Insurance Company in its Industrial Department for the year 1913 with a comparison of the mortality from similar causes in the registration area of the United States in the year 1912. I think it is quite evident that the stated percentages of deaths due to certain diseases are altogether too low.

If we are to obtain an accurate record in the United States, it seems clear that we shall have to follow the same procedure with these diseases as has been followed with tuberculosis and other infectious diseases, namely: compulsory registration. The objections to such a procedure have been voiced time and again and some of them have merit. Nevertheless it is to be hoped that in our various states some practical plan can be devised which shall preserve professional secrecy, under which physicians will be able to notify their respective health departments of certain diseases which are venereal in origin.

Such a course will eventually lead up to a more thorough registration of mortality from social diseases and be of inestimable value to insurance companies in coöperating with other agencies for the prevention of such diseases.

The interest of insurance companies in the social hygiene program may be considered along two lines: (1) The utilitarian or practical, (2) The social. From the standpoint of the former, it has been necessary for insurance companies as a matter of self-preservation to reject in most cases applicants for insurance who



are known to be suffering from certain diseases. The reason for this is obvious, if one considers the higher mortality in this group as shown by the statistics given above. It is the effort of every

TABLE I

*Mortality from Syphilis, Gonococcus Infection, and their Probable Sequelae*

CAUSES OF DEATH	METROPOLITAN INDUSTRIAL, 1913		REGISTRATION AREA, 1912	
	Number of Deaths	Per cent. of Total	Number of Deaths	Per cent. of Total
Total Deaths—all causes.....	104,306	100.0	838,251	100.0
Syphilis.....	520	0.5	3,941	0.5
Gonococcus infection.....	28		219	
Locomotor ataxia.....	163	0.2	1,588	0.2
General paralysis of the insane.....	510	0.5	4,053	0.5
Softening of the brain.....	78	0.1	1,045	0.1
Salpingitis and other diseases of the female genital organs.....	289	0.3	1,324	0.2

TABLE II

*Mortality from Disease and Conditions of the Puerperal State*

CAUSE OF DEATH	METROPOLITAN INDUSTRIAL, 1913		REGISTRATION AREA, 1912	
	Number of Deaths	Per cent. of Total	Number of Deaths	Per cent. of Total
Total deaths—Females.....	53,407	100.0	379,139	100.0
Accidents of pregnancy.....	149	0.1	863	0.1
Puerperal hemorrhage.....	110	0.1	923	0.1
Other accidents of labor.....	178	0.2	842	0.1
Puerperal septicemia*.....	793	0.8	3,905	0.5
Puerperal albuminuria and convulsions....	458	0.4	2,174	0.3
Puerperal phlegmasia, alba dolens, embolus, and sudden death.....	43		276	
Following childbirth.....	7		44	
Puerperal diseases of the breast.....			8	
Total diseases and conditions of the puerperal state.....	1,738	1.7	9,035	1.1

\* This cause is very generally queried by our Statistical Bureau and a number of cases of "peritonitis," etc., are thus transferred to this title. This explains the apparent difference in the per cent. of total when compared with the registration area.

well-managed insurance company to offer its policies at the lowest possible cost. This has only been feasible in the past through a process of medical selection which excludes the unfit.

It may be opportune at this time to introduce a thought which as yet has not been given sufficient consideration by life insurance companies. It has not been the business of life insurance companies until now to consider the rejected applicant from the social standpoint. In fact, it has been a policy of insurance companies for reasons that are obviously practical to keep to themselves the medical facts obtained in the examination of an applicant. It would seem to me, therefore, highly desirable from the standpoint of the campaign for social hygiene as well as the various campaigns carried on in the United States at present for the prevention of disease, if insurance companies could place the valuable information regarding rejected applicants at the disposal of these unfortunates. It is more than probable that many such individuals knowing of their precarious condition would alter their methods of life and endeavor to lengthen its span. I can conceive of no more valuable service, which might be offered by life insurance companies, for the improvement of the welfare of many citizens, than if they were systematically to communicate with the family physician of the rejected applicant, giving him the diagnosis which has been made with the suggestion that he use his influence with his patient to enable him if possible to rid himself of his trouble. The Metropolitan has done this in a limited number of cases with a marked measure of success.

The records of life insurance companies show in many instances where applications, instead of being rejected, have been temporarily postponed, that the applicants in question have at a later date presented themselves for reexamination and have successfully passed it. Such excellent results as these could be obtained in much larger number of instances if the plan above outlined were systematically carried out.

Still another opportunity is offered by insurance companies to show their interest in the social hygiene movement, namely: through the offer which can be made to policy-holders entitling them to periodic reexaminations. Several of the larger insurance companies have realized the value not only to themselves but to their policy-holders of such an offer and are conducting such reexaminations, either directly or through the machinery of the



Life Extension Institute, one of whose main functions is the conduct of such reëxaminations. The statistics of insurance companies show quite clearly that the opportunity thus given to policy-holders is being availed of. The Metropolitan Life Insurance Company first offered this privilege to its ordinary policy-holders in the fall of 1913, a circular to this effect being enclosed in the renewal notices sent to such policy-holders. As requests for reëxamination are received by the company, they are turned over to the Life Extension Institute. We are of the impression that year by year as policy-holders realize the value of this privilege and are free of any suspicion regarding the motive of the company in offering it, more and more will avail themselves of the opportunity which is offered.

Dr. Fisk, the medical director of the Life Extension Institute, who will discuss this paper, will probably tell you of the results which have been obtained by the Life Extension Institute as a result of reëxaminations of this kind.

The particular value, however, which insurance companies may be in the campaign of social hygiene is along educational lines. The relation between an insurance company and a policy-holder is frequently an intimate one. This is particularly true of industrial insurance companies whose agents visit the policy-holders weekly and who as a result soon get to be on terms of friendship and companionship with the men, women, and children, who are subject to their weekly visits. I am convinced that the educational campaign which has been conducted by the Metropolitan Life Insurance Company for a number of years along health lines has very definitely established its value. This campaign has proven that it is possible to present the basic facts regarding health and disease and in particular the care and prevention of the latter in such a fashion that even the man on the street will become interested and will follow the instruction which is given to him.

The question at issue is this: Can the social hygiene program be similarly popularized; can pamphlets or literature of any kind be placed in the hands of the great masses of workingmen and women in the United States written in a popular way and yet

not give offense? We have made several attempts to have pamphlets of this kind prepared for us to be used among our industrial policy-holders, but until now have not found anything in the literature of the subject that we have felt we could use with impunity. The opportunity for the Social Hygiene Association is at hand. The preparation of literature of the kind I have described is primarily not a function of an insurance company. It should, however, be part of the activities of an organization such as this. The Association may rest assured that whenever literature can be presented which will meet the requirements mentioned above, which can be distributed in the average American home without danger, and which in a dignified, ethical way will present the fundamental principles which this Association advocates, insurance companies generally will be only too glad to coöperate with them and utilize the machinery at their disposal for the distribution of such literature among the millions of men, women, and children in the United States who today are policy-holders in the life insurance companies.



## THE RELATION OF EDUCATION IN SEX TO RACE BETTERMENT

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By race betterment we mean the increase not only of the physical health and efficiency of the race, but also the psychical solidity and nobility of the race. The first question which one naturally asks in this connection is, "How may this race betterment be accomplished?" In seeking an answer to this question, we turn naturally to the lower animals and ask how they are modified in race development.

Those species of the lower animals that have been most closely associated with man, for example, the horse, the ox, the sheep, the hog, and the dog, have been very greatly modified and very greatly improved in modern times through the influence of factors which are very largely under the control of man. As we classify these factors of race betterment among the lower animals, we find that they naturally fall into two groups, first, environment; second, heredity. These two factors are the universally recognized biological factors of race change. It is through them that all changes in living things have been accomplished as the milleniums of the past have rolled by.

In comparatively recent times man has consciously and designedly modified and controlled both the environment and the heredity of these domestic animals with which he is so closely associated. He has secured for them the finest possible heredity through careful choice of the animals who were to breed the young. He has insured for them the most hygienic possible conditions from the day of the birth of each animal until its complete maturity. It has been kept in clean, comfortable surroundings and provided with wholesome and nourishing food. The result of this care in the domestic animals has been to produce

horses, cattle, sheep, and hogs so far superior to those that existed in the days of our grandfathers that they could be classified almost as different species.

Thoughtful men are now everywhere asking if it is possible to accomplish for the human race changes anything like as profound as those already accomplished for the lower animals. If such a change is possible, it is generally agreed that it is possible only through the combined influence of the two universally recognized biological factors—environment and heredity.

The various conditions of environment are largely comprised in the more familiar popular term, hygiene, while the essential elements in heredity are practically covered by the popular term, eugenics. We must therefore look towards hygiene and eugenics as affording our sole hope for race betterment.

Now, hygiene accomplishes two things. These two things which hygiene accomplishes are in the directions that may be classified as toward the positive on the one hand and toward the negative on the other, or perhaps better, toward the positive on the one hand and away from the negative on the other. In other words, hygiene seeks to accomplish certain things that are agreed to be good and to avoid certain things that are agreed to be bad. It seeks to promote in the individual habits of life whose influence is to steady, to stimulate, and to strengthen both physical and mental powers. On the other hand, hygiene seeks to avoid in the individual habits of life whose influence is to derange, to deplete, and to destroy.

In a similar way eugenics presents a double phase, namely, a positive and a negative. First, it seeks not only to promote the propagation of the fit, but furthermore to advance the efficiency of the fit. Second, it seeks to avoid the propagation of the unfit. Among the domesticated animals, eugenics is accomplished easily by the arbitrary will, guided by judgment and experience, of the owners of these lower animals, so that the mating of these animals is more or less absolutely controlled by the will of the owners. In the human species, no such arbitrary control is possible even if it were admitted to be advantageous. What is true of control of eugenics, is also in a measure true of the control of hygiene.



The state and the municipality may arbitrarily quarantine such contagious diseases as scarlet fever, smallpox, etc., as it may arbitrarily refuse marriage license to the seriously diseased and palpably unfit. To such an extent the interference of the state will be generally welcomed, but we must recognize at the start that the influence of that interference at the very best can accomplish but little, important though that little may be, toward general race betterment. It will decrease the percentage of imbecile, insane, criminal, and degenerate, but important as this is, it can hardly be looked upon as accomplishing race betterment; at best it can only stay race degeneration. Race betterment or sexual improvement of the rank and file of the race in physical and mental quality can only be accomplished through positive hygiene and positive eugenics.

But positive hygiene and positive eugenics can be brought about in the human race only through education. Education should lead the youth to adopt a régime of hygiene that would develop in him the highest possible degree of physical and mental efficiency. Education should also lead him to choose as his mate a life partner who possesses similar physical and mental qualities, besides possessing a blemishless heredity, as good as we will assume his own to be.

The study of social conditions reveals the fact that a large majority of those conditions which are inimical to race welfare are the result of ignorance and of distorted mental attitude regarding the sex life. These distorted mental attitudes can be rectified and this deplorable and dense ignorance can be dispelled only by education. Those who have given attention to this problem of education agree with one accord that the distorted mental viewpoint possessed by so large a proportion of the population dates back to early childhood and is to be attributed solely to the fact that parents do not implant in the minds of their children a wholesome and inspiring viewpoint of the great fundamental truths of life.

The first lesson regarding life should be taught by the mother to her questioning child. It is practically a universal custom of childhood to ask the mother how the baby came, or where they

got the baby. The thoughtful twentieth century mother accepts the question as indicating the psychological moment to teach her child the first great lesson and to give it a wholesome viewpoint regarding life. So she answers the question of her child truthfully and not, as the mothers of a generation ago did, through evasions and fantastic fictions.

The twentieth century mother recognizes the fact that when her child comes asking this perfectly natural and perfectly fair question she has one of the great opportunities of motherhood, namely, an opportunity to implant in the mind of the child the feeling that motherhood is a sacred relationship and the mother a sacred object. One twentieth century mother answered her child's question in these words: "Baby sister came out of mamma's body. She was formed within mamma's body. She was formed from materials that were drawn out of mamma's blood; and that is the reason why mamma's cheeks are so pale and mamma's hands so thin and white." The little boy's eyes opened wide with wonder. This story told in such a matchlessly simple way was incomparably more wonderful to the child's mind than the stork story would have been and he looked in his wide-eyed wonder from mamma's pale face down to little baby sister, back and forth, trying to comprehend it all. Then he asked the question, "Mamma, was I formed within your body too?" And the mother answered, "Yes, my boy, you were and that is the reason why mamma loves her boy so, because she gave her own life's blood for him." The little boy's wide-open eyes now took on a far-away look and he seemed to be trying to comprehend the great truth of mother sacrifice. Presently, he seemed to catch a glimpse of the truth and his eyes welled full of tears as he turned toward his mother and threw his arms about her neck, saying, "O mamma, mamma, I never loved you so much before."

When the mother in whose experience the above episode had occurred related it to the writer, he asked her what her boy's attitude had been toward motherhood and she replied: "Since the day I told him how baby came and how he had come, he has seemed to look upon motherhood as a sacred relationship." It is the uniform and universal testimony of parents, who have



been telling the story of life in this frank, sympathetic, earnest, and serious way to their children in answer to the instinctive questions of childhood, that the children accept these truths as sacred, that they are drawn into a much closer and more confidential relationship to the parents. that they are protected against contamination of the mind by associates of low ideals, and that they are also protected against being misled by older, low-minded associates into deleterious and depleting personal habits.

While, as intimated above, the primary responsibility for this teaching in early childhood must naturally rest upon the mother, a responsibility no less real and serious, though less urgent and immediate, rests also upon the paternal ancestor and the teacher of the young child. The father should reinforce the mother's teaching, and, in the same spirit in which the mother tells the story of life, the father should confirm it whenever the child comes to him seeking confirmation. In no way can the father more positively teach the sacredness of motherhood to his children than by uniformly showing toward the mother the spirit of affection and tender solicitude for her wellbeing and happiness. Such an attitude speaks, much more loudly and impressively than any words which the father could utter, his personal feeling of the sacredness of motherhood. The children instinctively catch the spirit of the father and it confirms and fixes indelibly the attitude which the mother herself implanted by her story of life.

The teacher of the child, before the child reaches the thirteenth to the fifteenth year, should not be called upon and should not feel a responsibility for imparting to the child these great fundamental truths of life which it is the inherent right of the child to hear from the lips of his parents and which it is the natural privilege of the parents to impart direct to their own offspring. However, the teacher does carry a very definite responsibility and one which may not be evaded. This responsibility comes very naturally with the teacher's relation to the home. When we consider that the school is an extension of the home and the teacher, so to speak, an extension of the parents, or, we might say, a "vicarious parent," it is easy to understand how natural and

essential this responsibility is. The teacher is responsible for two very definite things in the education of the young child between his fifth and his fifteenth year. First, the teacher should show the same vigilant watchfulness that a mother shows to protect the child against the deleterious influence of the occasional pupil that is found from time to time in every school, namely, the pupil whose home influence has been weak or bad and whose associations have perhaps been vicious. Such a child is quite likely to be physically precocious and mentally backward and thus be thrown into association with children from one to three years younger than himself. The influence of such a pupil in a school may be most unfortunate and it requires the greatest vigilance and tact on the part of the teacher to protect the children against such an influence. First, then, the teacher must show all vigilance and tact in protecting the children of her school against bad influence. As a rule, this can perhaps be best accomplished through such an administration of school sports and recreations as fully and completely to occupy the minds of the pupils during the hours when they are on the school ground but not in the school room, thus, again, turning the mind towards the positive and away from the negative.

Second, the teacher should accept every opportunity which presents itself to implant in the mind of the child, or we may perhaps better say to confirm in the mind of the child the same wholesome attitude regarding the sacredness of life and the sanctity of home relationships which she herself holds in her own mind and which she may assume has been implanted by the parents in the minds of the children. Many an opportunity will be offered the teacher for dropping a word in harmony with this mental attitude in the course of the nature study work. Even in the kindergarten, it is a very common thing for the teacher to have a little family of baby kittens or baby rabbits or baby birds for the children to take care of and to love. While the thoroughly equipped and tactful teacher, if she understands the psychology of youth, will not make opportunities repeatedly to impress "morals" about maternal and filial relationships, she may, not infrequently, drop some remark that leaves an indelible impression



upon the child regarding these relationships. The social ethics of the robin's family, hemmed in a nest that may be watched from the schoolroom window, may set forth in compelling conviction the whole law and gospel of the social ethics of human society. While, in this teaching, we must take care not to attribute to the robins a degree of consciousness and discernment commensurate with that of the human species, the most conservative biologist must admit that the same kind of sentiment which prompts parental care on the part of the human mother, prompts it on the part of the robin mother; that maternal altruism in the human species, while possessing a greater element of emotion and a smaller element of the automatic, is, from a psychological standpoint, the natural and necessary outgrowth in man of the same thing which prompts the sacrifice and love of the robin mother. The nature teaching, therefore, in the public school affords the teacher an opportunity to make an atmosphere about life that impresses the child with the sacredness of all life and with the special sacredness of human life and of human parenthood.

We have now set forth in sufficient detail the character if not the whole content of the teaching regarding the sex life that the child should have up to the threshold of adolescence, which may be taken as about thirteen years for the girl and about fifteen for the boy. Just before the crossing of the threshold from girlhood into womanhood, or from boyhood into manhood, the first lesson regarding the individual sex life should be taught to the girl by her mother and to the boy by his father. This first lesson is the lesson of womanhood or of manhood respectively.

#### I. WOMANHOOD OR MANHOOD

The parent should seek a favorable opportunity for a heart to heart talk with the youth who is approaching the threshold of adulthood and should explain what it means to grow into womanhood or manhood as the case may be. The mother, for example, explains to her daughter the phenomena of the physical and mental development of the girl into the woman and pictures

womanhood in such vivid and glowing terms that it fills the whole soul of the girl with a consuming desire to grow into the highest type of womanhood. Then the mother explains that this wonderful development of the physical, mental, and spiritual qualities of womanhood is dominated and controlled by a wonderful and magical substance that is prepared in the ovaries of the girl, absorbed into her blood, and distributed throughout the body from the threshold of womanhood, throughout middle life, and until the beginning of old age. The natural influence and result of this story of womanhood, told to the girl by the mother in the same spirit in which she, years before, told her the story of motherhood, is to impress upon the mind of the girl so strongly that it is never effaced the feeling which amounts to a dominant conviction that her person is sacred to her womanhood.

This teaching fortifies the girl absolutely against the malevolent influences of low-minded, older girls with whom she might, by some ill chance, be thrown into association in the school.

In a similar way, the father should tell his twelve-year-old boy the story of manhood and arouse in the youth a consuming desire to grow into the highest type of manhood. As a part of this lesson, he should reveal to his boy the new-found truth that the development of manly qualities is caused and controlled in body and mind through the influence of an internal secretion prepared by the testicles and absorbed into the blood and distributed throughout the body. This substance, carried into the muscles with the blood, causes these muscles to grow big and hard; carried into the brain and spinal cord, lights the fires of manhood in the young man's brain, and these fires shine through his eyes and illuminate his face. When the boy realizes that a substance made in the testicles holds the secret of manhood, he is fortified against any evil influences to which he may be subjected by his associates. A boy thus instructed is absolutely protected against being misled by low-minded associates into destructive and depleting habits. He learns that great lesson of life: his person is sacred to his manhood.



## II. PERIODICITY

At the time that the youth crosses the threshold from youth into womanhood or manhood, respectively, the parents should impart the second lesson concerning the sex life. This second lesson consists of an explanation of the periodicity of the sex life upon which the youth is entering. It is little short of a tragedy in the case of many a girl to enter upon womanhood with no explanation of the experiences to which she is introduced incident to this new phase of life. Many questions crowd into her mind, demanding answer. When no answers are forthcoming, we can not wonder that her heart is filled with rebellion at life and its unexplained mysteries. Society, therefore, demands that mothers answer frankly the questions that come into the minds of their daughters at this period of life. The mother will therefore explain to her daughter adequately the periodicity of the sex life and will further explain that this experience to which the girl is introduced is her Creator's preparation of her for future motherhood. This explanation will control the girls' mental attitude toward womanhood. Instead of rebelling against the experiences of womanhood, she exults in its wonders and its possibilities. In a similar way, the father explains frankly to his boy the periodicity in his life, and, in thus explaining, forestalls the worry and dispels the fear that would surely come but for the explanation.

## III. SOCIAL RELATIONSHIPS

Early in the adolescent period, say the fifteenth or sixteenth year for the girl and the sixteenth or seventeenth year for the young man, there should be some very definite instruction on the part of parents regarding social relationships. This lesson might very properly be given when fifteen-year-old Margaret and seventeen-year-old John are seated with mother and father about the family hearthstone. It will be a very wholesome experience for John to hear his mother instructing Margaret regarding the social relationships, because he is just beginning to enter with zest into society.

The mother will explain to Margaret that in all her social relationships with her young gentlemen friends, she should have a jolly good time, but should permit no familiarities. The mother may well explain to the daughter somewhat in detail the reasons why the parents, from their broader experience in life, make these rules for their children, and explain that it is not to debar the children from the enjoyment of any legitimate pleasure, that these rules are given, but rather to insure the greatest ultimate joy in life.

As John hears this instruction from his mother to his sister, he very naturally thinks to himself, "My girl friend, Jennie, must have received just such instruction from her mother, so it's up to me, if I am to be the chivalrous young man that I shall not be ashamed of, to treat my girl friend Jennie, in the way that I would have the other fellow treat my sister."

The parents explain to their children that such common familiarities as putting the arm about a girl's waist or kissing her—familiarities which many young people look upon in a frivolous way and carry off with a jest—are unfortunate and dangerous familiarities because, harmless and innocent though they may be in themselves, they break down the delicate self-respecting reserve of the girl and in many cases, by insidious advances, lead the way to other familiarities which eventually compromise the dignity of the girl's womanhood, perhaps even compromise her character. The young people should have it very clearly set forth that the only absolute safety for the girl is not to permit the beginning of familiarity. Let the young people be taught that the embrace is society's sacred symbol of protection and that the kiss is society's sacred symbol of affection. Once that lesson is clearly impressed, we may trust the young people to guard even the threshold of familiarity.

Young people of this age are living over again the impulses and the instincts of chivalry. Instinctively, they acquire a code of honor inherited from days of chivalry: the honor of woman and a square deal among men. Every knight stood ready to drop in his tracks, shedding his blood or laying down his life to enforce this code of honor. So, the youth of today can be very



easily inspired to adopt this code of honor and to be ready to fight for it. Most of his instruction in this lesson number three should be positive in its character and should seek to inspire in the youth the spirit of chivalry and of altruism.

The negative side of social relationships should call the attention of the young people to certain unfortunate things in human society that must be avoided. Departure from the high ethical standard set forth above is uniformly punished. This natural retribution may take various forms, but as the laws of nature are immutable, so the punishment that Mother Nature metes out for the one who breaks her law follows absolutely. One of the forms is found in those contagious diseases which are disseminated largely through illicit social relationships. Enough should be told every young person by mother and father so that the daughter and the son will realize that the breaking of nature's laws is sure to bring a punishment in some form. This method of instruction puts the matter in its proper perspective and links it up not only with the physical and intellectual life, but also with the moral life, thus being an important element not only in the formation of character but in the solidification and fortification of character.

#### IV. EUGENICS

The relation of education in sex to eugenics is a most important one. As already intimated above, in the introductory paragraphs, state laws guarding the licensure to marriage may help some in eugenics, but, at most, little can be accomplished through state intervention. Most that may be hoped for in race betterment through eugenics must be accomplished through education. This education should begin in the later teens, in the case of both the young woman and the young man, and, like the other lessons in life, should emphasize, first of all and most strongly, the positive side, though not omitting the negative side.

*A. Positive eugenics*

That young woman who has come to the estate of ripe young womanhood at twenty-one to twenty-three years of age, having learned all the lessons set forth above from the lips of a loving, sympathetic, clear-visioned mother, having in many a heart-to-heart talk with mother received full and adequate answers to the hundred-and-one questions that crowd into the girl's mind, is in a mental attitude toward mother easily to be led and guided as to her choice of a future life partner. We may also assume that such a young woman sees in her father and brothers men who help her to acquire a high ideal of manhood. Mother and daughter will discuss manhood and the elements of ideal, perfect manhood—perfect physically, mentally, and morally. A girl who has acquired such a high ideal of manhood can be trusted not to fall in love with and marry a man who falls far short of this ideal. Of course, we must recognize that "Love is blind," which is simply another way of saying that a young woman may be led to ignore many a shortcoming in the man who showers attentions upon her and protests undying love and volubly promises to reform. The days, however, of the ill-advised mating of a perfect woman with a grossly imperfect man, with the hope of overcoming his imperfections, are rapidly passing. Her instruction in the elements of manhood enables her to analyze, and she instinctively stops to analyze, before she permits her heart to go out to a man.

In a similar way, the young man should be taught to recognize ideal womanhood and, having made himself worthy of a perfect woman, to look for one for a wife.

*B. Negative eugenics*

The preparation of young people for a wise choice of a life partner is not complete until they know some of the things assiduously to be avoided in this choice of a life partner. Every young person should know that there are certain serious impairments, physical or mental, that may be transmitted from parent to child, and that there are other such impairments that positively



will be thus transmitted. Among such impairments must be noted insanity, feeble-mindedness, degeneracy, and criminality, especially when such serious impairments are noted to occur in successive generations, several individuals in each generation. Even though the individual in question may seem to be quite normal, if he has two or three impaired brothers and if one of his parents, and perhaps one or two of their brothers and sisters, and his grandparents, with great uncles and aunts, have the same impairment sent down two or three generations and perhaps more, then the individual in question would make a dangerous life partner, because without any reasonable doubt the germ-plasm of the individual has been impaired, and his children would be very likely and some of them certain to show the impairment in some degree. If now, there is a taint on the side of the mother, as well as on the side of the father, it is hardly likely that one of their children would escape being marked in some way with one or the other or both of these family taints.

Another serious impairment that must not be omitted is venereal infection or hereditary venereal taint. Every person choosing a life partner should know about the possibility of these above-mentioned taints and should avoid them as he would avoid poison.

Some have asked how this information will influence a young person in the choice of a life partner, and will it not destroy sentimentality and old-time love? It is to be hoped that instruction in eugenics will destroy that sentimentalism which leads a woman deliberately to marry a man who is absolutely unworthy of her and can only bring disease, degradation, and death, and that maudlin so-called love which is blind to imperfections that are so glaring that they might be seen through opaque lenses. What instruction in eugenics will accomplish is to establish psychic inhibition at the threshold of love, so that on meeting a young person of the opposite sex, however attractive and agreeable that person may be, the one in question does not at once go out in unquestioning, blind love-at-first-sight that was so common in the days of our fathers, but will experience a psychic inhibition, in other words, there will be an instinctive

holding back or hesitation on the threshold of love to ask if all within and beyond is favorable. Is the admired one in good health and does he (or she) possess the qualities of ideal manhood (or womanhood) and has he (or she) a parentage free from hereditary taints. These questions answered affirmatively, the questioner steps boldly across the threshold and enters into an unreserved love.

#### SUMMARY

Race betterment depends upon the two biological factors: heredity and environment. One of these is as important as the other; and each is all important.

Both of these factors may be guided, assisted, and controlled by two forces: (1) legal control and (2) education. Important as is legal control of marriage licensure, that control can hardly accomplish more than to forbid marriage to the grossly unfit. But, stopping the breeding of the unfit can never lift the race; at best it can only arrest race decadence.

Race betterment can only be accomplished through education. While this education culminates in a course of instruction in eugenics during the mid-adolescent period, the foundation of this education must be laid in childhood and early youth.

The object of this teaching is: (1) To give a wholesome viewpoint of the great sacred truths of life. (2) To give high ideals toward which to strive. This teaching is home work and for parents. But as the school is an extension of the home, and the teacher an extension of the parent, so the school must coöperate in giving wholesome viewpoints and high ideals.

This instruction should cover the following subjects: Motherhood; womanhood (or manhood); periodicity; social relationships; eugenics.



## REPORT OF COMMITTEE ON SOCIAL HYGIENE<sup>1</sup>

MISS MAUDE E. MINER

*Chairman*

*Secretary, The New York Protective and Probation Association*

The Committee on Social Hygiene which was appointed last year for the first time in this conference, to consider the problem of prostitution, believes that its work should ultimately result in a constructive program for the suppression of prostitution.

A program of this committee involves the conclusion that prostitution should be suppressed. This is the decision reached by those who have investigated the subject most completely in the United States and Europe, and by officials of cities who have vainly attempted to regulate prostitution. Fourteen vice commissions or committees which have investigated conditions in different cities and states in this country have unanimously concluded that the only method of dealing with vice is through suppression. Mr. Abraham Flexner, who has studied the various systems in European cities, has shown how futile are the systems of regulation in Europe, and has declared that sooner or later civilization "must throw down the gauntlet to the whole horrible thing." A questionnaire sent out to 110 cities in the United States, the 100 largest cities, and 10 others which have made a special study of conditions relating to vice, show that 21 of the 72 cities, from which an answer was received, have a policy of regulation, while 51 have adopted a policy of suppression. During the last two years there have been changes in 21 of the 51 cities from a policy of regulation to suppression, with abandonment of the "red light" districts. In not one city has a policy of suppression been given up for regulation. The entire trend of cities appears, then, to be away from regulation of resorts

<sup>1</sup> Presented to the National Conference of Charities and Correction, Memphis, Tennessee, May, 1914.

and toward the suppression of prostitution. In telling of these changes, police officials spoke of the impossibility of carrying out the rules imposed upon them under a system of regulation, and with but four exceptions, the officials now trying to suppress prostitution stated that they believed suppression the best method of dealing with vice in their cities.

Before attempting to outline a program for suppression of prostitution, it is well to state what constitutes the problem. In the first place, many young girls are being brought into prostitution every year as the result of various causes, social, economic, and individual, and this supply is ever being stimulated by those who exploit vice for profit. Again there is a demand created by men, having root in the sex instinct and in the belief that prostitution is a necessity, and this demand is also greatly stimulated by various means of advertisement advice.

Most of the girls who constitute the supply to prostitution are young—from 16 to 18 years of age; they are ignorant, few having had even a fair education; they are untrained and unskilled workers; they are from the homes of the poor, where there has been comparatively little opportunity for development and growth. There are immigrant girls who have been unprotected, some native American girls from the small country towns, and a larger percentage of those who tell the story of the wide gap between parents and children born and brought up under widely different conditions—the American-born children of foreign parents.

No one factor alone explains the reason for girls entering prostitution. Several factors operate even in the case of a single individual and combine in such a way as to push the girl into vice. The process is usually gradual. An individual does not rush headlong into it, but takes the first immoral step, is cast off, disgraced, deserted, or hard pressed, and then, often without realizing the full meaning of it, finds herself bound to a life of prostitution.

The social causes of prostitution include those factors which relate to the girl in her home, and at her play—the crowded and broken homes, the lack of understanding and sympathy within the homes, the dangerous association in amusement park, café,



and dance hall. Under economic causes are grouped those factors which relate to the girl at her work in her efforts to earn her living—dangerous and irregular work, low wage, and above all, lack of training for work and lack of efficiency in work. The economic status of the family is also a factor, determining as it does so often the physical environment of the home, the age at which the girl must enter the world of work, and the character of her amusements and associations. The most important individual causes have their root in that mental deficiency which is so largely due to heredity. Accurate data are not at hand to determine the magnitude of this factor but it is certain that, in combination with other causes, it serves to bring a large number of girls into a life of prostitution. The most active agent in stimulating supply is the exploiter of prostitution, the procurer, and white slave trafficker.

The demand for prostitution exists not alone because of the passions of man, but because exploiters of vice are making money from stimulating the demand and raising it to meet the artificially stimulated supply. The close association between brothel and saloon, the use of erotic literature and amusements, and the advertisement of vice through flagrant soliciting on streets or in cafés and through the presence of red light districts to attract the curious, are forever increasing the number of those to patronize the resort of vice.

Without serious checks aiming at prevention, prostitution has developed and flourished and has presented grave problems. As prostitution assumed alarming and threatening proportions and it was clearly seen that it was not possible to pursue a *laissez faire* policy, attempts were then made to regulate vice. Under this system, rules were laid down by the police with regard to maintaining outward order and conserving health. When rules have provided for concentrating resorts in one or more given districts of the city the special form of regulation has been termed segregation. As the systems of regulation have proved ineffective, cities have been pushed, as the only hope, to a policy of suppression. This is the only method that has not been fully and thoroughly tested and tried.

How can prostitution be suppressed? By enacting adequate laws against prostitution and securing honest enforcement of laws, by dealing wisely and effectively with offenders when they come into the courts, by doing preventive work to lessen both demand and supply, and by arousing and sustaining a public demand that prostitution shall be suppressed.

### *Legislation against prostitution*

In order to suppress prostitution, it is necessary to have adequate laws enacted aiming at the suppression of the evil. These laws may be roughly divided into laws relating to the resorts of vice, laws relating to the supply, and to the demand.

In nearly every state in the United States there are laws that make it a crime to maintain a disorderly resort or a house of assignation or to be an inmate of a house of prostitution. Within the last few years a number of states have enacted laws by which not only keepers and inmates of resorts are held responsible, but also owners of property used for immoral purposes.

The injunction law, first passed in Iowa and now adopted by a number of states, for the purpose of reaching the property owners utilizes the common law principle of injunction against the owner of the property and the keeper of the house, and enjoins the property from further use for immoral purposes and from use for any purpose within a year unless special permission is given. The result has been in communities which have adopted this law that owners of property have been far more careful about renting their property and have looked into the standing of their prospective tenants from a moral as well as a financial viewpoint.

Some states make it a crime to carry on prostitution in a tenement house, others regulate lodging houses, rooming houses, saloons, and cafés, in order to prevent their use for the purpose of prostitution. Lodging and rooming houses and other places of assignation have been disregarded in many localities, and citizens have failed to realize that these are most dangerous places where large numbers of young girls first enter upon an immoral life.



There are laws which affect the supply both directly and indirectly. Housing laws, labor laws, provision for licensing and supervising dance halls, employment agencies, and moving picture theatres, and laws providing for the segregation and permanent care of the feeble-minded, affect the supply of girls and women to prostitution.

To cut off the supply to prostitution action must be taken to require the permanent detention of feeble-minded persons. Although some laws exist to provide for the commitment of mentally deficient girls there are practically no laws to require that feeble-minded persons be permanently detained in institutions and to make adequate institutional provision for those who need custodial care.

Laws against impairing the morals of children, abduction, rape, living on the earnings of prostitution, and procuring girls for the purpose of prostitution, are aimed even more directly at cutting off the supply.

Every state should have on its statute books laws which make it possible to reach the procurer and the man who lives on the earnings of prostitution. The federal interstate traffic law has rendered possible the conviction and sentence of many of these offenders and within the first three years after the passage of that law 655 convictions were obtained with sentences aggregating 1105 years. Yet there remain many procurers who operate only within single states and who carry on their nefarious traffic with little fear of detection and arrest. Because so much traffic exists between cities even in the same state, a law should be enacted against transporting a woman from one city to another within the same state.

Those states which still have 16, 14, 12, and even 10 years as the age of consent, should change this to 18 years. In New York State, where the age of consent is 18 years, it has been found that many of the men convicted of abducting girls from 16 to 18 years were professional procurers, and their conviction has resulted in long prison sentences.

Laws which affect the demand include those against sale of books, pictures, post cards, and the presentation of sensuous

plays that are intended only to excite sex impulses, open soliciting on streets either by men or by women for the purpose of seeking patronage, and all forms of advertising of immoral resorts and the sale of liquor which is so closely connected with the social evil. A few states have laws which penalize equally with the woman who is the inmate of a resort the man who frequents a resort. This seems a very reasonable and just law. Why should it be a crime for a person to keep a resort, for a woman to be an inmate of the resort, and yet not an offense for a man to frequent a resort? Were it not for the fact that these places are frequented by men no resorts would exist.

### *Enforcement of law*

The next step in the suppression of prostitution is the enforcement of laws against prostitution. Face to face with the necessity of seeking to enforce laws against prostitution, we question what are the difficulties in enforcing them and how can we overcome these difficulties. The answers given by the police officials of the 51 cities which are attempting suppression help us to answer the question with regard to the difficulties involved. With the exception of seven officials who replied that they had no difficulty in enforcing laws, the answers may be grouped under five general headings:

1. Lack of honest officials.
2. Political influence.
3. Difficulty in getting evidence required by the courts.
4. Unsatisfactory disposition in court cases.
5. Failure of public support of law enforcement.

It is significant that there is recognition by the police of the fact that one of the difficulties is to secure good and honest police officers. The public has long known that in many cities police have protected vice and have derived revenue from this source. Especially flagrant cases have resulted in exposure from time to time and officers have pleaded guilty or been convicted of extortion.

Political influence is a hindrance to law enforcement. Men



often look to votes of those representing the vicious interests of the city for political advancement and rise to official position on their promises or "silent pledges" to look after those interests or at least not to interfere with them.

Officials in a number of cities gave as their greatest difficulty in law enforcement the inability of officers to secure evidence which would hold in the courts of justice. This indicates something radically wrong in our system of law enforcement. Courts, police, district attorneys, and lawmaking authorities have failed to get together to devise a practicable and workable scheme.

The unwillingness of juries to convict those who are guilty and a lack of a suitable method of dealing with offenders explain in part the opinion of the police that it is useless to make arrests. Lack of support of public opinion is the greatest difficulty in enforcing laws. When officers do not feel that the public favors law enforcement they do not take steps to enforce the law.

In order to overcome these difficulties and to have laws enforced, it is necessary to secure honest policemen, to eliminate political influence, to find some means of securing adequate evidence, to demand that judges deal effectively with offenders, and to arouse public opinion to require enforcement of laws.

For this work of law enforcement should be selected a social squad of picked men, chosen for their honesty and integrity. Some men of this kind can be found on the police force of every large city, and others should be induced to enter the force for this special work. Salaries of police officers entering the department should be increased, so that temptation may be lessened and a reasonable standard of living made possible. By constant vigilance and supervision, a group of honest officials could be selected who would bear the responsibility of enforcing these laws.

When the most thoughtful and earnest citizens are determined to elect to positions of trust and responsibility those who have at heart the welfare of the community, then political influence can be eliminated. This requires, however, that many men, who now leave the management of cities to those who exploit their positions for profit or political advancement, shall take an active part in conducting municipal affairs.

In order that some system may be worked out by means of which officers may secure adequate evidence, police officials, and judges should confer together to decide what constitutes necessary evidence. It is difficult to get even three or four judges to agree in their rulings with regard to what evidence is necessary for conviction. Officers ought not to be required to resort to humiliation, dangers, and possible demoralization for the purpose of obtaining evidence on which judge or jury can convict. Rules of evidence should be changed and the requirement of judges as to evidence should be more uniform. If this does not solve the problem, laws which make possible convictions on more easily obtainable evidence should be placed on the statute books.

Public opinion should demand that judges convict when adequate evidence is presented and cease to impose fines and short sentences. When public opinion truly favors the enforcement of laws, action will be taken. In the last analysis it is the power of public opinion that puts life into every law and demands its enforcement.

### *Adequate system of dealing with offenders*

We have said that one means of suppressing prostitution is to deal effectively with offenders in the courts. In many cities and states the only disposition of offenders convicted of maintaining disorderly houses or soliciting on the streets, is the imposition of a fine. Those who have the money or who can get it from some source are released by payment of the fine, while those less fortunate go to a prison to serve out their sentences at the rate of a day for each dollar included in the amount of the fine. After payment of the fine or when released on bail, even before the case is called for final trial, the offender is free to return to her immoral living. Profits of prostitution are large and small fines are easily paid. They do not punish, deter, or help.

In order to insure that something effective be done for every convicted woman, there is needed a sifting process in the courts



by which the need of the individual may be discovered and the method of treatment determined according to the individual needs by a commission with power to make final disposition. The fining system is useless; it is a license system and should not be tolerated. Short prison sentence has availed little or nothing and should be discontinued. Only these methods of dealing with offenders should be utilized—probation, the reformatory, the farm colony, and the custodial institution. Probation is for a very limited group of the younger girls who are physically, mentally, and morally fit to go out into society without commitment to an institution; reformatories are for those for whom there is some hope of reform as the result of a different environment and of a period of moral and industrial training; the farm colony is for the more hopeless ones who are so completely enslaved by the life that there is little chance for reform; and the custodial institution is for those delinquents who are mentally deficient.

To provide adequately for women during their trial, a separate woman's court is necessary; to provide for them both before and after trial until a disposition is made, a suitable house of detention is needed. The sum of \$450,000 has been appropriated in New York City for such a combined house of detention and woman's court, and the building is soon to be erected. By caring for the women in single rooms instead of cells, by segregating the different classes of offenders and those suffering from venereal disease, by giving opportunity for complete mental and physical examination and home investigation before the final sentence is pronounced, it is possible to make the period of detention of great service in the solution of the problem of treating most wisely the individual offender.

### *Preventive work*

Effective preventive work must be done to lessen both supply and demand if prostitution is to be suppressed. To prevent the supply, protective work should be carried on by social service workers in hospitals, travelers' aid workers in stations, police

women who are charged with the responsibility of investigating cases of runaway girls and supervising amusement resorts, and volunteer protective associations which bear the burden of doing personal work for those who are in grave moral danger. In addition to this, constructive work must be done in the home; there must be better training for work and increased efficiency in work, wider public provision for adequate recreation, and segregation of feeble-minded girls, if we are adequately to combat the social, economic, and individual causes of prostitution.

Demand for prostitution is to be lessened to some extent through enforcement of laws against advertisement of vice, but far more through education and training for self-control. Although the home is the best place in which education for self-control and moral training can be given, because it fails so often in this regard, school and church and volunteer associations must bear some burden of it. For this purpose lectures should be given in schools, colleges, churches, and workshops, wisely prepared literature should be disseminated, and leaders and teachers should be chosen who influence, not alone by words but by their personality and by the power of their lives. Educational work to lessen prostitution will not be complete until there is sufficient education of public opinion to demand an equal standard of morality for men and for women. Even then the work will fail of highest accomplishment unless there is taught the sanctity of the sex relationship with the understanding that the ultimate safeguard is the spiritual defence.

### *Public demand for suppression*

A great campaign of education for spreading knowledge about existing conditions, arousing greater social and personal responsibility with regard to them, and promoting a higher moral standard, must be carried on if there is to be a constant demand that prostitution be suppressed. When the public is really aware of the truth about regulation of vice, that the segregated district does not and has never segregated vice, that prostitutes are widely scattered in cities boasting the most rigid rules, that toleration



of a district for vice provides the trafficker with a market for trade, that it attracts young men who would not seek out immoral resorts, that it cuts off all hope of escape for the women, that regulation fails to give the pretended protection against venereal disease, and that by it the city is virtually a partner in vice; when, in short, the public changes its misinformation for knowledge of actual conditions and heeds the words of physicians that prostitution is not a necessity, vice will no longer be tolerated, not one "red light" district will remain as a stronghold of vice, and there will be the insistent demand that prostitution be utterly suppressed. Law enforcement is the immediate method, but prevention and education must be the ultimate way.

Not until society as a whole has recognized its responsibility to see that there are adequate laws against vice and that these laws are enforced, that rational methods are adopted of dealing with offenders in the courts and of preventing increase of supply and demand; not until each individual recognizes his personal responsibility for dealing with this problem of prostitution and of helping to create a demand for suppression, will there be successful suppression of vice.

In outlining a program for the suppression of prostitution we must, therefore, include:

1. Securing adequate laws to reach property owners, keepers of resorts, and exploiters who stimulate supply and demand and make profit from prostitution.

2. Enforcement of laws through securing honest police officials, eliminating political influence, making it possible to get evidence on which courts will convict, and arousing a public opinion which will demand conviction and sentence of guilty offenders and constant enforcement of law.

3. Dealing effectively with offenders in the courts, abolishing fines and short prison sentences, and substituting probation, reformatories, and custodial institutions, as the result of a sifting process by means of which treatment will be given according to the individual need.

4. Effective preventive work to lessen demand and supply through:—

- a.* Improving social and economic conditions;
  - b.* Segregating mentally deficient persons and insuring a better inheritance;
  - c.* Protective measures and personal work with those in moral danger;
  - d.* The kind of education, teaching of self-control and spiritual understanding that shall build up a genuine defence.
5. Arousing and sustaining a public demand for greater personal and social responsibility, higher standard of morality, and ultimate suppression of prostitution.



## RÉSUMÉ OF LEGISLATION UPON MATTERS RELATING TO SOCIAL HYGIENE CONSIDERED BY THE VARIOUS STATES DURING 1914

The following state legislatures have met and adjourned since January 1, 1914: Georgia, Kentucky, Maryland, Mississippi, New Jersey, Rhode Island, South Carolina, Virginia, New York, Massachusetts, and Louisiana. Among the bills considered by these state legislatures the following are of interest to social hygiene workers. Unless otherwise noted, in each case the bills reviewed failed of passage.

*Georgia.* No law was passed and, as far as we are informed, no bill was introduced in this state relating particularly to social hygiene.

*Kentucky.* Three types of bills were recommended by the legislation committee of the Men's Federation of Louisville. The first is embodied in Senate Bill No. 286 and provides for the establishment of a state vice commission composed of four members which shall have perpetual succession and serve without compensation. This commission shall be non-partisan with power to enforce any law of Kentucky relating to vice, to conduct investigations into vice conditions, to collect statistical information regarding disorderly houses, to ascertain and recommend methods of dealing with vice, and to issue bulletins for general distribution among the people.

The second type is embodied in the several bills which were introduced to enjoin and abate houses of prostitution as nuisances. Senate Bills Nos. 18 and 329 and House Bill No. 153 contained provisions to this end. They were based upon the Iowa Injunction and Abatement Law, and follow it closely in wording.

The third type was introduced as House Bill No. 150, to define and prohibit pandering.

In addition to these bills recommended by the committee above referred to, the following were considered:

House Bill No. 270, requiring, as a prerequisite to the issuance by a County Clerk of a marriage license, the filing of a certificate of a reputable physician, that he has within ten days next preceding the day on which the license is issued made a careful physical examination of the male and (a) found him free from any communicable or transmissible disease, or (b) explained to the female in person the extent to which the male is affected with such disease and the probable effect thereof upon herself and upon the offspring of the marriage. The bill further provides a fee of not to exceed \$10 for making such examination by a physician. The penalty for violation of the provisions of the bill by the clerk is a fine of not to exceed \$1000, or imprisonment not to exceed one year, and for the issuance by the doctor of a false certificate, imprisonment for from one to five years.

House Bill No. 384, making it a felony punishable by imprisonment for from one to five years to persuade any female under the age of 16 to leave her home for the purpose of marriage without written authority of her parents or guardian.

House Bill No. 326, empowering the Commissioner of Agriculture, Labor, and Statistics to license and regulate private employment agencies and, in particular, penalizing any such agency which shall send a female or cause her to be sent to a house of bad repute, ill fame, assignation, or amusement kept for immoral purposes, by a fine of from \$50 to \$100.

House Bill No. 287 and House Bill No. 377. The effect of these two bills is to decrease the minimum penalty for carnal knowledge of a female under the age of consent or of an idiot from ten to two years and to increase the age of consent from sixteen to eighteen years.

Senate Bill No. 173 makes it a misdemeanor, punishable by fine of from \$100 to \$500, for owners of property or their agents to permit such property to be used as a place of public prostitution.

Senate Bill No. 73 specifies as one of the causes of divorce the concealment from the other party of any loathsome disease



existing at the time of the marriage or contracting such disease afterwards.

Senate Bill No. 251. Section IV provides that any person who uses or permits to be used for purposes of unlawful sexual intercourse any house or real estate situated on the same block or on the opposite side of any street abutting any school or college for females in this state shall be deemed guilty of a felony and shall be fined from \$100 to \$1000 and imprisoned from one to five years.

Senate Bill No. 162; devolving upon the chairman and secretary of the Kentucky Library Commission the power and duty to censor in advance all motion picture films to be exhibited in the state, to work in conjunction with any censor board of legal status in other states as a censor congress. The exhibition of any film not approved by the board as of a moral, educational, amusing, or harmless character subjects the exhibitor to fine of from \$25 to \$300 or imprisonment not less than 30 days, not more than one year, or both.

*Maryland.* Senate Bill 82, punishing any person who shall visit or frequent a house of ill fame, or any house or room for the purposes of prostitution or become an inmate thereof by fine of from \$10 to \$100 or imprisonment for from 10 to 90 days, or both.

Senate Bill 83, punishing solicitation for immoral purposes on the public streets or at any place of public resort or amusement by fine of from \$10 to \$100 or imprisonment of from 10 days to 6 months. Approved as Chapter 542.

Senate Bill 85, providing for the injunction and abatement of houses of prostitution as nuisances. This bill was based on the Iowa Injunction and Abatement Law.

Senate Bill 229, placing under the supervision of the state board of health certain food-handling establishments and in Section III—E prohibiting the employment of or the working therein by all persons affected with any venereal disease; empowering the board of health to order the abatement of any such employment and to institute prosecutions for violation of this bill. The penalty for violation of any order of the board of health or

of the provisions of this bill is a fine of from \$5 to \$50 for the first offence; \$25 to \$100 for the second offence; \$100 to \$300 for the third offence. This bill was approved as Chapter 678.

Senate Bill 280, depriving of the right to vote for ten years persons convicted of prostitution, pandering, procuring, keeping a disorderly house; and persons convicted of unlawful cohabitation unless subsequently married.

House Bill 330, changing the penalty for a crime of assault or for an attempt to commit rape from death or imprisonment for a maximum of 20 years or a minimum of two years, to death or life imprisonment or a minimum of two years.

House Bill 450, establishing a commission to be known as the "Minimum Wages for Women and Minors' Commission" and providing among other things in Section 58 that if, after investigation, the commission is of the opinion that the wages paid to women or minors in any industry are inadequate to maintain the worker in decency and moral well being, the commission shall establish a wage board which shall fix the minimum wage for this industry, this board to be composed of an equal number of representatives of the employers and employees in such industry and of one or more persons appointed to represent the public.

*Mississippi.* Senate Bill 520, penalizing as a misdemeanor with fine of from \$10 to \$100 or imprisonment not to exceed 6 months or both the showing and exhibiting of indecent, unbecoming, and demoralizing pictures by moving picture companies.

House Bill 76, penalizing carnal knowledge of any unmarried female of previously chaste character of over 12 and under 18 years of age; with a fine not exceeding \$500 or by imprisonment in the county jail not exceeding 6 months or by both such fine and imprisonment, or by imprisonment in a penitentiary not to exceed five years. This bill was approved March 18, 1914, as Chapter 171.

*New Jersey.* Senate Bill 187, amending the Act of March 24, 1904, which relates to the age, employment, safety, and health of employees in manufacturing establishments and providing



for the supervision thereof by the Commissioner of Labor. Section I prohibits the employment of children under 14 in any such establishment and Section IX prohibits the employment of minors under 16 years for more than 8 hours a day or 48 hours a week, or between the hours of 7 p.m. and 7 a.m. Parents who allow or persons or officers of corporations who employ such children in violation of these provisions shall be deemed disorderly persons and upon conviction shall be fined not to exceed \$50 or imprisoned not to exceed 90 days, or both. Establishments habitually employing such minors shall be deemed disorderly houses and the officers, owners, or operators shall be fined not to exceed \$1000 or imprisoned not to exceed three years, or both. Approved April 17, 1914 without substantial change.

Senate Bill 190 amends the Act of April 7, 1911, relating to the same general subject as the immediately preceding bill. The particular point of interest in this bill is that it prohibits the interference by employment of mercantile establishments with the attendance of children under 16 at school. Approved April 17, 1914.

Senate Bill 191 provides a system of compulsory education for children under 16. It defines children who violate the provisions of the bill as juvenile delinquents and penalizes the parents or guardians who contribute to such delinquency by fine of \$150 or imprisonment of one year, or both. The sections of especial interest are XIII, XIV, and XVIII. The bill was approved substantially as introduced as Chapter 223.

Senate Bill 309. To license through the Department of Labor the keeping of employment agencies and in Section VIII penalizing such agencies by fine of from \$50 to \$250 for sending any female to become a servant or inmate or to enter any place of bad repute, house of ill-fame or assignation house, or to any house or place of amusement kept for immoral purposes.

Assembly Bill 67, supplementing the Act of March 27, 1912, by providing that "in all cases wherein any person shall be arrested upon a criminal charge, involving an accusation of bastardy, rape, fornication or of having had carnal knowledge of any unmarried female, and the accused person consents to marry

such female, such marriage may be performed immediately after obtaining a marriage license." Approved March 6, 1914, to take effect immediately.

Assembly Bill 71. An Act granting to municipalities the power to license, regulate, and administer all forms of recreation and amusement.

Assembly Bill 80, providing for the hearing, trial, and disposition of certain cases including fornication or adultery and allowing minors to congregate or play in pool rooms, before the Recorder in cities of the fourth class having a population of not less than 45,000 and not more than 100,000.

Assembly Bill 106, granting to the Recorder in villages of more than 5,000 inhabitants, in criminal matters, including bastardy and disorderly conduct, the same jurisdiction as justices of the peace. Approved March 26, 1914.

Assembly Bills 112 and 425, providing for appointment by the Governor of the state of a board to censor moving picture films and prescribing the powers and duties of the same; to license the use of motion picture films, and to punish persons violating the provisions thereof, by fine of from \$25 to \$300, or imprisonment for from 30 days to one year, or both. Assembly Bill 425 provides a less penalty and contains many provisions relating to the construction and arrangement of theatres where such films are exhibited.

Assembly Bill 122, prohibiting the issuance of a marriage license unless the application therefor is accompanied by a certificate from a reputable physician licensed to practice in this state, that the party named in such certificate is free from any disease or infirmity, which is likely to, or capable of being transmitted from parent to child; provides that the presentation of a false certificate or a certificate containing false statements is a misdemeanor. No penalty provided.

Assembly Bill 218, permitting the display of motion picture films on Sunday, provided they have been passed and approved by the state board of censors of motion picture films.

Assembly Bill 288, prohibiting the teaching of sex hygiene or sexology, and the distribution of any books or pamphlets in



which such subjects are treated or discussed, in any school receiving any portion of the moneys appropriated for the support of public schools. This bill passed the Assembly on March 17, 1914, but was defeated in the Senate.

Assembly Bill 302. To provide for the appointment by the governor of a state board of examiners for barbers who shall regulate the occupation of barbering and particularly in Section XI shall have power to revoke the permit of any barber for transmitting any contagious or infectious disease.

Assembly Bill 373, amending the act of February 26, 1913, by inserting in the title thereof the words "or adjudged to be a juvenile delinquent" and allowing their commitment to charitable institutions maintained for the reformation of wayward females and giving the judge of the quarter sessions power to commit all wayward females to such places instead of to the county jail, penitentiary or other penal institutions. This bill was amended by adding another section providing for the commitment of such females between the ages of 14 and 21 until they shall have reached the age of 21, unless sooner discharged by the court and for the commitment of females over the age of 18 years for a term not to exceed five years. With this amendment this bill was approved April 15, 1914, as Chapter 373.

*Rhode Island.* House Bill 306, penalizing the use of obscene language, to, at, toward or about women or minor employees as a misdemeanor and providing for a fine of not to exceed \$20 or imprisonment for not to exceed 10 days, or both.

*South Carolina.* House Bill 197. To enjoin and abate houses of lewdness, assignation, and prostitution as nuisances. This bill was based upon the Iowa injunction and abatement law and follows it closely.

House Bill 202, prohibiting advertisements of merchandise or services which contain any assertion, representation, or statement of fact which is untrue, deceptive, or misleading. The penalty for violation is fine or imprisonment in the discretion of the court. This bill is an available weapon against venereal quacks.

House Bill 386. To prevent the transportation, induce-

ment, harboring or protecting of any female within the state for the purpose of prostitution or other immoral purposes. The penalty for violation thereof is a fine of not more than \$500 or imprisonment for not exceeding one year, or both.

House Bill 727, making it a misdemeanor punishable by a fine not to exceed \$100 or imprisonment not to exceed 30 days, to be guilty of indecent exposure of the person or indecent, suggestive or lewd actions of the body at any place of amusement at which admission is charged.

*Virginia.* House Bill 242. To declare incest a felony, punishable by imprisonment for not less than three nor more than eighteen years.

House Bill 343, penalizing as a misdemeanor the concealment of birth or burial of a child by fine or imprisonment, or both, at the discretion of the court, the penalty being a fine not to exceed \$500 or imprisonment not to exceed 12 months.

Senate Bill 37 and House Bill 360. Amending the act of March 3, 1896, by fixing the age of consent for rape at 18 years, fixing the penalty at death, or imprisonment in the reformatory not less than five years nor more than twenty years at the discretion of the jury, provided however that if such female be over 14 or under 18 and not an inmate of any asylum, or certain institutions enumerated and be proven to be of previous unchaste character, the jury may, in its discretion fix the punishment at confinement in jail not less than 6 nor more than 12 months.

Senate Bill 321, Senate Bill 409, and House Bill 395. To enjoin and abate houses of lewdness, assignation or prostitution as nuisances. These bills are based on the Iowa injunction and abatement law.

Senate Bill 71. To amend and re-enact Section 3697 of the Code by requiring that no conviction under the two preceding sections shall be had on the testimony of the female seduced, abducted, or detained, unsupported by other evidence nor unless the indictment shall be found within two years after the commission of the offense; provided that the subsequent marriage of the parties may be pleaded in bar of a conviction and the prosecution of such indictment suspended until further order of the



court. The said prosecution may be revived any time within five years thereafter and conviction obtained on proof of abandonment, unfaithfulness, or failure to support.

Senate Bill 151 makes it a misdemeanor punishable by fine not exceeding \$500 or by imprisonment not exceeding two years or both for any person to cause or encourage any child under the age of 18 years to commit any act of delinquency, to send or permit such child to enter or remain in any house of prostitution, any saloon or gambling place; or in any way to contribute to, or cause such child to be guilty of vicious or immoral conduct. Approved March 18, 1914, as Chapter 228.

Senate Bill 207. Fixing a penalty of not less than one nor more than fifteen years for a male person to run or chase or pursue or capture or approach or threaten or attempt to assault a female person under circumstances from which an intention to commit rape can be inferred.

Senate Bill 483. "That in all criminal prosecutions for seduction the general reputation of the prosecutrix for chastity may be proved by the Commonwealth and the defendant, or by either."

*New York.* Assembly Bill 112. Amending Section 1458 of Chapter 410 of the Laws of 1882 by declaring guilty of disorderly conduct that tends to a breach of the peace every person who loiters in or near any thoroughfare or public place for the encouraging or inducing of lewdness, fornication, unlawful sexual intercourse or any other indecent act, or, from a building, encourages or induces a person who is in any thoroughfare or public place to commit any such acts.

Assembly Bills 124 and 762 and Senate Bill 67. Introduced by Mr. Knight and Mr. Herrick defining houses of prostitution as nuisances and providing for their abatement and the issuance of injunctions against them. These bills were based on the Iowa law but are somewhat less drastic. Senate 67 and Assembly 762 approved as Chapter 365.

Assembly Bill 796. To amend Chapter 88 of the Laws of 1909 so as to prohibit the publishing, delivering or distributing of advertisements for the cure of venereal diseases. Penalty pro-

vided is a fine of from \$50 to \$500 or imprisonment not exceeding 6 months or both.

Assembly Bill 959. Amending Chapter 19 of the Laws of 1909 by inserting a new section to be known as 14-a, as follows: "But no" [marriage license] "certificate required by the preceding section shall be issued unless each applicant therefor shall present to and file with such town or city clerk a certificate duly verified by a physician licensed to practice medicine in this state, that such applicant is free from any physical or mental disease or infirmity, which is likely to be contagious, communicable or hereditary."

Assembly Bill 1046. Amending Section 89 of Chapter 659 of Laws of 1910 so as to authorize magistrates in the City of New York to commit females over 16, who have been convicted of being common prostitutes, of soliciting on public streets, of frequenting disorderly houses or of vagrancy, or under the tenement house law, either to certain private institutions for reforming women for three years or to the Bedford Reformatory for three years, or to the work-house for a term not exceeding six months; or the magistrate may suspend sentence or place such female on probation, except in the case of females convicted under the tenement house law after a prior conviction of any of the offenses enumerated in this section.

Assembly Bill 1129. Amending Section 1250 of the penal law in relation to kidnapping, by adding the following section: "Not being a relative, leads, takes or aids in taking or by force or fraud takes or carries away any insensible or semi-conscious person without the consent or knowledge of a peace officer, a physician or an attendant of a hospital or sanitarium."

Assembly Bill 1209. Amending Subdivision 1 of Section 484 of the penal law which prohibits the employment in or admission of children to certain places of amusement, unless accompanied, by raising the age of such children below which such section applies from 16 to 18.

Assembly Bill 1432. Amending the labor law by establishing in the state department of labor a bureau of employment and providing for free public employment offices. Passed as Chapter 181.



Senate Bill 195. Amending Chapter 439 of the Laws of 1892, entitled "An act for the care and reformation of females . . . . in the City of Brooklyn and County of Kings." Provides that any female over the age of 12 years found guilty of prostitution or in danger of becoming a prostitute may be committed by a magistrate to certain private homes for reformation. Approved as Chapter 213.

*Massachusetts.* State commission appointed by the legislature April 21, 1913, to investigate the white slave traffic in their report (House Document 2281) recommended certain bills. Of these the following four were approved.

House Bill 2554. Providing for the arrest in day time (instead of only in the night time) without a warrant of persons committing certain offenses (including offenses against chastity) enumerated in Section 46 of Chapter 212 of the Revised Laws.

House Bill 2555. Amending Section 5 of Chapter 424 of the act of 1910 by adding the following words: "or shall share in such earnings, proceeds or money." The effect of this amendment is to strengthen the law penalizing pimps and procurers who live upon or share in the earnings of prostitutes.

House Bill 2583. Based on (though not so drastic) the Iowa law providing for the abatement of and issuance of injunctions against houses of prostitution as nuisances.

House Bill 2686. Amending Section 46 of Chapter 212 of the Revised Laws by providing for the punishment of "persons who with offensive or disorderly act or language accost or annoy in public places persons of the opposite sex. . . . by imprisonment in the state reformatory or state farm in the case of a male offender or in the reformatory for women in the case of a female offender or for not more than 6 months in the house of correction or work-house."

In addition to these bills which were passed the commission recommended the following:

House Bill 2685. Adding to Section 1 of Chapter 413 of acts of 1906 which defines the words "wayward child" the words "or who is found in the company of a person or persons who may reasonably be suspected of being vicious or immoral and under

such conditions as would lead to the belief that such child might be influenced thereby to lead an immoral, vicious, or criminal life or to commit an immoral, vicious, or criminal act."

House Bill 2687. Providing that prosecutions for offenses against chastity shall not, unless the purposes of justice require such disposition be placed on file or disposed of except by trial and judgment according to the regular course of criminal proceedings.

House Bill 2688. Penalizing any owner or manager who provides enclosed rooms, booths, stalls or enclosures in restaurants and other places where food or drinks are sold by fine of from \$50 to \$500 or by imprisonment for not more than 2 months, or both; also penalizes solicitation in such places by fine of from \$25 to \$500 or by imprisonment up to one year or both. Also penalizes the licensee of such places who knowingly permits such solicitation by fine of from \$100 to \$1000 or by imprisonment up to two years or both.

In addition the following bills of interest were introduced:

House Bill 2694. Giving the control of free and private employment offices to the state board of labor and industries. Section 10 is of special interest, punishing such offices or any person for sending any help or person to any place of bad repute, house of ill-fame or assignation or place of amusement kept for immoral purposes by loss of license.

Senate Bill 98. Incorporated in the joint report of the state boards of health and insanity, dated January 1, 1914, in compliance with Chapter 85, Resolves of 1913. It provides that those suffering from syphilis or gonorrhea in their communicable stages shall not be capable of contracting marriage. The validity of the marriage, however, cannot be raised in a trial of a collateral issue and shall only be raised in a process instituted in the lifetime of both parties to test such validity. The children of such a marriage which is declared void, shall be the legitimate issue of the parent who was capable of contracting the marriage.

Senate Bill 299. Providing for the censorship of moving pictures before exhibition, by the chief or some member of the district police, requiring them to prohibit the production of any



immoral or indecent pictures, or any pictures tending to degrade the public. The exhibition of uncensored films or other violation of the provisions of the bill carries a penalty of from \$10 to \$300 for each offense.

House Bill 397. Providing for the regulation of dance halls and prohibiting the admission of girls under 16 years without a guardian; it provides also for the presence of matrons appointed by the police commissioner and paid by the proprietor of the dance hall, with powers of a police officer. Penalty for violation is a fine of from \$5 to \$500 for each offense or by imprisonment for not more than one year.

House Bill 820. Amends Section 22 of Chapter 207 of the Revised Laws for the punishment of rape by inserting after the word "of" in the third line the words—not less than 10, so as to read, "Whoever ravishes and carnally knows a female by force or against her will shall be punished by imprisonment in the state prison for life or for any term of not less than ten years."

House Bill 821. This bill increases the minimum punishment for unlawfully and carnally knowing and abusing a female child under 12 years, to ten years.

House Bill 139 appropriates \$4000 to the state board of health to provide laboratory facilities for the diagnosis of venereal diseases. Approved as Chapter 295.

*Louisiana.* Senate Bill 13. To make concubinage (the unlawful cohabitation of a male person over the age of 14 years and a female person over the age of 12 years) a felony, subject to imprisonment at the discretion of the court for a term of not less than one month nor more than one year.

Senate Bill 107. To define abortion: to declare the same a felony and designating who may be accessories thereto and providing a penalty of not less than three nor more than five years in the state penitentiary. Passed both houses—not signed by governor.

House Bill 35. Relative to the issue of marriage licenses, making obligatory that the applicant furnish a health certificate showing freedom from venereal diseases, and providing that the fee of the physician for such examination and certificate shall

not exceed \$3; providing further that the health officer shall make such examinations free in certain cases; that the penalty for issuance of a license without such certificate shall be imprisonment for from one to five years, that the penalty for knowingly making any false statement in such certificate by such physician shall be as for perjury.

House Bill 52. Prohibiting the employment of children under the age of 14, in manufacturing establishments, hotels, restaurants, factories, concert halls, or in or about places of amusement where intoxicating liquors are sold, or in bowling alleys, boot-blackening establishments or in the transmission or distribution of messages. Bill amended and approved as Chapter 133.

House Bill 123. Prohibiting dishonest and misleading advertisements concerning merchandise or services. Available for use against venereal quacks and approved as Chapter 162.

House Bill 216. Prohibits children under 14 and those between 14 and 18 without obtaining an age certificate from engaging or being employed in selling on the streets or in certain public places. Penalty for violation by child a fine of from \$1 to \$10; by employer a fine of from \$2 to \$25.

House Bill 282. Prohibiting a male person from "holding or attempting to hold unlawful carnal intercourse within another's household or residence, of previous chaste character with the female relatives established therein under his protection;" penalizing the same as a felony by imprisonment of not less than six months nor more than two years.

House Bill 390. This bill was prepared by the Committee of Fifteen for the suppression of commercialized vice in Louisiana. It is a bill to enjoin and abate houses of prostitution as nuisances and in substantial conformity with the Iowa injunction and abatement law.

House Bill 102. Making it a misdemeanor for any person affected with a venereal disease, while in the transmissible stages, to have carnal knowledge of another. Penalty for violation is fine of not exceeding \$1000 or imprisonment not exceeding one year or both.



House Bill 442. Provides that whoever, with or without his or her consent, shall indecently assault, by placing his hands upon the sexual organs of any child, whether male or female, under the age of 17, shall be deemed guilty of an indecent assault and upon conviction, be fined not over \$1000 and be imprisoned with or without hard labor not exceeding ten years, or both.

Senate Bill 158. Authorizing the appointment of boards of censors of moving pictures by cities, towns and villages and that the violation of the regulations of such boards may be punished by fine not exceeding \$25 or imprisonment not exceeding 30 days or both.

## THE LIBRARY

In this department SOCIAL HYGIENE will present short articles upon reading and library subjects, reviews of such books and published articles as seem to warrant comment on the author's views, and notices of new publications received.

The listing of a book or a review of its contents does not necessarily mean endorsement or recommendation by this Association.

## WHAT SHALL WE READ?

A question which inevitably arises in conferences on social hygiene is "What books shall we recommend to those who ask us how they can learn more about the subject or what printed matter they may wisely place in the hands of others?" The American Social Hygiene Association has been studying this important question but has thus far published no approved lists of books.

The lack of any recognized standard by which to judge books dealing with the various phases of social hygiene is illustrated by the following tabulation based upon an analysis of the published lists of six social hygiene societies, which appointed special committees on selecting books for recommendation.



*Books appearing on more than two lists*

TITLE	AUTHOR	NO. TIMES APPEARING	PUBLISHER, DATE	NOTES
1. From Youth into Manhood	W. S. Hall, M.D.	5	Assoc. Press, 1909, 50¢	6th edition, 1913
2. Damaged Goods	Eugène Brieux	4	Brentano's, 1911, \$1.50	Paper edition, 1912, 25¢ Printed for the Conn. Social Hygiene Society
3. Educational Pamphlet No. 1		4	Society of Sanitary and Moral Prophylaxis, 10¢	
4. Educational Pamphlet No. 4		4	do.	
5. New Conscience and an Ancient Evil	Jane Addams	4	Macmillan, 1912, \$1.00	Popular editions; 1914, 50¢
6. The Renewal of Life	Margaret W. Morley	4	McClurg, 1906, \$1.25	
7. Training the Young in Laws of Sex	E. Lyttelton	4	Longmans, Green, 1906, \$1.00	
8. Social Diseases and Marriage	P. A. Morrow, M.D.	4	Lea, 1904, \$3.00	
9. Vice Commission Reports		4		
10. The American Boy and the Social Evil	R. N. Willson, M.D.	3	Winston, 1905, \$1.00	
11. Educational Pamphlet No. 2		3	Society of Sanitary and Moral Prophylaxis, 10¢	
12. do. No. 5		3	do.	
13. do. No. 6		3	do.	
14. Education in Physiology and Hygiene of Sex	Philip Zenner, M.D.	3	Clarke, 1910, \$1.00	Revised edition, Stewart & Kidd, 1913
15. Education in Sex Hygiene	R. N. Willson, M.D.	3	Author, 1913	
16. Girl and Woman	C. Latimer, M.D.	3	Appleton, 1910, \$1.50	
17. Herself	E. B. Lowry, M.D.	3	Forbes, 1911, \$1.00	Second edition, 1913
18. Hygiene and Morality	Lavinia L. Dock	3	Putnam's, 1910, \$1.25	
19. Three Gifts of Life	Nellie M. Smith	3	Dodd, Mead, 1913, 50¢	
20. Social Evil	E. R. A. Seligman	3	Putnam's, 1912, \$1.75	
21. Panders and Their White Slaves	Clifford B. Roe	3	Revell, 1910, \$1.00	

The titles of sixty-four books appear on these six lists. No book appears six times, forty-three are mentioned once or twice only. Of the twenty-one mentioned more than twice only one receives mention five times.

A similar analysis of the lists of thirteen other organizations including religious, medical, educational, and social agencies shows one hundred forty-two books of which only twenty-five appear more than

three times. Arranged in order of frequency of appearance these twenty-five are as follows:<sup>1</sup>

*Books appearing on more than three lists—Arranged in order of frequency of appearance*

TITLE	AUTHOR	NO. OF APPROVALS	PUBLISHERS, COST AND DATE	NOTES
1. Sex Instruction as a Phase of Social Education	Maurice A. Bigelow	9	Amer. Social Hygiene Association, 1913	
2. Girl and Woman	Caroline Latimer, M.D.	8	Appleton, 1910, \$1.50	
3. Health and Hygiene of Sex	Educational Pamphlet No. 6	6	Society of Sanitary and Moral Prophylaxis, 10¢	
4. How My Uncle the Doctor Instructed Me in Matters of Sex	Educational Pamphlet No. 5	6	do.	
5. The Four Epochs of Woman's Life	Anna Galbraith, M.D.	6	Saunders, 1907, \$1.50	Reprinted 1913
6. From Youth into Manhood	W. S. Hall, M.D.	5	Association press, 1909, 50¢	6th edition, 1913
7. Training the Young in Laws of Sex	E. Lyttelton	5	Longmans, Green, 1906, \$1.00	
8. Life and Love	Margaret W. Morley	5	McClurg, 1906, \$1.25	
9. Education with Reference to Sex	Charles R. Henderson	5	University of Chicago, 1909, \$1.50	8th Yearbook of the National Society for the Scientific Study of Education
10. New Conscience and an Ancient Evil	Jane Addams	5	Macmillan, 1912, \$1.00	Popular edition, 1914, 50¢
11. American Boy and the Social Evil	R. N. Willson, M.D.	5	Winston, 1905, \$1.00	
12. How Shall I tell My Child	Woodallen-Chapman	4	Revell, 1912, 25¢	Edward Bok Series
13. The Boy Problem	Educational Pamphlet No. 4	4	Society of Sanitary and Moral Prophylaxis, 10¢	
14. Reproduction and Sexual Hygiene	W. S. Hall, M.D.	4	Wynnewood Publishing Co., c 1907, \$1.00	10th edition, 1910
15. Instead of Wild Oats	W. S. Hall, M.D.	4	Revell, 1912, 25¢	Edward Bok Series
16. What a Young Woman Ought to Know	Mary Woodallen	4	Vir Publishing Co., c 1899, \$1.00	New revised edition. c 1905, Self and Sex Series
17. Ideal Married Life	Mary Woodallen	4	Revell, 1901, \$1.25	
18. Education in Sexual Physiology and Hygiene	Philip Zenner, M.D.	4	Stewart & Kidd, 1913, \$1.00	Revised edition
19. Instruction in the Hygiene and Physiology of Sex	Helen C. Putnam, M.D.	4	Heath, 1907	Reprinted from Boston Medical and Surgical Journal, Jan. 31, 1907

<sup>1</sup>We are indebted to Miss Olive Crosby, office secretary, Society of Sanitary and Moral Prophylaxis for the compilation from which this tabulation has been prepared.



*Books appearing on more than three lists—continued*

TITLE	AUTHOR	NO. OF APPROVALS	PUBLISHERS, COST AND DATE	NOTES
20. What a Young Girl Ought to Know	Mary Woodallen	4	Vir Publishing Co., c 1897, \$1.00	Revised edition 1905
21. Four Epochs of Life	E. H. Muncie, M.D.	4	Brooklyn, Author, c 1910, \$1.50	9th edition, n. d.
22. Leaflets of the Chicago Social Hygiene Society		4	Chicago Social Hygiene Society	Leaflets distributed on request
23. Song of Life	Margaret W. Morley	4	McClurg, 1902, \$1.25	
24. Confidences	E. B. Lowry, M.D.	4	Forbes, 1913, 50¢	
25. Physiological Functions of Menstruation	J. R. Goffe, M.D.	4		

A third study has recently been made as follows. A list of one hundred and fifty books suggested by representatives of several national organizations and by individuals qualified to judge their value was arranged alphabetically by author. Fourteen persons interested in social hygiene work met for conference using this list as a basis for discussion. Each of the fourteen was well acquainted with the general literature of the subject, but of course had not read all of the one hundred and fifty books considered. Necessarily some of the books had the advantage of having been widely advertised and distributed or of having been on the market for several years. The following problem was outlined:

There are in the United States approximately twenty-five hundred public libraries equipped with more than five thousand volumes. Suppose these libraries have each the open-shelf plan of permitting men, women, and children to have access to the shelves for selection of books, and have each a limited staff of employees, what decision should be made relative to the purchase and use of these one hundred and fifty books?

Four questions were asked:

1. Which books should be approved for the open shelves?
2. Which books should be approved for use under the librarians' supervision?
3. Which books should be recommended for reading by parents?
4. Which books should be disapproved as not desirable for use in a library of this type?

Each member of the conference without discussion prepared a list based upon his knowledge of the books under consideration. Only

one book—"Three Gifts of Life" received fourteen votes. Seven received ten or more. These were:

TITLE	AUTHOR	NO. OF APPROVALS	PUBLISHER
1. Spirit of Youth and the City Streets	Jane Addams	13	Macmillan
2. New Conscience and an Ancient Evil	Jane Addams	12	Macmillan
3. Consecration of the Affections	Richard Cabot, M.D.	11	National Y. W. C. A.
4. Training of the Young in Laws of Sex	E. Lyttelton	11	Longmans, Green
5. Eugenics	C. B. Davenport	10	Holt
6. Essays in Eugenics	Francis Galton	10	Eugenics Education Society
7. Sex Education	Ira S. Wile, M.D.	10	Duffield

It should be understood that the above seven books received their ten or more votes of approval for open shelves. If to these votes for open shelves, the votes given to books for parents be added, the list is augmented by two, as follows:

TITLE	AUTHOR	NO. OF APPROVALS	PUBLISHER
1. Sex Instruction	M. A. Bigelow	9 + 3	American Social Hygiene Association
2. Plant and Animal Children	Ellen Torelle	9 + 1	Heath

If, further, the votes cast for supervised books be considered six more are added:

TITLE	AUTHOR	NO. OF APPROVALS	PUBLISHER
1. Report on Matter and Methods of Sex Education	T. M. Balliet, M. A. Bigelow, P. A. Morrow, M.D.	8 + 1 + 3	American Social Hygiene Association
2. Marriage and the Sex Problem	Foerster	7 + 1 + 4	Stokes
3. Kallikak Family	H. H. Goddard	9 + 1	Macmillan
4. Youth	G. S. Hall	9 + 1	Appleton
5. Education with Reference to Sex	C. R. Henderson	7 + 3	University of Chicago
6. Love and Marriage	Ellen Key	7 + 3	Putnam's



1. *Approved for Open Shelves. Received Six Votes or Over*

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Addams, Jane	New Conscience and An Ancient Evil	Macmillan, 1912, \$1.00	
Addams, Jane	Spirit of Youth and the City Streets	Macmillan, 1909, 60¢	
T. M. Balliet, M. A. Bigelow and P. A. Morrow	Report on Matter and Methods of Sex Ed- ucation	American Social Hy- giene Association	
Bigelow, Maurice A.	Sex Instruction as a Phase of Social Ed- ucation (Relig. Ed. Apr., 1913)	Reprint by the Amer- ican Social Hygiene Association	
Burbank, Luther	Training of the Hu- man Plant	Century, 1909, 60¢	
Cabot, Richard C.	Consecration of the Affections	Y. W. C. A., 1913, 50¢	2d edition, 1914
Chapmen, Rose Woodallen	How Shall I Tell My Child	Revell, 1912, 25¢	Edward Bok Series
Cocks, Orrin G.	Engagement and Mar- riage	Assoc. Press, 1913, 50¢	Sex Education Series
Davenport, Charles B.	Eugenics	Holt, 1910, 50¢	
Dodge, Grace H.	A Bundle of Letters to Busy Girls	Funk, Wagnalls, c1887, 40¢	
Ellis, Havelock	Task of Social Hy- giene	Houghton, Mifflin, 1912, \$2.50	Second edition, 1914
Exner, M. J.	Physician's Answer	Assoc. Press, 1913, 15¢	
Foerster, F. W.	Marriage and the Sex Problem	Stokes, n. d. \$1.35	
Galton, Francis	Essays in Eugenics	Eugenics Education Society	
Goddard, H. H.	Kallikak Family	Macmillan	
Hall, W. S.	From Youth into Manhood	Assoc. Press, 1909, 50¢	
Hall, W. S.	Life's Problems	American Medical As- sociation, c 1913, 10¢	
Hall, G. S.	Youth	Appleton, 1909, \$1.50	
Hamilton, Cosmo	Plea for Younger Generation	Doran, c 1913, 75¢	
Hamilton, Cosmo	Blindness of Virtue	Doran, c 1913, \$1.00	
Henderson, Charles R.	Education with Ref- erence to Sex	University of Chi- cago, 1909, \$1.50	
Jordan, David Starr	Heredity of Richard Roe	American Unitarian Association, 1911, \$1.20	
Key, Ellen	Century of the Child	Putnam's, \$1.50	
Key, Ellen	Love and Marriage	Putnam's, 1911, \$1.50	
Lytelton, E.	Training of the Young in Laws of Sex	Longmans, Green, 1906 \$1.00	
Saleeby, C. W.	Parenthood and Race Culture	Moffat, Yard, 1909, \$2.50	
Saleeby, C. W.	Woman and Woman- hood	Kennerley, 1911, \$2.50	
Smith, Nellie M.	Three Gifts of Life	Dodd, Mead, 1913, 50¢	
Thompson & Geddes	Problems of Sex	Moffat, Yard, 1912, 50¢	

*1. Approved for Open Shelves—continued*

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Torolle, Ellen	Plant and Animal Children	Heath, c 1912, 50¢	
Wile, Ira S.	Sex Education	Duffield, 1912, \$1.00	
Zenner, Philip	Education in Sexual Physiology and Hygiene	Stewart, Kidd, 1913, \$1.00	

*2. Approved for use Under Supervision*

Flexner, Abraham	Prostitution in Eu- rope	Century, 1914, \$1.30	
Kneeland, George J.	Commercialized Pros- titution in New York City	Century, 1913, \$1.30	
Morrow, Prince A.	Social Diseases and Marriage	Lea, 1904, \$3.00	
Report of	Health Education League of Boston Session on Sex Hy- giene		
Report of	Committee of 14; N. Y., 1912	Kellogg Co., 1910	
Report of	Minneapolis Vice Commission	1911, 40¢	
Report of	Chicago Vice Com- mission	1911, 50¢	
Report of	Elmira Vice Commis- sion	1913	
Report of	Hartford Vice Com- mission	1913	
Report of	Lancaster Vice Com- mission	1914	
Report of	Philadelphia Vice Commission	1913, 40¢	
Report of	Pittsburgh Vice Com- mission	1913	
Report of	Syracuse Vice Com- mission	1913, 40¢	
U. S. Report	O n Condition of Woman and Child Wage-earners in the U. S., Vol. XV: Relation between Occupation and Criminality of Wo- men	1911	

*3. Recommended for Use of Parents*

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Addams, Jane	New Conscience and an Ancient Evil	Macmillan, 1912	
Balliet, T. M., Bigelow, M. A. and Morrow, P. A.	Report on Matter and Methods of Sex Ed- ucation	American Social Hy- giene Association	



3. *Recommended for Use of Parents—continued*

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Bigelow, Maurice A.	Sex Instruction as a Phase of Social Education	American Social Hygiene Association	
Brieux, Eugene	Three Plays	Brentano's, 1911, \$1.50	
Burr, H. M.	Adolescent Boyhood	Seminar Pub., 1910, \$1.00	
Castle, W. E.	Heredity	Appleton, 1911, \$1.50	Second edition, 1913
Cocks, Orrin G.	Engagement and Marriage	Assoc. Press, 1913, 50¢	
Galloway, T. H.	Biology of Sex	Heath, c 1913, 75¢	
Hall, W. S.	Instead of Wild Oats	Revell, 1912, 25¢	
Hall, W. S.	From Youth into Manhood	Assoc. Press, 1909, 50¢	
Hall, W. S.	Physician's Message to his Son		
Hall, W. S.	John's Vacation	American Medical Association, 10¢	
Hall, W. S.	Reproduction and Sexual Hygiene	Wynnewood Pub., 1911, \$1.00	12th edition
Hall, W. S.	Sexual Knowledge	International Bible House, 1913, \$1.00	
Hall, W. S.	Doctor's Daughter	American Medical Association, 10¢	
Hall, W. S.	Chums	American Medical Association, 10¢	
Hall, W. S.	Developing into Manhood		
Hall, W. S.	Life's Problems	American Medical Association, 10¢	
Hamilton, Cosmo	Plea for Younger Generation	Doran, 1913, 75¢	
Hamilton, Cosmo	Blindness of Virtue	Doran, 1913, \$1.00	
Henderson, C. R.	Education with Reference to Sex	University of Chicago, 1909, \$1.50	
King, H.	How to Make a Rational Fight for Character	Assoc. Press, 1913, 25¢	
Lyttelton, E.	Training of the Young in Laws of Sex	Longmans, Green, 1906, \$1.00	
Morley, Margaret W.	Song of Life	McClurg, 1902, \$1.25	
Morley, Margaret W.	Life and Love	McClurg, 1905, \$1.25	5th edition 2d edition Edward Bok Series
Morley, Margaret W.	Renewal of Life	McClurg, 1909, \$1.25	
Morley, Margaret W.	Spark of Life	Revell, 1913, 25¢	
Morrow, Prince A.	Social Diseases and Marriage	Lea, 1904, \$3.00	
N. J. Mrs.	How We are Born	Daniel, 1906, 50¢	
Sanger, M. H.	What Every Girl Should Know	Sentinel Printing Co., 25¢	
Wood, Th. D.	Education for Better Parenthood	American Academy of Medicine, 1912, 15¢	
Zenner, Philip	Education in Sexual Physiology and Hygiene	Stewart, Kidd, 1913, \$1.00	

4. *Books Disapproved for General Public Library Use*  
*Received three or more votes of disapproval*

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Bloch, Iwan	Sexual Life of Our Time	Rebman, 1913, \$5.00	Volumes sold separately
Carpenter, Edward	Love's Coming of Age	Kennerley, 1911, \$1.00	
Ellis, Havelock	Studies in the Psychology of Sex, 6 volumes	Davis, 1906, \$13.50	
Forel, August	The Sexual Question	Rebman, c 1908, \$5.00	
Kauffman, R. W.	The House of Bondage	Moffat, Yard, 1911, \$1.35	
Lowry, E. B.	Himself	Forbes, 1913, \$1.00	Pamphlet obtainable from author
Lowry, E. B.	Confidences	Forbes, 1913, 50¢	
Lydston, G. Frank	Sex Hygiene for the Male	Riverton Press, 1912, \$2.25	
Stall, Sylvanus	What a Young Man Ought to Know	Vir Pub., c 1904, \$1.00	
Stall, Sylvanus	What a Young Boy Ought to Know	Vir Pub., 1897, \$1.00	
Willson, Robert N.	Education of the Young in Sex Hygiene	R. N. Willson, 1913, \$2.00	
Willson, Robert N.	If I were a Girl		
Willson, Robert N.	American Boy and Social Evil	Winston, 1905, \$1.00	
Wood-Allen	Almost a Man	Crist, c 1907, 50¢	
Wood-Allen	Almost a Woman	Crist, c 1907, 50¢	
Wood-Allen	What a Young Girl Ought to Know	Vir Pub., c 1905, \$1.00	
Wood-Allen	What a Young Woman Ought to Know	Vir Pub., c 1905, \$1.00	

This disapproval is based on one of two standpoints; one, that the book, though of value to physicians or specially trained persons, is not fitted for the general public; two; that the book does not in itself merit recommendation.

A combination of the results of these three studies gives the following:

I. *Books Appearing in all Three Studies*  
*Arranged alphabetically by author*

AUTHOR	TITLE	PUBLISHER, DATE	NOTES
1. Addams, Jane	New Conscience and an Ancient Evil	Macmillan, 1912	
2. Hall, W. S.	From Youth into Manhood	Association Press, 1913	
3. Lyttelton, E.	Training of the Young in Laws of Sex	Longmans, Green, 1906	
4. Zenner, Philip	Education in Sexual Physiology and Hygiene	Stewart, Kidd, 1913	



*II. Books Appearing in two of these Studies*

1. Bigelow, Maurice A.	Sex Instruction as a Phase of Social Education	Amer. Social Hygiene Association
2. Chapman, Rose W.	How Shall I Tell My Child	Revell, 1912
3. Henderson, Charles R.	Education with Reference to Sex	University of Chicago, 1909
4. Smith, Nellie M.	Three Gifts of Life	Dodd, Mead, 1913
5. Morrow, Prince A.	Social Diseases and Marriage	Lea, 1904
6. Hall, W. S.	Instead of Wild Oats	Revell, 1912
7. Hall, W. S.	Reproduction and Sexual Hygiene	Wynnewood, 1911
8. Morley, Margaret W.	Song of Life	McClurg, 1902
9. Morley, Margaret W.	Life and Love	McClurg, 1905
10. Morley, Margaret W.	Renewal of Life	McClurg, 1909
11. Educational Pamphlet No. 4	The Boy Problem	The Society of Sanitary and Moral Prophylaxis
12. Educational Pamphlet No. 5	How My Uncle, the Doctor, Instructed me in Matters of Sex	The Society of Sanitary and Moral Prophylaxis
13. Educational Pamphlet No. 6	Health and the Hygiene of Sex	The Society of Sanitary and Moral Prophylaxis.

The fact that only fourteen out of approximately two hundred books and pamphlets on social hygiene can be said to represent in any degree the consensus of opinion of the large number of persons concerned in selecting these approved lists is evidence of the need for frequent conferences and persistent effort toward standardizing the literature of the subject. Following is a brief description or classification of the contents of the seventeen books selected by the above methods of tabulation:

1. *A New Conscience and an Ancient Evil*. This book of 219 pages, by Jane Addams, of Hull House, Chicago, is based largely upon reports of the field officers of the Chicago Juvenile Protective Association, and presents the author's views upon the factors favoring commercialized vice and the recruiting of victims for its immoral practices. The forces to be organized against these factors are discussed as indicated in the closing paragraph of the preface which reads, "I therefore venture to hope that in serving my own need I may also serve the need of a rapidly growing public when I set down for rational consideration the temptations surrounding multitudes of young people and when I assemble, as best I may, the many indications of a new conscience, which in various directions is slowly gathering strength and which we

may soberly hope will at last successfully array itself against this incredible social wrong, ancient though it may be."

2. *From Youth into Manhood*. This is a book of 106 pages written by Dr. Winfield S. Hall, Professor of Physiology, Northwestern University Medical School, Chicago. The following extracts from the introduction by Dr. George J. Fisher of the International Committee of Young Men's Christian Associations outline its contents. "There has been demanded for some time in addition to literature for young men and older boys, a book that can be placed in the hands of preadolescent and early adolescent boys of about the ages eleven to fifteen. . . . I believe this book meets a great need. Beginning with the romantic story of Ab it immediately secures the attention of the boy, then leads him gradually into the more technical description of his sex organs, then relates the subject to himself through the interesting story of the colts Morgan and Jack, dealing with him sympathetically throughout; and without any morbid suggestion whatever, it finally, through simple hygienic suggestions shows the boy how to secure a healthy body and a pure mind."

3. *Training of the Young in Laws of Sex*. This is a book of 117 pages dedicated to parents by the author, Rev. The Honorable E. Lyttelton, Head Master of Eaton College. The preface contains these statements, "The scope of this essay has been carefully narrowed to two divisions of one subject: The disastrous results which follow from neglect of home teaching about life and birth; and the way in which such teaching may be given. What parents are anxiously seeking is a simple answer to these questions: Since our children are exposed to the risk of gathering vicious ideas about life and birth, ought we not ourselves to forestall the danger by giving wholesome teaching? And, if so, how is this to be done? This essay treats of these two questions in order."

4. *Education in Sexual Physiology and Hygiene*. This book of 126 pages is written by Dr. Philip Zenner, Professor of Neurology in the Medical Department of the University of Cincinnati. The author says: "This book is intended as a message from a physician to the people. Its purpose is the prevention of disease. The means of prevention are modes of instruction that tend to make a pure mind, and the imparting of knowledge that helps to safeguard the individual. . . . The first three chapters of the book give talks of the author to school children and college boys. They are given as illustrations of what has



been and can be done. . . . Farther on . . . are discussed other and better modes of instruction."

The remaining thirteen books may be grouped as follows:

1. *For mature men and women who are studying the problem.*

(a) *The Educational Problems.*

Bigelow, Sex Instruction as a Phase of Social Education.

Henderson, Education with Reference to Sex.

(b) *The Medical Problems of Social Hygiene.*

Morrow, Social Diseases and Marriage.

Educational Pamphlet No. 6, Health and the Hygiene of Sex.

2. *For Parents.*

(a) *Practical Suggestions.*

Chapman, How Shall I Tell My Child.

Hall, Instead of Wild Oats.

Educational Pamphlet No. 4, The Boy Problem.

Educational Pamphlet No. 5, How My Uncle, the Doctor, Instructed Me in Matters of Sex.

(b) *Biological Stories of Reproduction and Sex.*<sup>2</sup>

Morley, The Song of Life.

Morley, Life and Love.

Morley, The Renewal of Life.

3. *For Young Men and Young Women.*

(a) *Written for Young Men.*

Hall, Reproduction and Sexual Hygiene.

(b) *Written for Young Women.*

Smith, Three Gifts of Life.

However widely individual judgments of the value of these books may vary all must agree that the committees selecting them endeavored to provide (1) general information for the adult public, (2) aids for parents in instructing their children, (3) reading for young men and young women whose parents have failed to give them needed instruction, (4) detailed educational and medical knowledge for those persons especially interested.

<sup>2</sup>To some extent each of these books includes and elaborates the preceding one, although the texts and illustrations are different.

It would be unfair to the organizations whose lists have been used in the preparation of this study, and equally unfair to the authors who have published books not taken into account, not to emphasize the fact that many excellent books upon every phase of social hygiene have been published in the past year or two and are undoubtedly being recommended through correspondence. The fact remains however that the printed lists continue practically as originally adopted.

In succeeding numbers of SOCIAL HYGIENE these studies of social hygiene literature will be continued.



## BOOK REVIEWS

THE GIRL AND HER CHANCE: A study of conditions concerning the young girl between fourteen and eighteen years of age in New York City. By Harriet McDoual Daniels of the Union Settlement. New York: Revell, 1914. 50 cents.

Miss Daniels has made an extensive study of the conditions under which the young New York working girl lives—a study which supplements that made by Woods and Kennedy from material obtained from all over the United States. Although a study of New York conditions, it is probably more or less true of other large cities.

In taking up the social, educational, and industrial conditions that concern young girls, especial emphasis is laid on the influence of the home and on the place of business. In home conditions, the economic pressure which compels parents to keep lodgers and the parental attitude which taboos recreation as a luxury, are chiefly responsible for immorality. Indeed the lack of *rapprochement* between parent and daughter is most deplorable and a settlement which succeeds in establishing an understanding accomplishes excellent results. "Talks to groups of girls on the home, or discussion before mothers' clubs on the problems that confront the growing girls have met with undoubted success. So-called sex hygiene lectures given in the majority of settlements have without any doubt given to both girls and parents a new point of view and a greater sympathy with one another. If the talks can be given to the foreign mothers in their own language there is a greater likelihood of complete understanding on the part of the mother."

Our schools do not yet give sufficient training to these girls to instil a desire for steady work or to enable them to earn fair wages. A salary that ranges from three to nine dollars a week does not allow much over for necessary recreation or unexpected need, and the girl is in danger of getting her good time at the price of her morals and health. "All children between fourteen and sixteen years of age must attend school when not regularly employed; under the labor certificates issued by the local board of health, boys, unless they have completed the grammar school, must attend evening school. There are no regulations in this matter regarding girls. . . . I wish merely

to call to your attention certain interesting contrasts—twenty-three times as many elementary schools as high schools, and only one trade school for every two hundred and forty-eight elementary schools! Evidently our girls do not wish, and certainly do not receive, either trade training or a higher education. . . . There were forty thousand five hundred and ninety-one employment certificates issued in the single year 1911–1912 by the Board of Health. Over twenty-four thousand of these were to pupils who had not completed the elementary school course. Indeed, the median child who takes working papers is only in the 6 B Grade!”

Training in sex hygiene is as yet rudimentary. The schools are beginning to recognize the function of human reproduction in biology courses and this offers a logical place for sex instruction; but “the reticence of the past has been so strong, and the interest of the present so new and so intense that it is doubtless not wise to advocate immediate teaching in the schools. . . . Knowledge alone does not save, and if this instruction in matters pertaining to race instinct is not related vitally to the most elevating ideals, the benefit derived therefrom will be less than we expect. In this field the home, the church, and the settlement must take the lead. As yet the home takes practically no responsibility; of the eighty-two Protestant churches who assisted in this study, only twelve were making any attempts to teach ‘sex hygiene’ and only twenty-seven felt that such effort was wise. The influence of the settlement has been along constructive lines. In the year 1911–1912 fifteen settlements furnished lectures for their girls and women on this subject; this last winter there is hardly a settlement that has not tried the experiment of at least one course of lectures. The results have been surprisingly good. As far as could be ascertained, in only two cases did it seem unfortunately true that the girls took the instruction in a wrong way or placed a vulgar interpretation upon it. The mothers, who in the majority of cases were consulted before the lectures, were glad to shift the responsibility that weighed upon them and indeed in many cases came gladly to lectures themselves. And the many remarks of the girls on the subject easily convinced the club leaders that the step had been a wise one.”

The chapter entitled “The Love of Play” takes up in more detail commercialized amusements and the moral dangers attending them and discusses what the settlements offer for the girls’ diversion and refreshment. The section of the book which deals with the industrial situation contains valuable charts of occupations. The moral dangers



to which the working girl is exposed are differentiated in an interesting statement which throws into striking high light the peculiar danger of the department store. "In the social service work at Bellevue Hospital, many unmarried girls who come from the factories or domestic service are found in the maternity ward. The shop girl finds her way into the ward for venereal disease."

**THE CHILDREN IN THE SHADOW.** By Ernest K. Coulter, with an Introduction by Jacob A. Riis. New York: McBride and Nast, 1913. \$1.50.

Mr. Coulter, formerly of the Children's Court in New York City, and founder of the Big Brother Movement, has written a very moving book on three delinquents—the child, the parent, and the community. The conditions under which the child lives are determined by the condition of his parents, and for this in turn the community is responsible. Mr. Coulter marshals case after case to show how children are stunted in growth and are rendered weak and vicious citizens by social conditions which are open to criticism. Of the evils derived from crowded tenements he speaks passionately:

"There are brutal truths regarding living conditions in our great cities to which it were criminal to continue longer to close our eyes. . . . Does it mean anything to you that in the metropolis an army of about half a million men, women and children has been packed each night into two hundred thousand living rooms having no windows, no direct light or ventilation, or not legally lighted? Of this number fifty thousand rooms are totally dark. The Tenement Department has recently been busy chopping holes into some of the dark cells of brick at the rate of four thousand a month, but it will never master the situation until the community has aroused itself. . . . Oh, yes, there are sanitarium, church roof camps, free dispensaries, but all these begin at the wrong end of the problem—they are puny palliatives and barely touch the edges—they usually begin after the damage is done. Such futile methods will never reach the real cause. There are other ailments, physical and moral, which sap the city's vitality and which in the aggregate are much more deadly than tuberculosis. The startling thing is, it is not illegal to have conditions which produce them. These diseases, physical and moral, could be effectively prevented if the community would but insist on it. . . . There is nothing cheap in many of the tenements except human life. Light, air, water, heat, the elemental things, cost blood money."

There are also heartbreaking cases of defilement, disease, even murder, due to the overcrowding.

"There came to mind the case of a little girl not much larger than our hostess of that day, who was brought into Court after she had strangled her newly born baby of which one of the lodgers had been the father. Yes, and the case of another child who had contracted an incurable disease from one of the lodgers that her family had been forced to harbor to help in meeting the monthly rent. Cases growing out of the defilement of innocent children by lodgers are common in the Children's Courts and these form another fearful count against the community which permits the inhuman herding in the tenements."

To show what can be done by improving housing conditions Mr. Coulter quotes the success of Glasgow which, by replacing bad tenements with good, reduced the death rate of a particular district from fifty-five to a little over fourteen per thousand.

The parent comes in for his share of censure:

"There are thousands of delinquent parents—some selfish, some slothful, some neglectful, and many of them not deserving of much sympathy. The criticism is sometimes made that a too willing state, in the profusion of its bureaucratic activities, is breaking down parental obligation. But how, when such neglect and indifference as we have described exists, can the state refuse to step in? For, after all, our hope lies in the children. The home is the place for the child, and the father and mother should be his best guardians."

But back of the parent is the community, as it is back of the child, the parent of tomorrow, and on the community falls the burden of censure. It has taken over in socialized forms so much of the education, the training, and the work of the young that it is responsible for their welfare and their strength, that they may in filial relations be a part of happy homes, and as parents continue these and maintain them.

This book makes a really gripping appeal to the socialized conscience, and it ought to play a big share in enlisting the work of warm-hearted men and women in behalf of our children. The book is illustrated by some telling pictures—snapshots of children in the shadow, some of whom are already coming into the sunlight.

CAUSES AND CURES OF CRIME. By Thomas Speed Mosby. St. Louis: C. V. Mosby and Co., 1913. \$2.00.

The author of this useful book disclaims in the preface having written a complete treatise on criminology. Mr. Mosby has, however,



made a very successful compilation of valuable information about the cosmic, social, and individual factors of crime, and various preventive and reformative measures such as eugenics, asexualization, education, theory of punishment, and the new penology. His point of view is modern, sympathetic, and generally intelligent. Of the need of reform in prisons and treatment of criminals he writes with conviction; he urges the indeterminate sentence, a wise parole system, and all the improved methods of diagnosing and treating the delinquent and criminal classes which a more enlightened age is demanding.

In the chapter on the individual factors of crime he speaks of sexual incontinence as a universal trait of the criminal class. "This is demonstrated by the prevalence, e.g., of syphilis among convicts. In the Ohio state prison a few years ago it was learned that 70 per cent. of the convicts were afflicted with this disease. The percentage in other prisons is likewise abnormally high. . . . In the typical criminal we find the uncleanly and unwholesome life; impurity in thought and deed; the morbid and the abnormal in body and mind."

Chapter 5 gives an interesting record of the opinions of court and legislature on the subject of asexualization current at the time of the book's publication.

**SOCIAL SANITY.** By Scott Nearing. New York: Moffat, Yard and Co. \$1.25.

In this very readable, stimulating book Professor Nearing discusses the question of social progress and the part of the scientific spirit in contributing to it. The introduction gives a summing up of his program.

"Careful inquiry, thorough publicity, and sane social action—on these three foundation stones the structure of a sound social progress may be erected."

The book shows admirable poise and that constructive, clear-sighted optimism which is necessary for social betterment. Professor Nearing emphasizes the importance of mind and the necessity of spirit, and denounces the educational and social standards that cause us to value things above essentials.

The treatment of various social movements and measures is necessarily limited. In a volume of less than 300 pages one cannot expect exhaustive accounts of eugenics and all its allied subjects—child labor, prostitution, etc. What is said about them is the summing up of authorities, and those who know these topics thoroughly can agree or disagree intelligently while those who lack the time or energy to attack

original sources will find stimulating and reliable information. Perhaps some of the statements in regard to eugenics are debatable. On page 83, Professor Nearing says:

"Any man who has dealt with genetics in any form will assure you that parental ability or parental defect are handed on from one generation to the next with marvelous precision."

On page 153, speaking of the effect of heredity, he gives the classic example of a first and second family descended from a common progenitor, the one progeny arising to fame and distinction, and the other descending to degradation and ruin. "The entire second family, with its train of vice and misery, was traceable to the offspring of this mating between a man of the higher standard and a defective woman," and he goes on to state: "Science has definitely established the transmissibility of feeble-mindedness, epilepsy, Daltonism, and a number of other defects, through the channels of heredity. Persons marrying with such defects are practically sure of handing them on to some of their descendants."

These statements are not unquestioned. Nurture, as well as nature, is held to have a share in our health and well-being, and many physicians and scientists are warning us against over-doses of Jukes and Edwards, and a blind faith in heredity. Such a warning is found in the following thought-compelling paragraphs from H. Addington Bruce's article entitled, "The Boy Who Goes Wrong" (*Century Magazine*, February, 1914).

"Three years ago the Children's Aid Society of New York—the organization which took the Juke foundling under its wing—published a report detailing the results of its 'placing out' system for a period of more than half a century. The officials of this society have always been imbued with the idea that every child, no matter how bad his heredity, is entitled to the benefit of a good home upbringing, and in accordance with this idea they have, during the period covered by the report, placed twenty-eight thousand children in carefully selected homes, besides finding situations in the country for about three times as many older boys and girls. Most of their wards have been slum children, having back of them a family history of crime, vice, insanity, or pauperism. Nevertheless, the society's officials inform us:

"A careful investigation of the records gives the following results: 87 per cent. have done well; 8 per cent. were returned to New York; 2 per cent. died; one quarter of 1 per cent. committed petty crimes and were arrested; and  $2\frac{1}{4}$  per cent. left their homes and disappeared.



These last were larger boys of restless disposition, unaccustomed to country life or any sort of restraint. Some of them struck out for themselves, obtaining work at higher wages, and were temporarily lost sight of, but years afterward we hear of them as having grown up good and respected citizens. . . . The younger children placed out by the society always show a very large average of success. The great proportion have grown up respectable men and women, creditable members of society. Many of them have been legally adopted by their foster-parents. The majority have become successful farmers or farmers' wives, mechanics, and business men. Many have acquired property, and no inconsiderable number of them have attained positions of honor and trust.' "

More specifically, the records show that one ward of the Children's Aid Society rose to be a justice of the Supreme Court, another to be the governor of a state, a third the governor of a territory. One became a state auditor-general, one the mayor of a city, two were elected to Congress, nine to state legislatures, and about a score to various public offices of less importance. Twenty-four became clergymen; thirty-five, lawyers; nineteen, physicians; sixteen, journalists; twenty-nine, bankers; eighty-six, teachers; seven, high-school principals; two, school superintendents; and two, college professors. Farming, the army and navy, and various mercantile pursuits gave occupation to most of the rest.

THE CRISIS OF MORALS. By Harold Begbie. New York: Fleming H. Revell Co., 1914. 75 cents.

Impassioned appeal for spiritual growth sets this book apart from the more scientific instruction found in other books dealing with this topic. Mr. Begbie eloquently deplores the existent vulgarity and impurity of our social and private life. The century-old wisdom of an Eastern seer furnishes him with the reason for our condition: "Where women are honored, the Divinities are complacent: where they are despised, it is useless to pray to God."

Mr. Begbie believes that woman is identified with nature and is inherently pure and godlike. Educational conditions which slight her mind, industrial conditions which exploit her body, and social conditions which destroy her soul are all responsible for our lack of social health and happiness. Man's attitude toward woman is, he says, "The decisive fact of human life." And farther on he writes: "All social progress leans upon this alteration of man's attitude toward woman."

To help accomplish this alteration of man's attitude, Mr. Begbie finds the Church the most natural source but in its present condition he charges it with placing letter before spirit, trivialities before essentials. "Were it not wise for the Church, before she takes arms against Impurity, to consider the futility of theological disputation, the unprofitableness of ecclesiastical controversies, and to fulfill herself with the one perfect, sufficient, and eternal Affirmation of Christianity which is Christ Himself?"

Mr. Begbie is more than persuasive; he is stimulating. One has a distinct desire after reading his book "to do something about it." It is just here that the weakness of such an exposition as his is shown. How shall one follow out the stimulated desire? Just what distinct form shall this action take?

"There is but one universal cause of vice, and it lies in the will of man—it is the will itself," says Mr. Begbie. But getting down to a working basis, he falls back on the statement that a Church "really in earnest" would encounter no "serious difficulty in such obvious and decent reform" as clearing the streets of prostitution; and he continues with the naive remark: "One thinks, indeed, that a single newspaper might settle the public scandal of harlotry in a campaign of six months."

For the sake of his argument he has made several questionable statements. For instance, he calls a falling birthrate an "evil" but does not prove it so. And his statement, "The harlot *acts* a lust she never feels," is another illustration of such statements.

These, however, are flaws in a really stirring appeal, the quality of which can be fairly gauged by this closing paragraph:

"Surely men will look back upon us with wonder and pity. Our pompous novels about adulterous wives, our comic plays about martyrdom and murder, our dirty minded advertisements, our prurient pictures and photographs, our violent battles over self-government and the monetary endowments of a church, our newspapers crowded with sensationalism from the police court, our armies and navies crushing democracy to the mud of the gutter, our hideous architecture, our insanitary slums, our soul-killing and brutalizing competition—how these things will strike with amazement those who have discovered the spiritual life, whose characters are founded upon inward Purity, and who go to the yellow pages of the last century's dictionary preserved in museums for the explanation of such a phrase as a fallen woman."



WHAT MEN LIVE BY. By Richard C. Cabot, M.D. Boston: Houghton, Mifflin, 1914. \$1.50.

It is not given to everyone who writes on practical ethics to do so with such convincing charm and freshness of manner as Dr. Cabot in his recent book, *What Men Live By*. He has adjudged the main stimuli of human action to be work, play, love, and worship. "To live is to talk with the world. Work, play, love, and worship are four good ways of keeping up the conversation."

In Part III, *Love*, Dr. Cabot takes up the problems of prostitution and of sex without, however, discussing them in great detail. Concerning the nature of prostitution, he speaks as follows: "The essential shame of perverted affection is its impersonality. . . . For if we exclude (as in some cases we can) the evils of disease, alcoholism, slavery, secrecy, and violation of marriage vows, the curse of prostitution is this: It involves degradation because it treats life as less than life. This is a grievous error but one of which every one of us is guilty in some degree.

"To recognize the universality of this sin which we are discussing makes us condemn ourselves enough and others enough but no one too much. It is essentially the same sin which we meet in many forms: in official insolence, in professional blindness to the person behind the medical or legal case, in heartless gossip, flirtation, prostitution."

The charge of impersonality appears a matter of definition. An equally convincing arraignment of the personality of affection could be made out. Dr. Cabot's discussion disposes rather lightly of the double moral standard and fierce sex desire of men. His remarks on sex are more telling. "A hundred recent books on 'sex hygiene' tell us that we should teach the sacredness of the body and of sex, but the instant we have branded love as 'body' or as 'sex' we have begun to deprive it of sacredness, for the sacredness of love comes from choice and a body cannot choose. . . . Most of the 'frank' statements made or printed about sex within the past decade seem to me as false and misleading as an account of music in terms of gut and horsehair. What we venture to say on so great a subject must attempt to be representative of the vast regions left untouched as the flag represents the country—not literally but symbolically. . . . There is ample reason, then, for reticence and modesty when we approach anything so sacred as love. There ought to be a taboo, not about venereal diseases and their consequences but about anything that tends to upset the scenery of consciousness and dislocate the background into the foreground. . . .

Consciousness does harm whenever it interferes with something meant to be left out of it—the heart, the digestion, one's feet while dancing, one's self while speaking in public."

Concerning marriage, Dr. Cabot takes a stand against some prevailing conceptions. "I wish to head off two false conclusions which might be drawn from the foregoing remarks: First, that celibacy is lower than the marriage state, and second, that in marriage love can find its perfection. I see no reason to believe in either of these popular modern dogmas. The second depends upon the first. If we believe that in marriage it is possible to achieve the highest ideal of love, to reach the goal of perfection in personal relations, of course celibacy is at best a necessary evil, but if we believe, as I do, that marriage and every other form of human happiness becomes idolatrous and hollow unless it is conceived and lived out as a symbolic representation of our union with God, then in celibacy one may find other (and for some persons better) symbols of that union."

"The idea that marriage gets its highest significance as a means to the perpetuation of the race is to my mind another shallow one. . . . The Christian idea of the sacramental or symbolic purpose of marriage seems to me the true one."

PSYCHOLOGY AND SOCIAL SANITY. By Hugo Münsterberg. New York: Doubleday, Page and Co., 1914. \$1.25.

Professor Münsterberg's most recent book contains ten essays in which he submits various timely subjects to the testings and searchings of psychology. Among these subjects are: sex, socialism, superstition, and other mental conditions as they affect society. The opening essay, entitled *Sex Education*, is the one selected for comment in this notice.

Professor Münsterberg is so firm a believer in a sex education carried on in silence that he is chagrined and disgusted at the necessity of breaking silence to make his point.

"I shall have to go into all the obnoxious detail, for if I yielded to my feeling of disgust, my reticence would not help the cause, while all others are shouting. I break silence in order to convince others that if they were silent too, our common social hopes and wishes would be nearer to actual fulfilment."

It may be that this strong feeling has hindered Professor Münsterberg from being entirely clear. It is not quite ascertainable whether he means sex instruction of the young or sex study carried on by mature



people, or community enlightenment about public health and morals as affected by vice and its diseases. But apparently he would have us all—citizen, parent, and child—attain proper sexual knowledge out of our inner consciousness. That other questions should be brought before the public, that other wrongs should be righted, other subjects examined, is necessary and laudable. Only on sex questions must one maintain absolute silence.

In regard to instructing the young it is patent that Professor Münsterberg thinks one must go to the full pathologic limit, if one starts at all. If your child asks if the stork brought him, you cannot answer that question without giving extracts from Krafft-Ebing and Havelock Ellis. "If you mean by the truth that half-truth of man as a sexual creature of flesh and nerves, the child to whom you offer it will be led to ever new questions, and if you go on answering them truthfully as the new fashion suggests, your reservoir will soon be emptied, even if the six volumes of Havelock Ellis' *Psychology of Sex* are fully at your disposal."

Professor Münsterberg regards man's sexual desire as something unchangeably imperious and apparently claims that many reputable physicians justify and even advise indulgence of such desires. "The hope that man will become sexually abstinent outside married life is fantastic, and the book of history ought not to have been written in vain. Any counting on this imaginary overcoming of selfish desire for sexual satisfaction decreases the chances of real hygienic reform. It would even be an inexcusable hypocrisy of the medical profession if, with its consent, one group of specialists behave as if sexual abstinence were the bodily ideal, while thousands of no less conscientious physicians in the world, especially those concerned with nervous diseases, feel again and again obliged to advise sexual intercourse for their patients. We know today, even much better than ten years ago, how many serious disturbances result from the suppression of normal sexual life." No authorities are cited for the latter contention and while it is not clear just what Professor Münsterberg means to convey we venture to think that he has not fully informed himself regarding the change of attitude in recent years among the great body of reputable physicians. Apparently he has also failed to study the opinions of the responsible agencies engaged in promoting the social hygiene movement before writing this chapter of his book.

THE FAMILY, AN HISTORICAL AND SOCIAL STUDY. By Charles Franklin Thwing and Carrie F. Butler Thwing, revised and enlarged edition. Boston: Lothrop, Lee and Shepard, 1913. \$1.60.

This work, first published in 1886, has recently been revised and enlarged. The revision consists principally, as Mr. Thwing points out in a prefatory note, in giving more fully his interpretation of Christ's words regarding the family and of including more recent statistics and data regarding marriage and divorce. There is also a supplementary bibliography of eighty books on family life. The historical portion of the book is of more interest and value than the social, and it contains some good pictures of the ancient position of woman and of the moral influence of the early church.

The Pastor of Hermas gives a dialogue to show the position of both man and woman in regard to divorce during the second, third, and fourth centuries: "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continues to live with her?" The answer is: 'As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continue to live with her, he also is guilty of her crime, and a sharer in her adultery.' If she continues her vicious practices, the husband is to repudiate her; but he cannot marry again without becoming guilty of adultery. In this whole subject the husband and wife stand upon the same ground and are to be treated in the same way."

The legal position of woman during the period of the later Roman Republic and Empire was quite independent as regards her person and property. The Christian influence changed that. "In their repudiation of the civil marriage, the Christian moralists also repudiated that liberty and independence of the wife which were among its essential elements. Thus the legal position of the married woman was narrowed by the Church." Mr. Thwing does not state whether that was due to a nascent sense of property in the male and contempt for woman instigated by Pauline teachings and the Church's eye to material gains. This change, of course, affected divorce. "The old law proclaimed liberty of divorce; the new law declared marriage indissoluble. . . .

"Her feudal incapacity as a woman was supplanted by her civil incapacity as a wife, an incapacity which has been translated into modern jurisprudence." In Northern Italy in the Middle Ages, woman was very circumscribed. "Woman was regarded as the inferior of man,



the servant of his desires, the instrument of his pleasures. From many rights the municipal statutes excluded her. She was forbidden association with men in public gatherings. She was forbidden to marry beyond her own municipality." And at this period, the Church was not happy in its influence. "Its influence over the family it is not difficult to show was evil, and, with a few exceptions, in both time, place, and practice, only evil." One of the results of this influence is strikingly shown by Cardinal Hugo's speech to the people of Lyons on the departure of Pope Innocent IV in 1251, after an eight years' residence. "Friends, since our arrival here, we have done much for your city. When we came, we found here three or four brothels. We leave behind us but one. We must own, however, that it extends without interruption from the eastern to the western gate."

The canon and common law of the time treated marriage as a "necessary evil." "It has been a favorite charge of the Roman Catholics that the Protestant Church was founded upon lust: in England, upon the unholy passion of a king; on the continent, upon the broken vows of a monk and nun. Doubtless the Reformation was hastened by consideration growing out of the relation of the sexes, out of the celibacy of the clergy, and out of marriage and divorce. The prevailing ecclesiastical system was built from the ruins of pure family life. The sensuality of its priesthood was the parent of the woes of the laity, who, in turn, following the example of their superiors, found their gratification in a reign of unbridled license. The corruption of the Church had corrupted the family, and the reformation of the Church found its fitting counterpart in the reformation of the family."

Taking up more modern conditions the authors contrast divorce laws in the United States with those in Great Britain. In England "the only ground upon which divorce is secured is showing a fundamental breaking of the laws upon which marriage is based." They do not point out the cruel inequality of the woman in English law but later, on page 222, this inequality is touched on and Schouler's defense of the "greater criminality" of woman's unchastity is quoted apparently with sympathy.

The authors advocate uniform divorce laws. For "lesser offenses" than adultery, bigamy, etc., they would allow a judicial separation. Legality is apparently the chief object. "The simple truth is that most men and most women who are married *can* live together with comparative peace and joy. . . . Strictness of law fosters domestic harmony."

Eugenics is mentioned gingerly. The "new science, if it be a science" opens up vistas for human improvement. Further than that Mr. Thwing does not commit himself. He shows indeed a very conservative bent in his point of view. The statement in an earlier chapter that "the Author of humanity made humanity, from the first, male and female" smacks of anthropomorphism and androcentric science. In spite of the revision, the book belongs rather to 1886, when it was first published, than to 1913 when it was revised.

THE ANTI-ALCOHOL MOVEMENT IN EUROPE. By Ernest Gordon.  
New York: Revell, 1913. \$1.50.

One can give only praise to this thoroughly reliable and enthusiastic account of the steady campaign against alcohol in Europe. Although it presents a European situation, it has the greatest value for us here. There are many reformers and there are many theories about what is wrong with the world; but all do agree that alcohol is one of the chief causes of poverty, degeneracy, disease, and crime. If Ernest Gordon thinks it the chief cause, his book is a weighty brief to back up his opinion. Mr. Gordon gives the situation in Europe and its need for awakening to the dangers of alcoholism. He tells of all the international congresses against alcohol, of the traveling anti-alcohol exhibitions, of anti-alcohol organizations and their work, of the relation of alcohol to many social problems. At the end of every chapter are valuable bibliographies and notes, and the appendix contains some highly interesting material from lectures and speeches.

In Germany, the connection between alcohol and immorality is exemplified in the condition of two classes—the waitresses and the university students. Berlin alone has 808 "beer dives" employing 1,786 waitresses. Blaschko estimates that 30 per cent. of them have venereal disease. "Professor Gonser, who had for many years saved newspaper accounts of criminal proceedings having their spring in these places [the beer dives], declared that beside them a brothel was a moral institution. They are, it seems, dangerous centers of infection. Great numbers of soldiers and sailors are continually being ruined in them. 'But they earn more on married men who have more money to spend.' Dr. Gaye, of Stettin, affirms that those for 'the better classes' keep open until 2 a.m.; those for the 'lower classes' close at 10!"

"German students fall below the average physique in the army examination. But they stand at the top in venereal infection." Dr. J. Marcuse, in a lecture at Munich, estimated from statistical in-



quiries that 73 in 100 university students were or had been infected by venereal disease. "One could fill pages with illustrations of the low levels on which German student life moves. When, for example, Bismarck celebrated his fiftieth birthday, a huge university army came up to Friedrichsruh to honor the Chancellor. The end of the day was given over to alcoholic debauch and a visit *en masse* to Hamburg brothels." Is this surprising in a country where the item "father's beer" is placed on the lists made up in classes on domestic economy in the housekeeping schools? "This institutionalizing of a narcotic vice is paid for dearly by the children themselves. In the investigations of the Missbrauchs Verein (7,338 children under 14, only 2.26 per cent. of whom had never touched alcohol and 13.9 per cent. of whom confessed to having been drunk at least once) a high percentage of the idiotic, weak-minded, and physically inferior were found in families of drinkers." There is perhaps no more pertinent summing up of the situation in Germany than this notice at the entrance to a picturesque little graveyard in a Berlin suburb: "The key to the graveyard is to be found in the neighboring brewery."

In France, the same deplorable results are found. M. Joseph Reinach has summarized in a truly terrible paragraph the ravages of alcoholism among the French people:

"Of our half-million drink shops, one-tenth provide at the same time alcohol and women. There are in France fifty thousand of these *cabarets* furnishing *filles en carte*. In Lille, Rennes, the garrison towns, the seaport towns, one-half of these girls are minors. Barthelemy declares that everywhere alcoholism is the accomplice of syphilis. As alcohol has immeasurably increased violent criminality, madness, tuberculosis, poverty; as it has diminished the physical and moral value of a notable fraction of the labouring class; as this diminution in value slows, in numerous and wide sections, the upward movement of public prosperity; as the army conscription is weakened by an ever-increasing number of men rejected for alcoholic degeneracies; as longevity is notoriously rare among drinkers; as alcoholic heredity has already been long enough at work to create a class of degenerates, *ataxiques*, insane, epileptics, hysterics, vagabonds, and prostitutes; as eighty per cent of juvenile criminals are offspring of alcoholic parentage; as the third and often the second generation of alcoholists are frequently impotent; as alcoholism, efficient cause of morbidity, is also a cause of infantile mortality; as the intensity of depopulation in a great many cities and departments is in direct ratio to the intensity of alcoholism; as alco-

holism costs in drink consumed, in days of labour lost, in tuberculous morbidity, in expenses for sick and insane, in cost of repression of crime, in cost of idleness, etc.—a sum estimated at nearly three *milliards* a year—as the proportion of alcoholic voters—impulsive, neurotic, half-fools, mendicants, *souteneurs*, apaches, crowds that stand on the borders of criminality, increases continually in our democracy with its universal suffrage—we must add together the sum of these consequences direct and indirect, to realize that the country itself is tainted in its life forces.’”

Examples are also given of the disastrous effects of alcohol drinking on the sexual functions. Dr. Bertholet, of Lausanne, reports that “chronic alcoholism has a deteriorating action upon male reproductive cells” and from various tables he shows that “the testicle is one of the organs most sensitive to alcoholic intoxication and that it reacts very rapidly to phenomena of degeneration.”

Dr. Nicloux has studied the time of the passage of alcohol from the mother’s body to the fetus. Twenty-seven cubic centimeters of alcohol taken by a woman about an hour before giving birth gave from 0.014 to 0.053 of absolute alcohol to every 100 cubic centimeters of the child’s blood. The maternal and fetal blood showed about the same volume per cent. of alcohol. Other experiments of Nicloux exhibited the passage of alcohol into the mother’s milk, up to 0.08 volume per cent. per 100 cubic centimeters of milk thirty minutes after 27 cubic centimeters of absolute alcohol had been taken.

Professor von Bunge has carefully assembled and studied for over ten years statistical matter on the degeneracy of the milk gland and “finally concluded that this was intimately related to the alcohol habits of the woman’s father. If he was a drinker, the power of nursing was very apt to be lost in the daughter.”

The importance of conquering this enemy is strongly put by Gordon: “The war on such social diseases as tuberculosis and syphilis, the movement for mental hygiene, for the prophylaxis of occupational diseases, for criminological reforms, for the relief of poverty, for the political sanitation of the cities, etc., all wait on the elimination of this social poison from our system.” In a note, there is a rather pertinent criticism of the American attitude toward this question.

“In view of these intimate reactions of alcoholism upon other social disorders, one is constantly astonished at the indifference with which the alcohol question is treated by American social workers. One can read their organ, *The Survey*, for months without finding allusions to



this subject, so central to all social study. The causes are various. Perhaps the chief is an academic fear of being identified with a movement which though in no sense specifically religious, is in America gallantly championed by the churches. Professor Forel, surprised when visiting America at the indifference which university men showed to the anti-alcohol movement, laid his finger on this point.

"There appears very plainly the animosity against the kind of procedure of the religious women who direct the movement, and especially the fear of compromising one's scientific position by siding with such elements. The fear of compromising one's scientific position is unscientific, it is disgraceful human weakness."

SEXUAL ETHICS; A STUDY OF BORDERLAND QUESTIONS. By Robert Michels. New York: Scribner, 1914. \$1.50.

This recent addition to the *Contemporary Science Series* edited by Havelock Ellis is unquestionably one of the more important additions to the growing material on sexual morality. With the tendency of many to consider sex problems solely a matter of hygiene defined for young people, it is well to have a work of this sort which reminds us that society as a whole has many questions of sex ethics still to study before satisfactory education can be given. Commercialized vice, the venereal diseases, and sex hygiene have usurped attention from the more philosophic considerations of social phases of sex.

Mr. Michels has divided his book into four parts with an introduction which among other points takes up the matter of sex education. One is tempted to quote whole pages from his illuminating criticism. The following excerpts will, perhaps, indicate why: "It is, however, an arbitrary assumption that the aim of sexual enlightenment is to impart to children a detailed knowledge of sex." Sex instruction in the schools receives this comment: "Such instruction must either be given by a doctor or by members of the school staff. Now, we have a right to feel doubtful which of these two categories of persons is least fitted to undertake this delicate office." The teacher is likely to lack knowledge and sound philosophic viewpoint, and the doctor "does not attempt to establish the criteria of normal morality in sexual relationships but simply endeavors to arouse fear in the youth's mind by depicting in lurid colors the results of sexual excesses. In the best event, he induces chastity only through the fear of syphilis. Thus is fortified a sentiment already far too widely diffused throughout our intellectual and social life, and one hostile to all true progress—the

sentiment of cowardice. . . . The greatest difficulty of all in connection with the work of sexual enlightenment concerns not the children but the adults, the teachers not the taught."

In speaking of the harm which comes from emphasizing continually the diversity between the sexes, Mr. Michels quotes from Balzac a delightful story of the reaction of the normal child toward sex distinctions. Two children were shown a picture of Adam and Eve naked in the Garden of Eden. "Which is Adam?" asks Francois, nudging his sister Marguerite. "How can I tell," says the little girl, "since they have not got their clothes on?" "If only children can be led, in the most gradual manner possible, without any brusque and rapid transitions, to regard sexual phenomena as parts of the natural order, at one with the general laws of life, they will be spared much future vexation and many painful conflicts."

The introductory portion of the book is followed by four divisions: General borderland problems of the erotic life; Borderland problems of the extra-conjugal erotic life; Pre-conjugal borderland problems; Borderland problems of the conjugal sexual life. In the first division, the idea of "sexual necessity" has an interesting historical light thrown on it. During the middle ages, "prostitutes circulated freely, plying their trade before all the world. In the case of imprisoned debtors, their creditors were compelled twice a week to send them sufficient money to enable them to pay for the services of prostitutes. Towards the end of the middle ages the legend was current that an accumulation of human semen must be dispersed if a poisoning of the blood was to be averted, and on the strength of this belief even boys of twelve were sent to the brothels." We find, even in our own time, that legal ideas contain traces "of the absolute and necessary identity of every form of love with the physical act of sexual congress," and the attitude of the law in regard to sex morality is not yet free from glaring inconsistencies. It involves "a partial recognition of this point of view (that sexuality presupposes freedom of action and intrinsic spontaneity in both partners) for they punish as carnal violence any sexual act effected by brute force or under stress of threats or violence, and all other cases in which it can be shown that the sexual partner was deprived of freedom of choice." Yet "in marriage, the moral law of individual sexual inviolability—the law that it is immoral to use one person as a mere means to the sexual ends of another—is continually infringed. No woman is less inviolable than the married woman. In marriage, the application of this principle of inviolability is counter-



vailed by an original vice of the institution, that is to say, by the idea that the wife is legally and morally bound to lend herself ever willingly to the sexual desires of her husband. It is a harsh and painful criticism of marriage, but none the less a criticism essentially just, to assert, as do some, that this institution today is not infrequently nothing more than the cloak for acts of rape sanctified and authorized by the law." An interesting footnote tells of the growth of sentiment favoring health certificates for marriage in Germany. There have been numerous petitions to the Reichstag demanding the introduction into the code of a law which shall make an official medical certificate compulsory upon man and woman as a preliminary to marriage. "The same demand has been made in relation to the decline in the birthrate, noted during recent years, which some have attributed in part to sterility in married life as the outcome of venereal infection. With regard to the communication of venereal infection, it is held by many German jurists that, pending the enactment of a special law to define such infection as a criminal offence and to specify its punishment, the matter is covered by the articles of the German Criminal Code dealing with offences causing grievous bodily harm," etc.

In Part II, there is a discussion of the contrasting types of prostitutes in various countries. Professor Michels's concluding judgment may surprise many. He gives it as his "profound conviction that it would be a matter for general congratulation if the before-described variety of Parisian amatory life were the lowest known form of extra-conjugal sexual relationships. If this were so, the task of social hygiene would be far less onerous." It is almost impossible to quote from this second section without quoting its entirety. It is full of valuable material on prostitution in many of its phases, chiefly as it involves woman. "In the matter of sexual relationships, two groups of women only are known to law—regulated prostitutes and respectable women. Officially, a woman must belong to one category or the other. . . . Only because the intermediate stages of morality are ignored is it possible to the more ignorant and hypercritical opponents of the new sexual morality to condemn this latter from the lofty altitude of a supposed perfect purity. . . . Destitution—in the widest possible sense of the word, understood as a deprivation of physical and mental nutriment, of bread and of education, of *civilization*—is the principal explanation of the fact that men's sexual needs are satisfied by the constitution of a prostitute class of proletarian women. Prostitutes doubtless exist who have adopted their profession simply for the sat-

isfaction of their own unrestrained sexual impulses, but the number of these is minimal, they belong to the domain of pathology. Besides, even in their case, what makes them prostitutes is once more the economic factor. Sexually hyperesthetic women of the possessing classes become professional fornicatrices; they do not become prostitutes in the technical sense of the word. . . . Havelock Ellis is right in affirming that a narrowly economic consideration of prostitution can by no means bring us to the root of the matter; nevertheless it seems to me that when this author tells us that no practical rise in the wages paid to women engaged in ordinary industrial occupations can possibly make their earnings compete with the sums which fairly attractive women of quite ordinary ability can obtain by prostitution, these words apply only to a small proportion of prostitutes, precisely those who may be called 'fairly attractive,' whilst the great majority of such women are exposed to a terrible struggle for life. . . . In other words, the present social order denies to the bourgeois girl the right to sexual love, and simultaneously denies to the proletarian girl the right to renounce sexual love—a proof that the system whose outcome is such a social order is grossly oppressive, not only to both sexes of the proletariat, but also to an extensive proportion of women of the middle classes."

"Prostitution as a social institution involves for the woman who is forced into this career a double degradation—as woman and as proletarian. . . . An effective campaign against prostitution must be neither individualist nor nationalist in spirit, it must be directed by the community at large. What we need is collective prophylaxis of prostitution through an evolution of all our methods of production, and in addition of our ideas of education and of general social hygiene. Unquestionably, sexual passion is ineradicable. Yet it is quite possible that those elements of sexual passion which result in degrading it to prostitution, in debasing it to purchasable love, can be eliminated from the free play of sexual forces. The St. George that will slay the dragon of prostitution, as we know the monster today, must be the complete economic and cultural equality of all members of the community without distinction of sex."

The following criticism of current custom is taken from Part III:

"The current morality of the state of betrothal poisons that state and desecrates the act of sexual union of two loving beings, inasmuch as it permits the maiden's entry into the sexual life only under exposure to the fierce light of public curiosity—not to speak of the wed-



ding journey and other abominations. She enters upon her married life decked out like a peacock, and profoundly wounded in her maiden sense of self-respect, because she knows beforehand the precise place and the precise hour in which, *nolens volens*, she is to lose her virginity. The publicity thus given to an act, undoubtedly one of the most solemn in life, but which ought also to be one of the most private, proves very clearly that the moral code regulating betrothal and the introduction to marriage is still in an extremely primitive condition, and needs reform from its very foundations."

From both individual and social standpoints, Professor Michels favors the knowledge of artificial means of limiting families and of using this knowledge. "The author frankly admits that he has little sympathy with the theory which regards the population question simply as a matter of the provision of more human beings as food for powder. . . . The degree to which artificial limitation of the family must be regarded as an indication of a higher level of civilization and of increased general prosperity is known to all who have made a special study of the question. . . . In all the countries of the civilized world, educated classes make far more use of preventive methods in sexual intercourse than the working classes who usually procreate children blindly and without consideration. . . . To sum up, civilized man has a right to himself. This right involves three others: To have offspring; to limit their number; to refuse to have any. At the present day our social laws forbid an unmarried woman to procreate children; the bachelor is allowed not to have any. No sound reason can be alleged for refusing to extend this right to have no children to married persons. We need have no fear that the granting of such a right will result in the depopulation of the world. The profound and intense love for children felt especially by men of high moral excellence may be trusted to provide against this danger. Preventive intercourse is not presented as the one and only solution of the problem of procreation, nor is its practice advised as a rule valid for all times, all social classes, all nations, and every individual. Yet it may be unhesitatingly affirmed that consciously regulated sexual intercourse possesses complete ethical justification."

EUGENICS: Twelve university lectures, by Morton A. Aldrich, William H. Carruth, Charles B. Davenport, Charles A. Ellwood, Arthur Holmes, W. H. Howell, Harvey E. Jordan, Albert G. Keller, Edward L. Thorndike, Victor C. Vaughan, Herbert J. Webber, Robert H. Wolcott; with a foreword by Lewellys F. Barker. New York: Dodd, Mead & Co., 1914. \$2.00.

These lectures deal with eugenics from the viewpoints of the zoölogist, the physician, the physiologist, the anatomist, the geneticist, the sociologist, the economist, the educational psychologist, as well as the eugenist. They were delivered before various colleges and universities during the year 1912-1913, and furnish an excellent summary of the thought of that time about eugenics. The science is still sufficiently young and unformed to undergo changes in a comparatively short period, but the opinions expressed in this particular collection of essays will probably need no serious revision for some time. The presentation of a science from the angles of several other sciences is an excellent method of introducing it to the general public, and in this particular instance the result is very successful.

The following excerpts indicate somewhat the attitude toward the propagation of the unfit: "We hear a great deal about infant mortality and child-saving that appeals to the humanity and child-love in us all. It is, however, always the saving of the lowest social class that is contemplated. I recall the impassioned appeal of a sociologist for assistance in stopping the frightful mortality among the children of prostitutes. But the daughters of prostitutes have hardly one chance in two of reacting otherwise than their mothers. . . . If we have greater power to prevent it (death) than ever before, so much the greater is our responsibility to use that power *selectively*, for the survival of those of best stock; more than those who are feeble-minded and without moral control." (Davenport.)

"It should be evident from what I have said that alcoholism, epilepsy, the venereal diseases, feeble-mindedness, insanity, and criminality should be absolute bars to parenthood." (Vaughan.)

"It seems incredible that those afflicted with such diseases (venereal diseases) should deliberately enter upon the marriage relation and thus endanger the health or life of those they profess to love—but the records show that such is the case. Public sentiment must be aroused against this unjust practice and it is to be hoped that the common sense of mankind will eventually sanction the suggestion that proper



health certificates shall be a customary feature in marriage arrangements." (Howell.)

"The first and most vital step in the improvement of the human race is to prevent the reproduction of such defective classes as the weak-minded, insane, epileptic, pauper, and criminal . . . human kindness and Christian spirit viewed from any standpoint cannot but consider that in permitting such classes to reproduce further litters of unfortunates we are inhuman and unchristian." (Webber.)

"We come, therefore, to the permanent segregation in institutions of the more hopeless types of defectives as the only policy which society can afford to endorse in its war against racial deterioration." (Ellwood.)

"What we most insistently need at present is a workable law authorizing the humane procedure of sterilization of the grossly defective, alarmingly fertile, anti-social class." (Jordan.) That such laws should be a part of the penal code Professor Jordan considers a mistake. "They are peculiarly public and racial health measures, and as such should form part of the health code, to be administered under the State Police Powers."

Concerning venereal diseases Professor Jordan says: "The venereal diseases are today recognised as among the most serious of dysgenic agencies. For all venereal diseases the proportion in England was 32 per 10,000 of those applying for enlistment and rejected. Of those admitted to the army hospital, the proportion was 1,000 per 10,000. Professor Kellogg speaks as follows: 'The Army is a veritable breeding ground for the most dysgenic of human diseases. While phthisis and cancer carry off their subjects at the rate in England today, of 1,000 per year to each 1,000,000 of population, syphilis kills only 1 per million. It is therefore not a purifying but wholly a contaminating disease.'"

**THE SUPER RACE; AN AMERICAN PROBLEM.** By Scott Nearing. New York: Huebsch, 1912. 50 cents.

This little book affords a pleasant introduction for the general reader to the problems of eugenics and education. It contains a number of good references to other works which could profitably be read as a continuation of this slight study.

SEXOLOGY OF THE BIBLE; THE FALL AND REDEMPTION OF MAN A MATTER OF SEX. By Sidney C. Tapp. Published by the Author, Kansas City: 1913. \$2.00.

This two-dollar volume is so obviously of ten-cent make that one approaches its contents with misgivings. But its striking title and the field which it claims to cover necessitate attention which otherwise might be refused to works of this class. The first statement that meets the eye is that "this volume is not intended as a work of art and literature." Rarely is an intention carried out so completely as in this case. The style is of the type of the neo-nursery ditty, "Her mother was chasing her boy 'round the room, she was chasing her boy 'round the room." One is less secure in judging the other expressed intention "to present to the mind of the thoughtful reader the cardinal question of the Bible and the Law upon which the truth of that Book depends—the law of the sex-nature of the natural man."

That this work, however, is not without its striking passages the three following excerpts show:

"The master painters of all time have ever attempted to paint the real law of sexology of the race—how the female flirts with the male and saps the life out of the male and how the male butchers and murders for the female. But they have failed. But inspired writers have drawn the picture completely in the Holy Scriptures. They have told us in accurate language, with full and complete description how the Devil Lust, the Prince of this world, rules his dominion." . . . .

"The Pineal Gland is located at the base of the brain and the root of the tongue. This gland is connected by the nerve system with the brain, the tongue and the generative organs, and controls religious emotions and sexual passions." . . . .

"A marriage should never take place in a church. There is no record in the Bible where a Marriage ever occurred in a church. It came into the church as a Sacrament on the part of Catholics, and as church Ceremony on the part of the Protestants, because the clergy could derive a Revenue out of it, and they desired the graft. It is of the Physical and not the Spiritual man, and the church is for the Spiritual man."

On page 138, the author enriches the language by a portmanteau word that the master Lewis Carroll himself might accept with interest—"licensuality." Any one who enjoys his anthropomorphism mixed with Alice in Wonderland would probably find the "Sexology of the Bible" a specimen worth study.



TEN SEX TALKS TO GIRLS, FOURTEEN YEARS AND OLDER and TEN SEX TALKS TO BOYS, TEN YEARS AND OLDER. By Irving David Steinhardt, M.D. Philadelphia: Lippincott, 1914. Price, each, \$1.00.

Dr. Steinhardt's two books are simple—one is tempted to think all too simple at times—and apparently entirely sincere. As the titles indicate, they are "talks," which perhaps explains their rambling incoherent style. They also suffer from the fault of so many similar attempts at sex instruction. They try to cover too much ground. When you consider that the book for girls fourteen years and older takes up anatomy, physiology and hygiene of sex, syphilis and gonorrhea, sexual ethics and applied morals, early married life and pregnancy, the care of the young children and the menopause, one is forced to admit that it should be presented only to girls very much older—in fact, for girls thirty years and over would be a more fitting title.

In the same way, the ten talks to boys, though more successful on the whole, suffer from too much material. The author begins with the spermatozoa, and continues to life insurance and the kind of clothes a man ought to make his wife wear—points which really do not touch deeply the needs of boys of ten.

To take up just a few points in detail, it may be mentioned that masturbation is better treated in the girls' book than in the boys'; and boys' friendships are handled less unfortunately than girls' friendships. A good point in the girls' talks is the one made on the seriousness of constipation. The venereal diseases in both books are treated in unnecessary detail and with too much emphasis on the horrible. The plate of the syphilitic baby could easily give an impressionable young girl a totally unnecessary shock. Dr. Steinhardt disclaims trying to frighten his young hearers, but fear stands out as the feeling principally appealed to. One entirely praiseworthy effort is persistently made in the book for boys—the effort to drive home the falsehood of the "biologic necessity" argument. Dr. Steinhardt stands firm for a single standard of morality, and hammers it into his boy audience that "the sexual relation is absolutely unnecessary for either sex at any time, or for any reason." Doubtless the personality of the speaker, combined with knowledge of his audience, and control of emphasis in adjusting his material to the needs of this audience, render these talks highly serviceable when given as addresses by the author, but in written form they would gain by being divided into six books instead of two—taking up the particular needs of young girls and boys, young unmarried men and women, and married men and women.

## IN THE PERIODICALS

During the year the magazines have had many articles dealing directly or indirectly with social hygiene subjects. Among these a number of notable papers on white slavery have appeared. Havelock Ellis and Brand Whitlock struck perhaps the hardest blows at the sensational side of that subject that it has yet received. Echoes of Mrs. Billington Greig's article in the *English Review* for June 1913 were not heard here until a month later, and then not to any extent. But in February, 1914, the *Metropolitan* published an article entitled "The White Slave Agitation" by Havelock Ellis, and the *Forum* published Brand Whitlock's "The White Slave." These were the culminating attacks on the subject in America. Ellis claims that we have been misled about the facts of white slavery, and have impulsively tried remedies "which in cold blood it is impossible to approve of, even if we could believe them to be effective." He points out our further confusion as to what the white slave traffic is:

"We are concerned with a trade which flourishes on prostitution, but that trade is not itself the trade or (as some prefer to call it) the profession of prostitutes. Indeed, the prostitute under ordinary conditions and unharrassed by persecution, is anything but a slave. She is much less a slave than the ordinary married woman. She is not fettered in humble dependence on the will of a husband, from whom it is the most difficult thing in the world to escape; she is bound to no man and free to make her own terms in life, while if she should have a child, that child is absolutely her own and she is not liable to have it torn from her arms by the hands of the law. Apart from arbitrary and accidental circumstances, the prostitute enjoys a position of independence which the married woman is still struggling to obtain."

The hope of abolishing the traffic lies in its intimate dependence on houses of prostitution.

"There is, therefore, a tendency to the natural and spontaneous decay of organized houses of prostitution under modern civilized conditions; the prostitute and her clients alike shun such houses. Along this line we may foresee the disappearance of the white slave traffic, apart altogether from any social or legal attempts at its direct suppression."

Taking up the point of the relation of the isolated prostitute to her pimp, Ellis hesitates to call this white slavery. The cases where the prostitute is exploited and used by the lover, he says, can "scarcely



be regarded as representing the normal relations of the prostitute to the man she is attracted to." The prostitute can change her lover if she objects to him.

"The woman in this position is not more of a 'white slave' than many wives, and some husbands, who submit to the whim and tyranny of their conjugal partners, with, indeed, the additional hardship and misfortune that they are legally bound to them. And the *souteneur*, although from the respectable point of view he has put himself into a very low-down moral position, is, after all, not so very unlike those parasitic wives who, on a higher social level, live lazily on their husbands' professional earnings, and sometimes give much less than the *souteneur* in return."

Ellis quotes Mrs. Billington Greig who says no social organization in England was able to give her an actual case of kidnapping by white slavers. Mrs. Greig's definition of such a case is as follows: "An unwilling girl carried off in broad daylight by force, drugs, or false messages." This curious definition at once throws out of court many cases which many would think should be classed as white slave cases. Ellis believes there is a nefarious traffic in women, but he thinks the women are never unwilling.

"The world is full of girls who are over-worked, ill-paid, ignorant, weak, vain, greedy, lazy, or even only afflicted with a little innocent love of adventure, and it is among these that white slave traders may easily find what their business demands, while experience enables them to detect the most likely subjects."

Our hope of progress lies in knowledge and education.

"It is sheer foolishness to suppose that when we raise our little dams in the path of a great stream of human impulse that stream will forthwith flow calmly back to its source. We must make our new channels concurrently with our dams. If we wish to influence prostitution we must remake our marriage laws and modify our whole conception of the sexual relationships. In the meanwhile we can at least begin today a task of education which must slowly though surely undermine the white slave trader's stronghold. Such an education needs to be not merely instruction in the facts of sex and wise guidance concerning all the dangers and risks of the sexual life; it must also involve a training of the will, a development of the sense of responsibility, such as can never be secured by shutting our young people up in a hothouse, sheltered from every fortifying breath of the outside world."

Brand Whitlock in the *Forum* makes a much more impassioned attack on the white slave agitation. He begins with ironical comment on our love for legislation, and our fond belief that a moral condition can be brought about by law. Our trouble is, he finds, that we confuse vice and crime, and thus insist on police performance to change what only education can touch. He then tells a story of "Golden Rule Jones" which apparently he considers unanswerable. The story is that a committee of ladies and gentlemen called upon him to request that he obliterate the social evil. "But what am I to do?" he inquired. "These women are here."

"Have the police," they said, a new, simple, and happy device suddenly occurring to them, "drive them out of town and close up their houses!" They sat and looked at him, triumphantly.

"But where shall I have the police drive them? Over to Detroit, or to Cleveland, or merely out into the country? They have to go *somewhere*, you know."

It was a detail that had escaped them, and presently, with his great patience, and his great sincerity, he said to them:

"I'll make you a proposition. You go and select two of the worst of these women you can find, and I'll agree to take them into my home and provide for them until they can find some other home and some other way of making a living. And then you, each of you, take one girl into your home, under the same conditions, and together we'll try to find homes for the rest."

They looked at him, then looked at each other, and seeing how utterly hopeless this strange man was, they went away.

It is, perhaps, unfortunate that the great patience and sincerity of Mr. Jones were not reënforced with a great insight. The Committee might not have gone helpless away if he had talked with them about the opportunity industrial farms could furnish these women. The problem is perhaps not quite as simple as Mr. Jones intimated. It would be questionable charity and good sense to take an untrained person with probably a virulent contagious disease into a home where no employment could be offered her, and this on the basis that it is not fair to her. It is not a question of class prejudice or laziness; it is not fair to the girl. She would be totally unfit to come into such a home, and she would, very probably, be miserable in it. Emerson believed in democracy, and invited his servant to sit at table with him. It was not a success. The servant couldn't stand it! The prostitute needs care in the proper environment; and industrial farms, wisely managed,



will do her more good than sentimental reception into private homes as a charity guest.

Mr. Whitlock takes up in detail the stock story of the white slave—how she is entrapped, compelled to lead a life of shame, etc. He quotes Mrs. Billington Greig as authority that no such case is known in England, but he does not call attention to Mrs. Greig's definition of trapping which makes all the difference in the world in how you interpret her cases. He tells how he himself was finally goaded to investigate one such case here. He found nothing in it at all. To his mind, the white slave is in bondage to our Puritan conscience, with its hypocritical and brutal laws.

"Every one of these laws has been devised, written and enacted in the identical spirit with which the Puritans in Massachusetts branded the red letter on the scarlet woman. Every one of them is an element of that brutal and amazing conspiracy by which society makes of the girl who once 'goes wrong,' to use the lightest of our animadversions, a pariah more abhorred and shunned than if she were a rotting leper on the cliffs of Molokai. She may be human, alive, with the same feeling that all the other girls in the world have; she may have within her the same possibilities, life may mean exactly the same thing to her; she may have youth with all its vague and beautiful longings, but society thunders at her such final and awful words as 'lost,' 'ruined,' 'abandoned,' thrusts her beyond its pale, and causes her to feel that thereafter, forever and forever, there is literally no chance of redemption for her; home, society, companionship, hope itself, all shut their obdurate doors in her face. In all the world there are just two places she may go, the brothel, or the river, and even if she choose the latter, that choice too is a sin. She is 'lost,' and the awful and appalling lie is thundered in her astonished ears by the united voices of a prurient and hypocritical society with such indomitable force and persistence that she must believe it herself, and acquiesce in its dread finality. And there is no course open to her but to go on in sin to the end of days whose only mercy is that they are apt to be brief. No off-hand moralist, even by exercising his imagination to the last degree of cruelty, has ever been able to devise such a prison as that."

One feels with Mr. Whitlock that law is largely a futile weapon against fornication, but that it is a possible and useful weapon against commercialized prostitution. Mr. Whitlock thinks not penal but fiscal laws should deal with that question.

Education is, however, the great hope of progress. The first goal

he lays down is the attainment of an equal standard of morals. It means "thinking, too, and education and evolution." Then, there must be "some sort of competent and judicious sex education." Mr. Whitlock does not quote Alfred Russel Wallace, but he obviously shares that great scientist's opinion of the importance of woman's economic independence. He says of the feminist movement: "It must not only bring the single standard of morals, but it should somehow be the means of achieving for women their economic independence. This perhaps would be the most important of all the steps to be taken in the solution of the problem."

The solution of the problem will come, "if it ever comes at all, by slow, patient, laborious, drudging study," which he thinks will disclose "involuntary poverty" and the "mysteries of sex" as the heart of the problem we have tried for so many years to understand.

Sympathy with the reaction from the extremists who insist on sensational sex instruction is voiced by Agnes Repplier's article, "The Repeal of Reticence," in the March 1914 *Atlantic Monthly*. In spite of some pertinent criticism, Miss Repplier writes rather as an incurable humorist on timely topics than as a serious contributor to a perplexing problem. The stone which she offers has a very pretty polish, but the public wants bread.

"There is nothing new about the Seven Deadly Sins," says Miss Repplier. "They are as old as humanity. There is nothing mysterious about them. They are easier to understand than the Cardinal Virtues. . . . Why then do so many men and women talk and write as though they had just discovered these ancient associates of mankind? Why do they press upon our reluctant notice the result of their researches? Why this fresh enthusiasm in dealing with a foul subject? Why this relentless determination to make us intimately acquainted with matters of which a casual knowledge would suffice?"

While Miss Repplier contends that there are truths which should be privately imparted by the parents, the family doctor, or even an experienced teacher, she deprecates the widespread discussion of social hygiene problems. "There are topics which admit of *plein-air* handling, and topics which civilized man, as apart from his artless brother of the jungles, has veiled with reticence." Knowledge of these topics "young people cannot advantageously acquire from the platform, the stage, the moving picture gallery, the novel or the ubiquitous monthly magazine."



Miss Repplier considers that the menace of the "conspiracy of silence" has given place to a menace of free speech. "Knowledge is the cry. Crude, undigested knowledge, without limit and without reserve. Give it to boys, give it to girls, give it to children. No other force is taken account of by the visionaries who—in defiance or in ignorance of history—believe that evil understood is evil conquered. . . . We hear too much about the thirst for knowledge by people keen to quench it." It is obvious that Miss Repplier has not informed herself of the aims and endeavors of social hygiene societies throughout the country, but has used the reaction from sex hysteria as a stalking horse for her wit.

*The Ladies' World* for April, 1914, contains an article by William H. Maxwell, Superintendent of the New York Public Schools, on "Telling Children About Sex Hygiene." Dr. Maxwell says emphatically that he does not advocate the teaching of sex hygiene in the schools to all children of seven years of age and over. The two arguments that he gives against this instruction are that knowledge may stimulate unwholesome sex activity and that a child who "goes wrong" in a school where sex hygiene is taught would thereby bring down adverse criticism of the teaching. Dr. Maxwell thinks schools can prepare the way for sex instruction by instruction in zoölogy and botany, and that teachers trained in sex hygiene can advise parents when to give necessary sex instruction. Indirectly the school can help by raising the moral standards of its pupils, by well-mannered teachers who can set good examples, by studying in literature the stories which ennoble men and exalt women—Dr. Maxwell recommends especially *Evangeline* and *The Lady of the Lake*—and by the use of athletic games. Dr. Maxwell takes physicians to task for not doing more to stop venereal disease and further criticizes society for nullifying the good example of the school. "While the prevailing rage in dress among the fashionable women is for almost indecent exposure or outlining of the figure form, while the prevailing type in fashionable dances is the shocking indelicacy of the 'turkey-trot' and the 'bunny-hug,' while the prevailing type of theatrical performance is the so-called musical comedy with its inanities and its coarseness, the school cannot be expected to succeed universally in planting right ideas of sex, of manhood and of womanhood, in the mind of every child. The examples of the upper world of fashion and the under world of vice, the temptations of the street and the tenement, the tyranny of the surroundings too often prove more than a match for the precept and the example of the school."

Lucy Sprague Mitchell writes in the *Survey*, June 20, 1914, about "School Children and Sex Idealism." Back of the objections to sex instruction, Mrs. Mitchell finds two mistrusts, mistrust of the subject and of the method of teaching. Concerning the former she says:

"I believe most of the mistrust of the subject would disappear if we could stop thinking of sex as 'a subject' and regard it as an aspect of a hundred subjects. We know that history includes sex, we know it is woven into the tissue of literature and art, we know that anatomy extends below the waist, we know that biology and sociology and psychology all need sex to interpret some of their most significant aspects. And yet when we talk about sex, we pluck it out from its surroundings, isolate it, throw the limelight on it, and then wonder that it is difficult to explain to children. In this artificial way, it *should* be difficult to teach the children and should never be taught to them by the school nor by any other agency or person. I rejoice in the community's healthy suspicion of sex as a separate subject."

As a suggestion for serviceable methods of teaching, "the curriculum should be surveyed from beginning to end with a view to seeing not where information about sex could be inserted but where it has been cut out to the detriment of the subject taught. Sex should not be hunted for, but it should not be avoided when it occurs. As much instruction should be given as each subject, by its nature, demands in order to be intelligible to the child. If this were done, I think it would be evident that almost everything we give to children has had sex cut out of it, no matter how greatly this surgery may have injured the subject. History has become motiveless, poetry passionless, art prudish, anatomy fragmentary, civics and ethics pedantic and psychology and sociology and economics have been avoided or so transformed that their anaemic figures are hardly recognized as human."

*The Popular Science Monthly* for April, 1914, contains an article by Prof. Maynard M. Metcalf, of Oberlin College, on "Eugenics and Euthenics." Professor Metcalf treats the subject as a biologist, leaving its sociological aspects to others. The fundamentals in his program are: Culture, Eugenics, and Evolution. Culture is concerned with raising the race standard by means of an improved innate human character.

"Is this ideal—of a race of inherently wholesome men—utterly chimerical, or is there a way of approaching it? No positive, indubitable answer can now be given to this question, for scientific study



of heredity has not yet given us extensive knowledge of the biological, especially of the psychological phenomena of inheritance."

Eugenics is "The problem of bringing the race average nearer to its present best by eliminating the less desirable and breeding from the best."

Evolution has to do with raising the present best of the race to a better.

Of these Professor Metcalf says: "The problem of human culture is social, not biological. The problems of Eugenics and Evolution are primarily biological."

In elaborating somewhat on the points involved in these latter he says: "In the light of these facts, what is the essential problem, first in eugenics, then in evolution? The eugenics problem is accurately to determine the desirable unit qualities, which must be of the stable type, and to combine and fix them in the race by breeding, eliminating at the same time the undesirable unit qualities. It is the problem of finding the exact units of inheritance, and of so fixing and combining, by breeding, these valuable units in the individuals of the coming generations that we shall have a more wholesome innate character in mankind. The evolution problem is to find among the multitude of diverse human traits new desirable unit qualities of the stable type, often only in their beginnings, and to perpetuate these by breeding."

"We are at the very beginning of our knowledge of heredity. Few of the myriad of unit qualities in mankind, or other animals, have been identified and defined. We know some, perhaps all, the units of hair color and eye color, we know some of the units of shape of hair, and a few other such comparatively simple qualities. But, as yet, we are merely entering the pass that opens on to the broad fields of knowledge of inheritance. We have analyzed a mere handful of the simpler physical unit qualities. We know nothing, as yet, of psychic unit qualities. We can not even be positive that the inheritance of psychic qualities is by definite units which follow the so-called Mendelian laws of inheritance."

Professor Metcalf is inclined to make haste slowly in the matter of practical or applied eugenics. He thinks our data not sufficient, as yet, for any deductions workable in such a measure, for instance, as the sterilization of the unfit. Regarding that he says: "As a matter of fact there are very few states in this union which have among their citizens men capable of exercising expert judgment

in these matters, and these men are not physicians, but biologists engaged in studies of heredity. Furthermore, in but few individual instances are there genealogical inheritance records which can serve as the basis of such expert opinion."

But though he looks askance at such measures now, he is optimistic of the final good to be derived from data carefully collected. "Let us promote the view that social welfare, not individual comfort, is the ultimate criterion in marriage, and meanwhile let us actively promote the gathering and preserving of inheritance records for all persons, thus providing data for intelligent practice of eugenics in coming generations."

Following Professor Metcalf's article in the *Popular Science Monthly* is one by Prof. Herbert Adolphus Miller, of Olivet College. Professor Miller writes as a sociologist of the "Psychological Limit of Eugenics." It is apparent that the eugenicist who writes with the reasonableness and caution of Dr. Saleeby in the *Forum* is not the one that has furnished the bulk of Professor Miller's reading matter. On the contrary, he finds too much cock-sureness and sweeping confidence among scientists. He quotes Davenport: "To the eugenicist heredity stands as the one great hope of the human race, its savior from imbecility, poverty, disease, immorality," and Alexander Graham Bell: "The individuals have the power to improve the race, but not the knowledge what to do. We students of genetics possess the knowledge but not the power; and the great hope lies in the dissemination of our knowledge among the people at large."

Professor Miller feels that we are in danger of treating eugenics as a panacea and universal explanation, somewhat as we have treated other movements and theories. At one time evolution explained everything; now, heredity is the answer to social questions. Professor Miller reminds us that Huxley, in 1893, warned us against making too close connection between the social and physical values, and he remembers this warning when considering Mendel's law:

"It is of interest and biological value to discover the verification of Mendel's law in the inheritance of eye color and stature, but it has no more social significance than whether Mendel's giant or late peas tasted the better. Many of the other data collected belong in the same class. They belong to the world of description, while good and bad belong to the world of appreciation and value and are subject to entirely different laws. This is the idea which no one seemed to understand



offered by Dr. Richard C. Cabot last fall at the meeting of the Society of Sanitary and Moral Prophylaxis, when he insisted that there is no necessary relation between 'the rules of sanitation and the commands of morality.' "

Professor Miller will not grant that the traits mentioned by Davenport, page 9 of "Heredity in Relation to Eugenics," are all due to biological abnormality. They are, he says, due rather to social conditions.

He then takes up the sociological terms "Social Control" and "Mores": "The latter is one of the methods of the former. Mores was the word used by the late Professor Sumner, of Yale, to indicate the mental and moral environment into which a child is born and which he accepts as ultimate intellectual and moral authority. The widest variety of racial and social expressions must be explained by means of this post-natal psychological inheritance."

Summing up the case against the eugenist, he says: "The old time evolutionist and the modern eugenist alike make little of social control in their effort to make clear the biological control of social processes. To them environment is merely external."

This is really unjust, for many reputable eugenists do not treat environment as "merely external," and there are plenty of voices even now that warn us not to take the Jukes too seriously as a brief for heredity.

At the close of his article, Professor Miller takes up the crowning argument of Alfred Russel Wallace's last book *Social Environment and Moral Progress*. Wallace "puts the cart in this eugenic matter where it belongs. He says that when social justice shall have been established and women are free to choose their mates without the artificial conditions that now prevail, then natural selection will take care of itself. I myself am convinced that as a move for race improvement, the equal suffrage of women, with the eventual consequent assumption of intellectual and moral responsibility and economic independence, would be infinitely more valuable than all the eugenic laboratories in the world. We should consider all the forces of science in dealing with pathological conditions, but an attempt at artificial selection of mental and moral characteristics is aiming in the wrong direction."

The *Forum* for April, 1914, contains an able, sympathetic summary of the "Progress of Eugenics" by Dr. C. W. Saleeby.

Taking up the changes of the last ten years, Dr. Saleeby, beginning with the death of Sir Francis Galton, touches on Mendelism, biometry,

the questionnaire method, natural selection, preventive eugenics, positive and negative eugenics. Though Galton lived to see pronounced developments, he did not live long enough to see the great place of Mendelism in eugenics. His most prominent disciple, Dr. Karl Pearson, has opposed the advance of the Mendelian theory and the rise of genetics, clinging rather to the method of biometry. Dr. Saleeby points out the weakness of biometry. It does not distinguish between "fluctuations due to the accident of nutrition and true mutations which have their seat in the germ cells and are inherited." The questionnaire method which biometricians employ "consists in preparing lists of questions to be inserted by interested persons, and then submitted to statistical analysis." Results obtained in this way have to be absolutely discarded. Prof. William Bateson, whom Dr. Saleeby calls the chief student of heredity today, says it is essential to have "individual analysis of the material." One example of the futility of the biometric method is given regarding the trait of conscientiousness which was studied by means of questionnaires—"as if it were an inheritable unit like blueness of the iris." Needless to say, this method is falling into ill-repute, and the more advanced eugenists will echo these words: "The cautious eugenist must confine himself to stating conclusions and demanding public action accordingly, only in so far as he has genetic, microscopic, or experimental evidence."

The necessity for this caution is all the more seen in attempting to make clear the matter of selection. Neither a strict following of Lamarekianism or neo-Darwinism squares with facts. "Some influences affect the individual but not the race in him, and some affect both. No generalization on this subject is true—and hitherto we have dealt in nothing else."

Professor Houssay has made some very interesting experiments with diet on fowls, showing that a meat diet causes extinction of the race in a few generations. Dr. Saleeby considers this of immense value, and states that "injudicious nurture of future parents" may injure the race. He therefore claims that preventive eugenics ought to devote itself to fighting "racial poisons," and that this department of the science will increase in importance. He prophesies it will effectually dispose of the arguments about nature and nurture which at present occupy so much of our time. In closing this very readable summary Dr. Saleeby says:

"I cannot prevent anyone who advocates the neglect of infancy, or marriage without love, or the lethal chamber, or the measurement



of 'soul vibrations,' from calling himself by the name of eugenicist, which I introduced now many years ago; but I write these words with the prime intention of showing that eugenics as I learnt it from Galton, and as I have always advocated it, differs *toto caelo* from such views as those."

An article which can profitably be read in connection with Dr. Saleeby's *Forum* Article appeared in the *Quarterly Review* for October, 1913, written by Dr. Alfred Frank Tredgold, medical expert to the Royal Commission on the Feeble-minded in 1905, a well-known writer on mental disease and eugenics. His paper was entitled "Heredity, Environment and Social Reform." One of the points Dr. Tredgold emphasizes is the importance of considering heredity and environment together as determining factors in character. He deplores the sharp distinction which eugenicists and other scientists make between the two. They are inseparable forces, but not necessarily of equal influence. "Heredity determines the plasticity of the material, but environment supplies the mold."

The proof of the efficacy of heredity is shown, according to Dr. Tredgold, in the development of quality in spite of a poor environment. Selection, added to the factors of heredity and environment, forms the fundamental bases of true social reform. It should be the care of society not only to propagate the fit, but also to prevent propagation of those so inherently defective that they are not amenable to reform by a favorable environment.

Dr. Tredgold warns us of the difficulties presented by legal action toward this end. He points out that in a democracy laws cannot forge ahead of popular opinion; and to educate popular opinion to the point of making intelligent written or unwritten laws regarding race culture is a long and arduous task.

In the *American Journal of Sociology*, July, 1914, Roswell H. Johnson, in "Eugenics and So-called Eugenics," calls attention to the loose usage of the term eugenics to signify almost any branch of social hygiene. Professor Johnson gives Galton's usage, officially defined in the minutes of the University of London as the "study of the agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally." Professor Johnson asks if there is a natural, clear-cut line dividing eugenics from euthenics. He intimates that he thinks so. "Yet in some cases there is, in the

avowed object of bettering the new generation, an element of futurity that marks it off somewhat from the general euthenic movement that stresses present-day betterment. To cover just this, I have coined the expression 'projected euthenics.' The eugenist is interested in the venereal disease problem as it affects sterility and the marriage rate. The euthenist is interested in venereal disease as it affects the entire field of sex hygiene.

In the *Atlantic Monthly* for September, 1914, S. J. Holmes writes of the "Decadence of Human Heredity." He tabulates as follows the influences on heredity in primitive and civilized man:

*Primitive Man*

Natural selection, actively operating.  
Sexual selection, frequently working for race improvement.  
Elimination of defectives.  
War tending to the multiplication of the best stock.  
Relative fecundity of best endowed.

*Civilized Man*

Natural selection, reduced in intensity.  
Sexual selection, of doubtful eugenic value.  
Preservation of defectives.  
War tending to the elimination of the best stock.  
Relative sterility of best endowed.

In the same number, H. Fielding-Hall writes of "Eugenics and Common Sense." Mr. Hall is a gentleman of strong convictions. "The eugenist takes man purely as a plant or as an animal." The eugenic state would be composed of beautiful, useless people, and "if the state did not die of inanition first, some more virile and intelligent race, say the Hottentots or Andamese, would come and eat its inhabitants." He also takes the well-known fling at the eugenist that he knows nothing about love—"or about the world," adds Mr. Hall. Heredity is disposed of as follows: "in the biological field no discovery has yet been made of any certain law of inheritance even in the smallest matters of physique and appearance."

The *Süddeutsche Monatshefte* for June, 1914, contains "Die Verheimlichung von Geschlechtskrankheiten," by Mathilde von Kemnitz, M.D. The concealment of an infectious disease is the most prolific way of spreading it. It is useless to fight venereal disease unless this is realized, says Dr. von Kemnitz.

Throwing out of question at once police registration and complete isolation for those with venereal disease, Dr. von Kemnitz says two things at least could be done—every patient venereally infected should be told the nature of his disease, and conscious spreading of the diseases



should be heavily punishable by law. This latter is possible, however, only when the former proposition is strictly adhered to. Here is the difficulty. For, while no infected man leaves the doctor's office without knowing the nature of his disease, it is highly probable that no woman in the same condition has any idea of her disease. "Only too often have I found that girls who had suffered with severe gonorrhea for weeks in a hospital, were of the opinion that they had acquired inflammation of the ovaries through a 'cold' or 'overwork.' As a rule, I found only those who were prostitutes better informed." Married women, preëminently, do not know the nature of the disease they have acquired from their husbands. "We are faced, then, with the incontrovertible fact, that the spread of venereal disease with its grave consequences, is highly furthered and helped because in the great majority of cases the fact of infection is concealed from women."

Difficulties in the way of combatting this condition are, one, the custom of concealing from women the polygamous ways of men, so that women may know of venereal diseases as something likely to attack prostitutes and men of the world, but have no shadow of idea of the widespread existence of these diseases; and, two, the sympathy of doctors with this polygamous mode of life.

The fear that knowledge on the woman's part would break up home life Dr. Kemnitz thinks unfounded. She contends that if a woman is told in the right way that her married life is not wrecked. Only if the home were already disintegrated would the knowledge of infection from her husband cause her to separate from him. A case is given in proof, and Dr. von Kemnitz says she has had many such cases where home life has gone on in a clearer and happier way after the adjustment from the wife's knowledge of her husband's disease and her own infection.

The *Quarterly Review*, July 19, 1914, has an article, "Syphilis," by George Pernet, M.D. Dr. Pernet feels that the subject of syphilis is of such general importance to the community that it cannot be left entirely to the medical journals, nor the sociologists and eugenists. The "nation at large" must inform itself and determine what measures can be taken to control it. Dr. Pernet then gives a short history of the course of the disease after its "terrifying explosion" at the time of the return of Charles VIII from Naples in 1495. He then deals with the infection in its various stages, its differentiation from other diseases, its causation and means of spreading, and finally takes up the social point of view and indicates a means of prevention.

Dr. Pernet thinks notification of syphilis would probably intensify its ill effects. Time and patience are needed to deal with the problem, and the brunt of the work will be thrown on the medical profession. "The very nature of the syphilitic infection . . . makes any figures which might be adduced very fallacious. . . . Such improvement as is possible (in eradicating syphilis) will be the result, not of what are called heroic and are really rash and violent measures, but of the gradual spread of public spirit, of the sense of duty, and of the strengthening of self-control. These are no doubt counsels of perfection, but some tangible results may perhaps be expected if the public can be made to realize what syphilis really means."

The *Medical Review of Reviews* for July, 1914, contains an article by Dr. Elliott C. Burrows, entitled "Public Responsibility for Venereal Prophylaxis." Dr. Burrows believes in instructing the public "plainly and openly" concerning the nature and menace of venereal diseases. With Dr. Pernet, quoted above, he holds that "law cannot make morals, and such endeavors combined with police supervision have resulted in absolute failure." Dr. Burrows pleads for the establishing of "free public hospitals in charge of recognized medical authorities and devoted exclusively to public education, scientific research, the diagnosis and the treatment of syphilis, gonorrhea and their sequela."

The *Journal of the American Medical Association*, August 8, 1914. "Syphilis in the American Negro," by H. H. Hazen, M.D.

The higher and lower types of negro cannot be judged alike. For the higher class Dr. Hazen is convinced that "syphilis is not more prevalent among them than among the whites, although there are no statistics to prove the point." But with the poorer class of negro the case is different. "Both Quillian and Murrell state that they have never examined a negro girl over 16 years of age who was a virgin. . . . In fact, virginity is as rare among this class of negresses as continence is among white men." Prophylaxis is especially difficult, "for it is impossible to persuade the poor variety of negro that sexual gratification is wrong, even when he is in the actively infectious stage. It is probable that sex hygiene lectures will not have the slightest effect on this type, especially when one considers the risks that many of our own medical students run."



This number of the Journal also contains "A Statistical Study of Syphilis," by Charles J. White, M.D., and "Observations of the Pathology of Syphilis," by Henry J. Nichols, M.D.

*The American Journal of Sociology* for September, 1914, has an article by Arthur Trawick on "The City Church and the Problem of Crime." Mr. Trawick takes up the extent and cost of crime in the United States, with its alarming money cost alone of \$600,000,000 annually, the individual and environmental causes of crime, the evils of the various kinds of institutions for criminals, or made necessary by them, methods of prevention and care, such as the indeterminate sentence, parole, juvenile courts and probation, medical treatment, etc. Mr. Trawick finds that the church's contribution to this problem should be the carrying on of a vigorous campaign of education, in which it should particularly stress parental responsibility. Investigation of local conditions is also feasible. The writer gives an outline of topics of study, a list of study questions, and a short bibliography.

"Psychological Tests for Criminal Women," by Jean Weidensall in *The Psychological Review* for September, 1914, contains a report of the tests made on 200 women at the Laboratory of Social Hygiene at Bedford Hills, New York. The tests were Dr. Goddard's adaptation of the 1908 Binet series. They were made "under the most precise of laboratory conditions," and the result discovered only 0.5 per cent. who could pass the 12-year-old test. The "average mental age was 10.07 (7.785) years." As a fair percentage of this number will prove reformable, judging by the practical experience of Bedford Reformatory, one concludes either that the feeble-minded are reformable (contrary to the common assumption) or that the tests are inadequate, "at least as applied to the criminal woman."

Dr. Weidensall gave these same tests to a group of the more intelligent maids at the University of Chicago and at Vassar College, taking only those who had a good record for at least five years, and found that they averaged only 10.75 (8.2) years by the tests. "Obviously Goddard's adaptation of the Binet tests, in which both may often test the same, does not serve to differentiate the efficient working woman from the feeble-minded girl of 10, 11 or 12 mental years." Dr. Weidensall finds that a large number of the Bedford girls are not mentally inefficient, but "mentally inert," and she states that "on the other hand, these general intelligence tests fail to make out as subnormal

certain girls of whom we have not a few, who in general information are entirely normal but who are otherwise constitutionally unfit, whose voluntary control is poor, who are easily distracted and emotionally unstable." Great need is felt for the "determination of the lowest and the average degree of intellectual capacity and motor control which a law-abiding woman must possess to earn a living."

In "Where is the Vice Fight?" in *Harper's Weekly*, October 10, 1914, George Creel notices with satisfaction the passing of much of the sensationalism that has accompanied the fight against commercialized vice while the solid results remain. "The real fight has never ceased." But he regrets the present lack of helpful publicity. "Deceived by the revulsion against prurient handling of the subject, the decent portion of the press has been scared away from it entirely." He suggests the need of "some authoritative conference on the subject—a gathering of mayors, chiefs of police, sociologists, physicians, and investigators, that would kill lies, establish truths, and crystallize sentiment along definite, practical lines."

In the *Critic and Guide* for September, 1914, June Purcell-Guild in a paper called "Prostitution," the oldest problem of all, energetically attacks the double moral standard and berates the economic dependence of women which she considers the causal influence of vice. "It has been said that prostitution will continue as long as it is socially tolerated or economically necessary. It should be plain that the two causes are hopelessly tangled. The solution of one side of the equation means the solution of the other."

Regarding morality she says: "We must destroy every 'pedestal' in the land and place the women down with the men to teach back to others the morality they have acquired while sitting on the pedestals. If any object to destroying the pedestals, let them go to work at once and build millions of others, one for every tired shop girl and factory hand and scrub woman, and one for every man. And then brand every man who falls off his pedestal with the same white-hot iron that has seared the souls of women in all ages."

An article that is distinguished for dignity and interest is Clara E. Laughlin's paper entitled "A Single Standard," which was published in *Pearson's Magazine*, June, 1914. Miss Laughlin tells why "equality of sex has been longer in taking its place as a fundamental principle



of justice, than any other human right," and gives a brief history of moral relations between the sexes. The article is entirely free from the resentment and bitterness that mark a good deal of feminist literature, and equally free from sentimentalizing about either women or men.

"Nature had nothing to do with making a majority of women more virtuous than men. Public opinion had almost everything to do with it. And public opinion will do as much eventually for a majority of men. And public opinion today is reshaping in consequence of two great changes. One is the educational change which has taught the dangers of venereal disease, the horrors of human wastage in prostitution; and the other is the economic change which enables women to stand for their new vision of what is right, and to make demands, not in the interests of their own equality, but in the interests of that betterment of society and of the race for which women have always struggled. The absurd old notion that there is a fixed amount of sensuality in the world, and that if large numbers of girls and women were not designated to the hideous business of appeasing it, the wives and daughters of the community would not be safe, is rapidly disappearing. We know, now—not theoretically but by many tests—that the amount of sensuality in the world is dependent on the amount of incitement thereto. Man has been called 'the only animal who makes love all the year 'round.' He is the only animal who artificially stimulates himself, and the only one to whom has been given a spiritual nature potent to restrain and direct his physical.

"The relation between immorality and idleness is very close. The relation between immorality and exhausting, uninteresting labor is very close. The relation between immorality and many forms of amusement—suggestive pictures, plays, books, dances—is terribly close. The relation between alcohol and immorality is perhaps the closest of all. The relation between immorality and the urging or ridicule of comrades is, as testified to by many men, not less than that of alcohol; some place it above alcoholic stimulation as a cause.

"All these stimuli can be mitigated; and every effort being made in this direction deserves the intelligent, earnest support of all who hope for the better day when tens and hundreds of thousands of girls shall be preserved from the pit of prostitution and the ravages of venereal disease shall be reduced as have been the ravages of cholera and smallpox."

Other interesting articles in the periodicals are:

*The Survey*, July 25, 1914. "California's Campaign Against Entrenched Vice," by Franklin Hichborn.

*Atlantic Monthly*, August, 1914. "Motherhood and the State," by Albert Jay Nock.

*Contemporary Review*, July, 1914. "Moral Protection of Young," by Lady Bunting.

*Fortnightly Review*, July, 1914. "The Development of the Boy Scout Movement," by Capt. Cecil Price.

*Bulletin Abolitionniste*, July-August, 1914. "Histoire de la Federation Abolitionniste," by Yves Gyot.

*Transactions of the Commonwealth Club of California*, September, 1914. No. 8. "The Red Light Abatement Law."

*The Forum*, August, 1914. "The Woman Movement," by Walter Lipman; "The New Motherhood," by Florence Kiper.

*Popular Science Monthly*, August, 1914. "The Cellular Basis of Heredity and Development," by Prof. Edwin Grant Conklin; "The Role of Sex and the Evolution of Mind," by Prof. S. J. Holmes.

*Journal of Criminal Law and Criminology*, September, 1914. "Marriage, Sterilization and Commitment Laws aimed at decreasing mental delinquency," by Jessie Spaulding Smith. "A study of juvenile delinquency and dependency in Los Angeles County for the year 1912," by Emory S. Bogardus.

*American Magazine*, October, 1914. "Taming My Rebel Soul."



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## RECENT PROGRESS IN SOCIAL HYGIENE IN EUROPE

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The development in Europe of social movements that are for "the healing of the nations" has been halted by the advent of the Great War, or their machinery has been converted into auxiliary agencies for immediate and temporary relief. Not the least of the losses involved in this gigantic conflict is the suspension of thought and action in fields where notable social achievements were being wrought, where the total of human suffering was in process of steady reduction, and the common weal was being intelligently and securely advanced. Twentieth century humanitarianism resting on the solid foundation of nineteenth century scientific discovery was as never before penetrating the darkest corners of social ignorance and misery and applying radical remedies fraught with the promise of a better era. Among these European enterprises which the war has checked were those which may be broadly grouped under the designation of the social hygiene movement.

In one phase of this movement, the discovery of the existence of an international traffic in women, Europe led America. England led in the discovery of the traffic and France led in governmental action by summoning in 1902 an international official congress to draft a treaty to reach and correct the evils revealed. This was the first international treaty in history for the protection of sex morals. The treaty was ratified almost

immediately by the governments of all the leading countries of Europe two years before its ratification by our own government. But Europe, in spite of its service in initiating the exposure of the "White Slave Traffic," its leadership in drafting and ratifying the so-called White Slave treaty, and its primacy in challenging official toleration and regulation of prostitution, has not obtained the detailed and complete knowledge which has been secured in America through city and state investigations made here during the past five years.

Following the ratification of the so-called White Slave treaty by all the leading European governments except Turkey, national laws were passed in each country to give the treaty effect and to prevent the continuance of the traffic. In 1910 a second congress was held in Paris for further discussion and amendment of the treaty in the interest of its wider and more effective application.

Scientific discoveries made by eminent European physicians and bacteriologists during the first decade of the twentieth century challenged regulation of prostitution from a new angle. The discovery of the Wassermann test has been a death blow to public regulation of prostitution.<sup>1</sup> A new laboratory test for the discovery of a particular disease seems far removed from problems of police. Yet the application of the Wassermann test has demonstrated the futility and false security of existing medical examinations of prostitutes. The municipal codes of leading European cities make clear that the protection of health has been the chief warrant for the policy of regulation, and proof that protection is not thereby secured knocks out the corner stone of official toleration and regulation. But recent scientific discoveries have not only broken down old legal theories and devices for handling prostitution; they have also contributed

<sup>1</sup> A recent examination of 647 girls in the New York State Reformatory for Women, at Bedford, by the ordinary clinical tests, which are the tests applied by public authorities, showed only 20.67 per cent. revealing manifestations of venereal disease. A series of bacteriological tests, however, showed that of 466 girls tested, only 50, or 10.7 per cent. were free from venereal infection.



to the better protection of health against the ravages of venereal disease. The practical application of these discoveries has progressed further in Europe than in America, and European experience is instructive and suggestive for America. Recent measures for the reduction of venereal disease already undertaken by certain European governments reveal a determination on their part to apply new and comprehensive methods in sex pathology and hygiene.

Conspicuous advance in law and medicine has been followed by experiments in sex education and social reforms for the better protection of innocent women. Sex education has received practical consideration in Europe as well as in this country, and is now recognized by European educators as a problem demanding attention and action.

Recent studies of prostitution there as here have strikingly brought to light the significant relationship between prostitution and mental defectiveness. With this new knowledge of the relations of degeneracy and debauchery to mental deficiency there has arisen in Europe as well as in America a relatively new development in education dealing broadly with mental deficiency.

As previously stated, England and France initiated the warfare against commercialized vice through an international treaty and national legislation. England, through Royal Commissions, made further important contributions in the field of sex hygiene and sex education. France, through a protracted and elaborate inquiry by the Municipal Council of Paris concerning the value of the morals police and the policy of regulation of prostitution, dealt a severe blow to official toleration of the evil. Italy and Denmark have recently established national systems for the treatment of venereal disease, and Germany has begun perhaps the most extensive effort to abate the evils of vice by measures of economic and administrative reform. Let us consider these accomplishments in inverse order.

In Germany as in other countries, until recently, the accepted method of dealing with prostitution has been that of toleration and regulation. But regulation there as elsewhere has only

touched the external aspects of prostitution, leaving the main evils resulting therefrom to continue unchecked. In fact, prostitution is admitted by a German authority<sup>2</sup> to have been the only element in public life in German cities which heretofore has not come under strict provisions of law and administrative measures for the maintenance of public order. Procuring, brothel keeping, and the traffic in vice generally have flourished openly under the eyes of the police and without substantial interference from the officers of the law. This policy of laissez faire, coupled with occasional arbitrariness, has yielded the usual by-product of police corruption, not to the same extent as in this country, but sufficiently to demonstrate the demoralizing consequences of the entire system of regulation. Although this policy cannot be said to have been abrogated, a striking change in public sentiment within the past three years has caused the abandonment of regulation in forty-six German cities. And parallel with this significant change of public attitude has been inaugurated a constructive scheme of education and protection of young women so conditioned in life as to be particularly subject to the dangers and enticements of prostitution.

The protection of young women has been directly and indirectly advanced by radical measures for the improvement of housing conditions and of home influences. Investigations made a few years ago showed that two-thirds of all habitations in Berlin had only two rooms and that therein lived two-thirds of the city's population, that 38,059 families lived in one-room tenements, and that 1955 of these latter kept lodgers. Such conditions were recognized as inevitably tending to immorality. Supplementary to governmental action taken to relieve these congested housing conditions, women house inspectors were appointed to protect the homes of the poor from moral con-

<sup>2</sup> *The Reduction of Public Immorality; Local Policy in Germany.* By Frau Katherina Scheven, President of the German Branch of the International Abolitionist Federation; in Report of Portsmouth Conference of the International Abolitionist Federation, June 15-18, 1914. Published by the British Branch, 19, Tothill St., Westminster, S. W., London.



tamination. This innovation was instituted in Halle, Offenbach, Auerbach, and Worms. For instance, in the neighborhood of Worms a woman inspector visits the surrounding country district for the purpose of checking the movement from the country to the cities of young girls without means of self-protection or adequate training for work. The better care of young women going to the cities for work is a clearly emphasized part of the program of German social reform. 3,000,000 homeless women workers, it is estimated, are lodged in the cities of the Empire. Private enterprises have made strong effort to provide suitable accommodation for this class. But it is held to be an absolute necessity that local public provision be made for the housing of young women similar to that already established for young men. For this latter class much has already been done in Germany, but next to nothing for young women.

The relation of alcoholism to immorality has also received recent attention in Germany. Many towns have established regulations enabling them to refuse new liquor licenses unless public necessity therefor can be proved. Eighty-four towns have established special offices where advice and help are given to the wives and families of drunkards. In view of the number of prostitutes who come from homes where one or both parents have been addicted to alcoholism this provision is clearly part of the general scheme for moral protection. Many towns have already instituted for their municipal employees provision of warm and refreshing, non-alcoholic drinks, setting thereby an example to private employers. A serious warfare against clandestine prostitution in wine restaurants with female attendants has been undertaken. This fact is particularly noteworthy because, since the outbreak of the war, all saloons in Berlin having women attendants are reported to have been tightly closed by police order.

The legal position of an unmarried mother in Germany is not bad. The father of the child must pay for her lying-in and the maintenance of the child up to sixteen years according to the social position of the mother. Local authorities enforce this law by charging themselves with the general guardianship

of all illegitimate children in their respective communities and a special magistrate is appointed for this purpose, with power to conduct such inquiry as may be necessary to discover the father and to force him to make the payments required by law. This system, first elaborated in Leipzig by adding to the general guardianship official supervision of all illegitimate children at their homes or nursing places, is administered by a physician of standing with a staff of paid nurses. The nurses inspect the children at their homes, while the physician examines them at regular intervals at the Stadthaus. In 1913 the Leipzig authorities obtained 180,774 marks from fathers of illegitimate children and in Strassburg 97 per cent. of such fathers were made to pay for the support of their children.

In view of the still prevalent German attitude toward the enlargement of the sphere of women, it is of peculiar interest to note that women police have been established in that country. The first women police were appointed in Stuttgart in 1903. This novel departure proved so successful and such a valuable addition to the police system, that its example has been followed in twenty-three cities. In eleven of these cities the women police are regular police officials. In other municipalities they are supported by private societies, but have their offices at the police stations and work in close coöperation with the police. The latter arrangement is only temporary, pending official recognition. In the city of Mainz the police assistant, Frau Schapiro, is not only a fully authorized police officer but is head of the Morals Bureau, with no superior in the system but the president of the police force. A staff of men police termed "morals police" work under her. Mainz, a large fortress town, attracts many prostitutes and has tolerated brothels. When Frau Schapiro began her work, procurers and their kind were but little restrained in the exploitation of their victims. On taking office Frau Schapiro almost immediately issued new regulations governing the keepers of disorderly houses which were of so strict a nature that the number of such houses was substantially reduced. A fire of protest, abuse, and threats was directed against the new chief of the Morals Bureau, but



the enforcement of her regulations was sustained by her official superiors. Frau Schapiro also abolished the long-established policy of compulsory registration. No girl is now registered unless she insists and only after all means of warning and dissuasion have been exhausted. The activities of Frau Schapiro as an intermediary between the friendless poor and philanthropic relief are a noteworthy part of her accomplishment. In 1912, 243 women voluntarily visited her, seeking relief. Of these twenty-four were without shelter, twelve were pregnant, and fourteen with children in their arms. In other cities, such as Dresden, Munich, and Bielefeld, women police do a strictly preventive work in relation to prostitution and handle all cases where young girls and children are involved.<sup>3</sup> That women possess special qualifications for the latter service is not debatable; that their contact with women and children will usually result more beneficially than that of men police is also evident, and German experience along these lines of moral guardianship and police service is highly suggestive and worthy of careful consideration.

In reciting the measures and methods lately adopted in Italy and Denmark for the reduction of venereal disease, it is well to recall the growing recognition throughout the world of the relation of public health to national efficiency. This recognition has been manifest in all countries in the care exhibited by their military authorities to protect their soldiers from venereal disease, not only through purely hygienic measures, but through increased provision for their recreative and social welfare. Dr. E. F. Skinner, of Sheffield, England, in a paper in which he claims that syphilis has substantially decreased in the British Army, declares that the cause of this gain is found not in "state regulation of vice but in improved moral tone."<sup>4</sup> This is shown to be due to better conditions of barrack life, systematic instruction in temperance and self-restraint, oversight of leisure hours, and provision for rational recreation through such agencies as reading

<sup>3</sup> Die Polizeiasistentin, Marta Ringel, Dresden, Felix Meiner, Leipzig, 1914.

<sup>4</sup> Skinner, Dr. E. F. Combating Venereal Disease in the British Army. From Report of Portsmouth Conference, 1914.

rooms, institutes, gymnasia, and billiards. To the same end, corresponding work has been undertaken in the French Army where also compulsory instruction in sex hygiene has been part of its military curriculum.

In Italy and Denmark, though widely separated geographically and racially, important advance has been made through the installation of alleviative and constructive measures of national range for the protection of sex health. In Italy, a complete scheme of general application has been perfected by the Director General of Hygiene under the Sanitary Law of August 1, 1907.<sup>5</sup> The scheme in its present form may be regarded as the achievement of the ablest Italian medical and hygienic experts. Its main provisions include free medical treatment, free medicines, special dispensaries, special syphilis clinics, and provision for treatment in general hospitals. Even the hospitals having rules which preclude the admission of venereal patients cannot exclude such patients from their out-patient department. All venereal patients at dispensaries must be treated gratuitously and without distinction. The cost of hospital treatment is borne by the state.

The Italian law contains no provision against one who communicates venereal infection, except when infection has been given by violence, seduction, or corruption of minors. The civil remedy of damages can be obtained only under a general statute which requires any one occasioning injury to another to make reparation.<sup>6</sup>

Medical secrecy regarding the identity of venereal patients is carefully observed. Prescriptions must bear no indication of the disease for which they are prescribed, nor of the name of the patient, nor of any other particulars relating to the patient or to his disease. Women received into venereal wards of hospitals are designated only by their Christian names or by pseudonyms. The evident purpose of the government is to facilitate

<sup>5</sup> Lutratio, Dr. A., Director General of Hygiene, Italy, Measures Adopted by the Italian Government to Check Venereal Disease. From Report of Portsmouth Conference, 1914.

<sup>6</sup> Article 1151 of the Civil Code.



gratuitous treatment, every patient cured being regarded as another extinct centre of infection. In accord with this purpose, no inquiry is permitted as to the ability of patients to pay for treatment. But in spite of this admirably conceived and highly intelligent plan for the universal treatment of venereal disease without regard to the cause of its production, the old system of regulation and medical inspection of prostitutes, with all the old-time defects and dangers, still persists.

The physical benefits of the Italian system of treatment of venereal disease are clearly shown in the army and the navy statistics as follows:—

*Number of cases of venereal disease per 1000 men*

	1893	1898	1905	1910
Army.....	84.3	82.07	66.0	52.7
Navy.....	98.0	88.2	83.5	62.1

In the British Army also steady diminution in venereal disease is reported. This diminution followed almost immediately the repeal of the Contagious Diseases Act in 1886. Formerly the consensus of opinion in the army had been that the provisions of the Act were necessary for the health of the soldiers. But now Colonel Melville concedes "that whatever other effects regulation of prostitution may have, the stopping of venereal disease is not one of them."

Denmark, though small in material wealth and in territorial extent, has made greater advance in laws and in their successful expression in administrative measures for combating the venereal scourge than any other country in Europe. Both laws and measures have been conceived in the recognition that the ills to be remedied or at least greatly reduced are deeply rooted in the weakness of human nature, that they must be approached with peculiar care and skill, and that they necessarily involve large outlays of public funds and the best medical skill of the country.

The regulation of prostitution with old-time police rules for the medical examination of prostitutes was abolished by law in Denmark in 1906. This action ended the treatment of such

diseases as half penal offense and half hygienic measure. The laws and administrative system since ordained have been framed as health measures, no longer confounding issues of health and morals. Offenders are now treated solely as guilty of wrongs against the physical well-being of individuals or of the general public. The moral offense of prostitution is treated independently as such.

The system of treatment of venereal maladies established under the laws above indicated is nation-wide.<sup>7</sup> It provides for both hospital and outside treatment and is free to all without regard to age or sex. In Copenhagen, for example, 60 per cent. of the total number of venereal cases are treated at public expense. Copenhagen, with a population of 500,000, has 240 beds for venereal cases, while New York, with 5,000,000 inhabitants, has only 239, one less bed for ten times as many people. Copenhagen has eight beds to every 1000 inhabitants, while Berlin in 1909 had only two and one-half beds to every 1000 inhabitants. The almost complete disappearance of cases of syphilis in the tertiary stage, in the Danish capital, is explained as in large part due to this liberal provision of hospital accommodations.

The treatment of out-patients is considered to be of equal if not greater value than hospital treatment. This is given in public consultation rooms and in the private offices of the municipal medical staff. In Copenhagen there are three public consultation rooms for skin diseases, among which venereal cases are included, two being attached to large hospitals. All are open daily in the afternoon, one once a week and one three times a week in the evening. The object of these rooms is mainly to follow up cases after the patients have left the hospital. The free treatment of out-patients was originally given by twelve medical practitioners and was so much sought from the first that, in 1908, 5100 new cases were treated. Two women doctors are numbered on the medical staff giving treatment to out-patients. They attend women and children exclusively.

<sup>7</sup> Lomholt, Dr. Svendt. *Prophylaxis of Venereal Disease in Denmark*. From Report of Portsmouth Conference, 1914.



At the outset they were consulted by only one-third of the women patients, but their success has been such that now they are sought by nearly two-thirds of them.

Ample and easy access to this public treatment encourages its patronage but special legal measures further impel resort thereto. An act, strengthened in 1906, imposes a penalty on any one suffering from venereal disease who fails to seek medical attendance and treatment, and has been found to be of value in dealing with those patients who neglect to observe required precautions. Such patients are reported by the medical attendants to public health officers who have power to compel attendance at the consulting rooms of the nearest public doctor under pain of fine or commitment to a hospital. In 1912, 457 men and 170 women were so reported by the public doctors.

On the moral side, though Danish law since 1906 does not penalize prostitution, prostitution is not recognized as a legitimate occupation, and professional prostitutes are dealt with on the charge of vagrancy. The keeping of a house of prostitution is a penal offence and procurers and *souteneurs* are severely punished. A prostitute charged with being a vagrant receives notice to seek a legitimate trade. If she fails to obey this notice she is examined, with her consent, for venereal disease. If consent is refused, which is unusual, a court order compelling examination may be issued. In 1912, 721 examinations of prostitutes revealed 153, more than one in five, cases of venereal disease. In only twenty-three cases the disease had not been previously diagnosed and treated. Another law penalizes the transmission of venereal disease. This statute is aimed to prevent the diseased from having sex relations. In 1912 there were fifty prosecutions under the law, thirty-six of which resulted in convictions.

It is too soon finally to judge this new Danish system and its benefits cannot yet be measured in statistical terms, but the local medical authorities are satisfied that, from the sanitary point of view at least, very important results have already been achieved and that with time these results will be more clearly manifest.

Another notable European contribution to progress in social hygiene was the appointment in Great Britain of the Royal Commission on Venereal Diseases due directly to a striking article by Sir Malcolm Morris in the *Lancet* in June, 1913.<sup>8</sup> His plea for the creation of such a commission was supported by the editor of the *Lancet* by a medical manifesto signed by many leading physicians, and later by the International Medical Congress in August, 1913. The British Government consented to the request and on October 29, 1913, announced that the King had approved the appointment of a Royal Commission "to inquire into the prevalence of venereal diseases in the United Kingdom, their effects upon the health of the community, and the means by which these effects can be alleviated or prevented, it being understood that no return to the policy or provisions of the Contagious Diseases Acts of 1864, 1866, or 1869 is to be regarded as falling within the scope of the inquiry." The commission includes six doctors, three of whom hold or have held important posts in the public service. Two of the commission are members of Parliament, two clergymen, and four women. The varied qualifications of the members of the commission suggest the recognition by the Government of the view urged recently by Professor Finger, of Austria, that sanitary, ethical, administrative, and repressive measures are all necessary successfully to combat venereal diseases. The results of the commission's work thus far published are limited to the testimony of thirty-four witnesses, but these include some of the most eminent medical, hygienic, and statistical authorities in Great Britain. The recommendations of these expert witnesses naturally vary, but they agree that all general hospitals should provide means for caring for patients having venereal disease. Many urge with equal insistence that free clinics should be established in every city, that the medical profession should cease to stigmatize the victims of venereal disease, and that public-health measures should handle these diseases solely as contagious maladies. American methods of education re-

<sup>8</sup> Appendix to First Report of the Royal Commission on Venereal Diseases. Minutes of Evidence. Eyre and Spottiswood, London, 1914.



garding venereal disease are endorsed by several physicians who call attention to the circulation of books and pamphlets relating to this subject in our country.

The discussion awakened by the deliberations of the Royal Commission in Great Britain has much stimulated action by public and private authorities. Among such activities may be named the building by the London Hospital of a well-equipped annex for the modern treatment of syphilis, the provision by the city corporations of Glasgow and Wimbledon for the application of Wassermann tests to samples of blood sent by physicians in these cities, and the establishment by the Sheffield Infirmary of an evening clinic for the treatment of venereal diseases. The demand for more extensive instruction for the medical profession in this field has been met by the creation of special courses on venereal disease by Sheffield University, the London Lock Hospital, and the Royal Institute of Public Health, while Glasgow University has established a lectureship in venereology, probably the first in the country.

From these activities in Italy, Denmark, and England, it is apparent that sex health is receiving wide and careful attention abroad. The value of treating sex diseases as public-health measures, rather than leaving them to the whim of ignorant individuals, and the adoption of remedies commensurate with the peculiar character, extent, ramifications, and pervasive dangers of these diseases are thus more strongly in evidence in Europe today than ever before.

An English writer has said: "We are not stronger than tradition, than the long custom of ages bred in the bone and practised in the flesh. You cannot change a people by firmans; you must educate them." Every new movement making for human progress, though recognizing the force of the first sentence, must deny its finality and place increasing emphasis on his last declaration. It is through education—through sex education—that "the long custom of ages bred in the bone and practised in the flesh" of sex ignorance and sex disasters is to be vanquished, and even here tradition-laden Europe is opening the inquiry and pointing the way towards a new enlightenment, new standards, and a new custom.

By the study of the social misfortunes and educational needs of the mentally defective, Europe has shown itself in accord with inquiries in this country which have demonstrated the frequent relationship between prostitution and mental deficiency. From their study of sex education, English authorities have learned that it is highly important that teachers be informed regarding the sex problems which inevitably are in the minds of the average pupil.

In the field of sex education, the most noteworthy event in Europe is the recent action of the Education Committee of the London County Council. Last spring it held a series of conferences with leading principals of London schools to consider what, if any, instruction in sex matters should be given in the schools of that city. Several principals stated that the subject was much in the air, and that though ten years ago people were not thinking of these matters, they seemed now to be in the minds of every one, so that teachers found themselves forced to consider how to deal with them. Even students in training colleges, aware of the new popular demand, were inquiring how far it was their duty to present the subject to children. It was therefore necessary that educators should determine how to advise parents, teachers, and youth alike to treat the subject. Upon one point there was general agreement, that students in training or normal colleges should receive a sound knowledge of the laws of reproduction and sex hygiene, in order that the information which they might impart to their pupils might have a scientific basis. With this view the committee of the County Council concurred. With equal definiteness the committee declared itself against the teaching of sex hygiene as a class subject in public elementary schools, though holding that the class teacher or, better, the head teacher might wisely give needed instruction in individual cases. The committee further arranged that its educational experts should consider the importance of the teaching of sex hygiene to pupils in the adolescent period and the possibility of instruction to mature students in the night schools.

The committee gave special attention to the better protec-



tion of girls who might take situations of various kinds upon leaving school. Two carefully drawn memoranda were issued, the first containing information for girls on leaving school and the second information for parents and others for the purpose of safeguarding girls seeking employment. 100,000 copies of each document were ordered printed to be given wide circulation among graduating pupils and their parents. The documents which are models of brevity, good sense, and wise counsel may be briefly summarized. In them girls are advised never to take a situation in the United Kingdom or abroad without first making inquiries from reliable sources, and when going to a strange locality, even for a night, to make arrangements beforehand for safe lodging or to be met by a friend. Girls are further urged to seek information, if possible, only from officials on duty, policemen, postmen, railway porters, or women in charge of railway waiting rooms, and to exercise great discretion when addressed by strangers on any pretext whatever. Along with these counsels is given a list with addresses of societies, Catholic, Jewish, and Protestant, from which aid and information regarding domestic and foreign travel may be obtained.

A far-reaching contribution to the solution of the problems of sex education and prostitution was the Mental Deficiency Act of 1913 for England and Wales, which went into effect April 1, 1914.<sup>9</sup> This Act was based on the report of a Royal Commission on the Care and Control of the Feeble-minded which made a careful and exhaustive study of the entire subject, including the methods of treatment of the mentally defective in all countries. Their report was issued in seven folio volumes of which a valuable condensation was subsequently made for general circulation.<sup>10</sup> The commission estimated that there were in England and Wales 271,607 mentally defective persons (including certified lunatics) or 0.83 per cent. of the entire population.

<sup>9</sup> A guide to the Mental Deficiency Act, 1913, John Wormald and Samuel Wormald, published by P. S. King & Son, London.

<sup>10</sup> The Problem of the Feeble-minded. An Abstract of the Report of the Royal Commission on the Care and Control of the Feeble-minded. P. S. King & Son, London.

The commission declares that a large proportion of the evidence unmistakably indicates that mentally defective children often have immoral tendencies, are greatly lacking in self-control and peculiarly open to suggestion, and hence specially susceptible to the influence of depraving companions. The testimony of numerous experts who appeared before the commission is highly illuminating on these points.

Dr. Kerr, medical officer of the London County Council, in urging that finger prints be taken of every special-class (that is, mentally defective) child, declared that sooner or later many of these children will be found "in the hands of the police or in maternity hospitals." Dr. Ashby, late medical officer of the Manchester Special Schools, stated that the unprotected mental defectives tend "to an increase of the criminal and immoral classes." Dr. Whitwell, medical superintendent of Suffolk County Asylum, urged that the natural and physical evolution of this class is apt to result in "various offences of sexual or perverted sexual nature." Dr. Corner, lecturer on mental diseases in the North East London Post-Graduate Hospital, said: "One of the most common and dangerous characteristics of the feeble-minded is that they tend to sink socially; they will associate with their inferiors by preference, and it is common for parents to say that their child seems to have a peculiar instinct for finding out and associating with the worst character in the village." Another expert testified that mentally defective girls in large cities are subject to overwhelming temptations and pressure toward sexual immorality, while still another, looking to the larger aspects of the problem, called attention to the danger resulting from the moral laxness of mentally defective girls and the lowering of the mental stamina of the whole nation by the increase of a population of defective intellect.

Sir Francis Galton went so far as to declare that mentally defective women "commonly become prostitutes. The feeble-minded, as distinguished from idiots, are an exceptionally fecund class, mostly of illegitimate children, and a terrible proportion of their offspring are born mentally deficient." His judgment is that segregation for life is the only means of pre-



venting feeble-minded girls from doing physical and moral harm to the community. All these experts were in agreement that mentally defective girls are in great danger of becoming immoral and hence prostitutes.

Existing provisions for dealing with mentally defective girls were found to be entirely inadequate, workhouses having no powers of detention for any extended period. Before the passage of the Act, a girl could be kept in the workhouse only until sixteen, or at the outside eighteen, years of age, and then she was sure to commence a career for which she could scarcely be deemed responsible and which was morally certain to mean misery and degradation to herself and to others.

This Mental Deficiency Act of 1913 which has just gone into effect is radical and provides for the detection of mental defectives during early years of schooling, and gives the public authorities complete power to deal with them. Under the Act, defectives may be consigned to specially provided public institutions for two successive periods of one year; thereafter indefinitely for periods of five years. Special penalties were enacted to punish sexual offences against defective girls who become the wards of the state, and whose inability to protect themselves is for the first time clearly and definitely recognized. By means of the protective features of this law on one side, and of its penal provisions and those for the care and sequestration of defectives on the other, it is apparent that Great Britain, through its appreciation of the relations of the problems of mental deficiency to economic waste, disease, and debauchery, has taken a new and broader grasp of the scope and obligation of public education.

In closing this necessarily limited review of recent European activities in social hygiene, due acknowledgment for hopeful achievement may be made. To Great Britain must be credited the initial and most energetic agitation of the moral phase of the sex problem, involving an attack on the intolerable traffic in women which had assumed a sinister development of international proportions. England has also rendered striking service for herself and the world by her Royal Commissions on venereal diseases and on the care and control of the feeble-minded,

and by the inquiries of the Educational Committee of the London County Council regarding sex education and the protection of working girls.

To France, acknowledgment is due for statesmanlike vision and action in summoning an international congress and in securing thereafter the ratification of a treaty to effectively check the international traffic in women throughout the world. And to the French capital, we are indebted for the most thorough study yet made in Europe of the ramifications and workings of the long-accepted system of regulation of prostitution.

To Germany, we owe important scientific research by scholars of distinction, contributing an immense amount of information regarding the facts and problems of sex and the psychological, pathological, and medical conclusions to be drawn therefrom. In the field of German practical effort must be recorded reduction of the evils of immorality and of venereal disease by definite measures of social reform, involving new features of governmental direction of house and home conditions and revolutionary changes of police administration.

To Italy and to Denmark, are to be credited the installation of national systems for the reduction of venereal diseases, whose increasing benefits should be studied by American statesmen, health authorities, and philanthropists alike.

From all these countries comes a message of hope and confidence that education, hygiene, and law, enlightened by modern science and inspired by high courage, will achieve profound and enduring results for the betterment of mankind.



## HISTORY OF THE MORAL SURVEY COMMITTEE OF SYRACUSE

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The Moral Survey Committee of Syracuse, organized early in the year 1912, has been at work almost three years. The circumstances which called this committee into existence were not peculiar to Syracuse. They were the circumstances which have greatly discredited American municipal government as a whole. The political boss of a large city once told the writer that in his experience commercialized vice was the greatest obstacle to good government. "It is so profitable," he said, "that it is willing to pay almost any price, or corrupt almost anybody, in order to do business, legally or illegally."

Up to 1913 Syracuse was known everywhere among its citizens and the traveling public as a "wide-open" city. Commercialized vice flourished openly in every form. The first thing that one saw as he came into the city from the east on the New York Central Railroad was a stretch of a half mile of East Washington street, known as the segregated district. There prostitution was a business as openly conducted as any commercial enterprise in the city. Red hall windows, red lights under push buttons, and other devices, enabled the stranger to discover the nature of the neighborhood. There was a smaller group of "parlor houses" in another section of the city. Twenty-two parlor houses were visited by the first agents of the Moral Survey Committee, and five more were located. One hundred and nineteen women inmates were counted in the twenty-two houses visited. A careful checking up of the different investigations made it apparent that normally the twenty-seven parlor houses contained two hundred or more women inmates. Repeated inves-

tigations and careful estimates revealed that probably not less than an average of three thousand men visited these twenty-seven houses each week.

Outside this segregated district there were thirty disorderly hotels which catered to prostitutes and their trade. Some of these hotels gave a percentage of the room-rent to the street girls who brought men there. There were also many disorderly saloons where prostitution was always present in some disguised form. There were three or four of these, well known to everybody familiar with the city, where on almost any evening from seventy-five to one hundred women could be counted. Street walking and soliciting were a common and accepted condition. At times it was rumored that the women were limited to certain streets or even to one side of certain streets, but every report of the investigators revealed the enormous extent of this evil.

These were a few of the raw spots on the surface of a city which was being corrupted and rotted by commercialized vice. How bad the case was may be discovered by the following facts. In January, 1911, the Syracuse Society for the Prevention of Social Diseases made an investigation to determine the extent of the so-called social diseases in the city. The president of this society is one of the most capable physicians in the city. The investigation was conducted by physicians, among physicians. Ninety physicians reported 524 cases of gonorrhoea and 452 cases of syphilis under treatment. One hundred and fifteen physicians did not report. A careful and conservative estimate resulted in the revelation that at least 1935 persons in Syracuse were at the time under treatment for one or the other of the social diseases. The ninety physicians reported 3338 cases under treatment during the year 1910. The ratio of existing cases to the reported total for the year was 1 to 3.42. Reducing the figures one-third for cases reported by more than one physician, the result is 4412 separate infections during the year 1910, or 3.21 per cent. of a total population of 137,249. These physicians went on from these shocking statistics to make a few estimates. Given ten years, which is below the fact, as the danger zone for venereal infection, these 4412 separate infections during the year 1910



gave a total of 44,120 in ten years. Reducing by 25 per cent. for reinfections, there remains a total of 32,000. The reports indicated that 75 per cent. of the infected were men, and 25 per cent. were women. So that in January, 1911, out of a population of 137,249 in Syracuse, 8000 women and 24,000 men were then, or at some previous time had been, infected with venereal disease. This means that 35 per cent. to 40 per cent. of the men and boys in Syracuse, and 10 per cent. to 13 per cent. of the women and girls are or have been sufferers from venereal disease.

Thus the case stood to January, 1912. No real effort had been made by the people of Syracuse, or anybody in Syracuse, to deal in any large way with this problem of commercialized vice and its attendant curse. The reasons for this neglect were the same that they are everywhere. Syracuse is a thriving, up-to-date city. It is growing fast. It is the center of a network of steam and electric railroads. It is almost at the exact center of the state, east and west. It is a convenient convention city. The State Fair is held here, and draws great crowds for a week each year. Syracuse University has about 4000 students, and is growing fast. Such a city is certain to have all the virtues and most of the vices of the typical American municipality. This category includes that political machine system which thrives through a conspiracy of greed between corrupt politics, crooked business, and commercialized vice. Syracuse has always had its share of these evils. Under this system Syracuse has grown up and has formed its social habits. Segregated prostitution was a part of it. A group of physicians examined the prostitutes and issued whole batches of health certificates. The police supervised the parlor houses and maintained order. The situation was accepted by decent people as necessary. One pious ignoramus fairly shouted to the public in the early days of the Moral Survey Committee that if we succeeded in closing the segregated district he would not dare let his daughter go upon the streets at night. So the twenty-seven houses with their two hundred women plied their trade. There were automatic pianos, there was illegal liquor selling all down the line. There were physicians' certificates for the timid. There were policemen at telephone call

to subdue any undue excitement or excessive hilarity. There are officials of prominence in our Public Safety Department who believed and still believe that this was a most satisfactory way of permanently managing the business.

That was the situation when some of us sat with that Society for the Prevention of Social Diseases and listened to that miserable revelation of the wide ravages of those diseases which witness not only the physical but the moral degradation of a community. Just then two propositions were made before the Protestant Ministers' Association of Syracuse. One of these suggestions was that we have a social survey of the city. The other was that we invite a famous evangelist to the city and build a tabernacle for him. To the first suggestion the answer of a group of ministers was that what we ministers ought to do was make a moral survey of the city. To the second proposition the answer was that what we ministers needed first of all, in any campaign for a better city or a revival of religion, was the facts which we must deal with if we were to succeed in any great moral or spiritual revival. The result of these discussions was that the matter of the evangelist was postponed, and a committee of ministers was appointed to coöperate with committees from other civic and religious groups for a social survey. This social survey was made. It covered a wide range of problems quickly and somewhat superficially, as was inevitable upon short notice and in so short a time. A "Know Your City Week" was carried out quite successfully. Much good resulted to the city. No criticisms of the limitations of such a movement would be just. But it was where this movement ended that some of us felt that we really ought to begin.

The result of many conversations among the group of ministers who felt the burden of this obligation was that early in the year 1912 a resolution was introduced at a meeting of the Ministers' Association instructing the president of the body to appoint a Moral Survey Committee. This resolution was the result of a careful understanding. There was no discussion. Even the newspapers missed the point. The men behind the resolution were under no illusions. They knew they must "enlist for the



war." They knew they must have money. Every minister appointed on this committee understood what was expected of him. Four men were finally selected. These four started out to build up a larger committee, for there was never any thought of leaving the work to ministers. The secretary of the Associated Charities of the city had served on the Social Survey Committee. He was the first one added to the ministers. These five sat down patiently to the selection of members for the committee. At first one hundred names were selected. These were sifted to fifty. These fifty were sifted to twenty-five. Of these twenty-five the number finally selected was eighteen. Thus the committee has become known as the Moral Survey Committee, or the Committee of Eighteen. But one change has been made in the committee during its three years' existence.

From the start we knew just what we wanted to do. We wanted the facts. The committee was carefully named. It was not a law and order or a prosecuting committee, primarily. We proposed to make a *moral survey* of the city, find out the truths about commercialized vice, and report to the public what we found out. We did not try to prophesy what the people would do with the facts. We simply proposed to end an era of ignorance and to make it impossible for any citizen to excuse himself by saying "I did not understand." With that in mind we worked for a committee whose word would not be questioned by the people of the city. The sequel has justified that effort. From the beginning the severest critics of the committee have never openly questioned its motives or its intelligence.

For the work has been done deliberately, patiently. There were no trumpets blown. There were no mass meetings until after the case against the old order was complete. It was a year after the appointment of the committee before a single public statement was made by the committee, or a single fact discovered given to the public. In the meantime the moral survey had been made. As soon as the committee was organized, Mr. Clifford G. Roe and Mr. George J. Kneeland, who had been in charge of most of the work of the Chicago Vice Commission, were invited to Syracuse. A series of conferences was held which

resulted in the engagement of Mr. Kneeland to take charge of the investigations in Syracuse. Between June first and December first, 1912, five different investigations were conducted by Mr. Kneeland's experts. These investigations involved studies of the city during State Fair week, University opening week, the summer dispersion, and the normal business periods. The different investigators worked independently. No one group knew what another group had discovered. Their reports were made in writing. They were compared, checked up, and only the facts which rested upon reliable evidence were ever given to the public. Many of the miserable details have never come to the light. All the materials were edited at the headquarters of the American Vigilance Association, in New York City. Before the printed report as finally sifted and edited was issued, copies were put in the hands of a number of prominent citizens, with requests that they read and endorse if possible. The result was the signatures of eighty-six of these citizens. These included such men as Chancellor James R. Day, of Syracuse University, and Hon. Charles Andrews, formerly Chief Justice of the Court of Appeals of New York State.

The printed report was issued in February, 1913, as a book of 127 pages—4000 copies were printed. As far as possible a copy was placed in the hands of each minister, physician, and newspaper editor in the city. About 2000 copies were furnished to the public, through the churches and the Associated Charities. The Syracuse *Herald* asked for and printed a whole page abstract of the book.

Then the storm broke over us. It was really a tempest in a teapot. It is unnecessary to describe the personal side of this tempest. There were bitter invectives, denunciation, threats. There were charges of exaggeration and sensationalism. These are easily explained. One editor, who asked to see the report "in the raw" before it was edited, looked it over carefully and then remarked, "My God, I thought I knew Syracuse, but this is rotten." This man has been on our side since that day. The committee had been warned that when its report became public its facts would be challenged. Our arrangement with the Ameri-



can Vigilance Association made it impossible to expose their workers, or use them as witnesses. Therefore the committee had already engaged detectives, who could be used in court, to go over the ground covered by the printed report. These detectives did not know what was in the report. They were instructed to get the facts for themselves. They did so. When the report was given to the public the committee had in its possession the reports of these detectives, made under oath. The public knew nothing of this. The facts of the committee were challenged. Critics of the committee demanded that the members of the committee be made to furnish proof of their statements. These critics did not want such proof, but they got it. Members of the committee were subpoenaed before the Grand Jury. They furnished the District Attorney the names of the detectives. These men were brought before the Grand Jury. Indictments were found and a little later fourteen "madams" were brought into court and pleaded guilty to charges of illegal liquor selling and keeping disorderly houses. Each "madam" was fined \$400 and was given a one year's sentence in the Onondaga Penitentiary. The penitentiary sentence was suspended during good behavior.

Thus ended the first battle. The segregated district was closed. Houses of prostitution have from that day ceased to exist in Syracuse under public consent and police supervision. But the Moral Survey Committee remained in business. Later one of the madams tried it over, and served her sentence in the penitentiary. From this time on the work of the committee was to hold the ground gained, and create a public opinion that would make a return to the old order impossible. We understood the facts about the disorderly saloons and hotels. We knew that street walking must be abolished. We were prepared for the kind of talk that would follow closing the segregated district. We met this talk in two ways. We offered a reward of one hundred dollars for each conviction of a keeper of a disorderly house, where testimony was furnished by some one other than a public official. We brought detectives to the city at intervals of a few months and kept ourselves informed of the facts. By this method we were able to get in a real blow once in a while and we

were able to warn where we did not strike. We took the position at the start, and we maintain this position, that we are not trying to send people to the penitentiary. We are trying to get rid of commercialized vice. The penitentiary is only for those who will not get into line and obey the law.

So far the committee had worked out its problem alone. There had been no voluntary coöperation from the city government. That government was changed January 1, 1914. The committee hoped for much from the new administration, but the committee was disappointed. There were signs of a revival of business in the segregated district. Reports came to the committee of conditions that might soon discredit all its work. Therefore, during April and into May, 1914, another careful and extensive survey of the city was made. For purposes of legal proof this was the most extensive investigation yet made. It resulted in over forty indictments by the Grand Jury. Many of these indictments are still pending after seven or eight months. What is behind this fact is a story yet to be told. But this investigation accomplished its main purpose. It resulted in a conference between a representative of the Moral Survey Committee and the Mayor's "cabinet," where, after a long discussion, it was agreed that the Mayor and the Chairman of the Committee should join in a public statement to the effect that the segregated district was a thing of the past in Syracuse.

This conference resulted in a better understanding between the Moral Survey Committee and the police. It was agreed that the Committee should serve its complaints on the Superintendent of Public Safety and the Chief of Police, and that the police should investigate and report to the committee in writing. Under this agreement we have been working during the last five months. The results have been satisfactory in many instances. One result is that there is not in this city today a single public house of prostitution. There are some places where the chosen few who are vouched for can get in, but the whole business is painfully emaciated when compared with its former glory. Street walking is reduced almost to a minimum. It is not banished completely. As long as there are sensual men and women, there



will be opportunities on the streets of our cities for clandestine prostitution. But the flaunting publicity of it is no more. Many of the worst offenders in the way of disorderly cafés and saloons are greatly improved. The manager of the worst offender among the cafés, where once we found a pimp at the piano and from twenty-five to thirty-five girls plying their trade, is trying to run his place decently and is succeeding fairly well. An Excise Department investigator reports that on an evening not long ago he counted only three women in a group of cafés, at 11 p.m. where, one year ago, Clement Driscoll, of the Bureau of Municipal Research of New York, said he could count seventy-five girls almost any evening, at the same hour. The physicians, who in June, 1911, made the investigation concerning social diseases, made another and similar investigation early in 1914. The system of comparisons was the same, and this revealed a decrease of 7 per cent. in cases of gonorrhea under treatment, and a decrease of 36.7 per cent. in cases of syphilis under treatment. The explanation of the difference in decrease is simple. Gonorrhea is the street disease, spread through clandestine prostitution. Syphilis is the house disease. It flourishes, and multiplies its victims, in spite of and under the deception of so-called health certificates and medical examination. The closing of twenty-seven houses of prostitution in Syracuse, all of whose women inmates were regularly examined by well known physicians, decreased syphilis over one-third. *At the rate of 800 less infections each year.*

The least satisfactory efforts of the Moral Survey Committee refer to disorderly hotels. There were thirty of these counted three years ago. There are not so many, so openly indecent, at present. The committee is here in contact with powerful property interests, influential politicians, and wholesale liquor men. We are at close quarters with "The System" or "The Beast." We have arrived at a point where we see that five men, who represent the business, control the situation from that end. These five men could eliminate most of the disorderly practices from saloon and hotel business if they desired. We hope to convince them, in one way or another, that it will be good business economy to do this.

The rooming-house problem lies still beyond. We have made some progress here. We have notified different property owners of what was going on in their buildings, and in most cases there has been a prompt response. But there are many room-renters who ask no questions if they get the price. Only an aroused social conscience can reach them.

Our committee has never suffered the delusion of counsels of perfection. We have faced the facts. We have tried to see things as they are. We have learned from experience. We have understood the limitations of our work. We have matured some convictions. A brief summary may be worth while.

Commercialized vice exists and flourishes wherever the moral tone of public opinion is low. The raw sores can be healed whenever and wherever a group of determined citizens are willing to make the necessary effort. Our police systems are outgrown. They are in a rut. They hold over from a past, before, as Jane Addams said, a new conscience began to deal with an ancient evil. There are still men high up in the police of this city who believe that the old order of a segregated district, with its 3000 weekly visitors, its breeding ground for syphilis, its illegal liquor selling, its lying medical certificates, and its extra-judicial police administration was "the end of the world," the sum of all wisdom. This is sometimes an honest belief. Whatever its source, it is the greatest obstacle in existence to a better state of things. We must have the police. We must win them if possible. We must change them if necessary. It is a waste of time and energy to begin dealing with commercialized vice with talk, talk, talk. We have had too much of this. The turtle simply pulls in its head temporarily. What we need is facts, facts, facts. The reason why the Moral Survey Committee of Syracuse has increased its influence constantly is that it has never spoken until it had its facts. There has been no beating the air, no bluffing. We had to teach some people this. They no longer challenge our statements. We simply report what we have already done, never a word in detail of what we are going to do. Facts themselves create public opinion.

The end is not yet. There will be no more spectacular events.



It is a state of siege. Our aim is unchanged. We urge coöperation. We invite all forward to the new day. The Grand Jury is the alternative. We prefer conversion to incarceration. A new public opinion is growing that will make it impossible to reopen that carnival of licentiousness on East Washington Street. We are gaining our self respect. The shame of that cry that our women must be "protected" from our men by that segregated district is over. We have learned that we can do without it, and still our streets be safer than ever before for our daughters, sisters, mothers, and wives. Beyond all special things that one fact makes this three years of unending, wearing effort, worth while. The Kingdom has not come for Syracuse, but we are on the way.

Tomorrow we shall advance another step. If we go slowly enough, and patiently, we shall not go back.

## THE ORGANIZATION THAT BACKED THE CALIFORNIA RED LIGHT ABATEMENT BILL<sup>1</sup>

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*San Francisco, California*

A few weeks after Governor Hiram Johnson of California had signed the Red Light Abatement Bill, a dinner to Winston Churchill was given at San Francisco. Governor Johnson was the principal speaker. Rumors of the invoking of the referendum against the bill were then current. In his speech, Governor Johnson, perhaps the keenest political observer in California, challenged the threatened opposition and stated that while San Francisco would no doubt go against such a bill, the abatement measure would be ratified the State over by a vote of five to one.

Such was the prevailing opinion at the time of the measure's passage. The California Assembly consists of eighty members. Seventeen of the eighty voted against the bill. Of the seventeen, twelve were from San Francisco. Of the eleven State Senators who voted against it, five were from San Francisco. Thus, out of one hundred members of the California Legislature who came from counties outside San Francisco, only eleven voted against the bill; eighty-eight voted for it. On the other hand, of the twenty members from San Francisco in both houses, seventeen voted against the bill, and three only for it. Opinion was general, as expressed by Governor Johnson, that outside San Francisco, California backed the abatement measure overwhelmingly.

<sup>1</sup> The majority in favor of the Red Light Abatement Act according to the statement of the Secretary of State of California was 49,808. A study of such injunction and abatement laws including a suggested standard form of law, tabular comparison of laws enacted up to January 1, 1915, digest of court decisions, and conclusions based upon the investigation of the workings of these laws in Iowa and Nebraska, by Bascom Johnson, appears in this number of SOCIAL HYGIENE, page 231.



Six months after adjournment of the Legislature, however, Governor Johnson, in common with other supporters of the bill, felt grave doubts as to whether or not the measure could be ratified. There had been no important change of sentiment on such legislation. But there had come a change regarding this particular bill. This change was due to: (1) The peculiar political conditions which obtained in California. (2) The astonishingly effective campaign against the measure which the opposition carried on from the day that the referendum was decided upon.

The contest between the so-called progressive and the reactionary forces of the State, then at its height, was the most bitter ever fought out in California. The abatement act had been passed by a progressive legislature, and signed by a progressive governor, who was a candidate for reelection. The reactionary element denounced all legislation thus enacted as "freak" and advised their following to oppose the "freak laws." Furthermore, the abatement bill was being held up under the referendum. Advice was given to protest against the initiative and referendum by voting against all measures submitted to the electors by initiative or referendum petition.

Illogical as such contentions may have been, they were unquestionably effective. Persons of wealth and influence, who under normal conditions would have supported the abatement act, were found to be actively opposed to the measure. Many of them continued their opposition until the last. At Hillsborough, a San Francisco suburb consisting exclusively of the country homes of the very wealthy of that city, the vote on the abatement bill was 23 for it to 103 against it. The influence of this element reached, of course, far beyond Hillsborough.

The supporters of the measure made no organized effort in its behalf for the eight or nine months following its passage. During that period, the opposition had undisputed sway and made the most of its opportunities. Four principal contentions against the bill were made:—

(1) That it was too drastic; that property, should the measure be ratified, would be unsafe against the attack of the blackmailer.

(2) That were the measure to become a law, reputable women would be unsafe against attack.

(3) That under its operation prostitution would be scattered throughout the community.

(4) That the law was an innovation and impractical.

Very quietly, but most effectively, the bill's opponents made practically every saloon of the state, most cigar-stores and barber shops, and many clubs centers of most effective publicity in support of their contentions.

The most astonishing misrepresentations were made against the bill. Repeatedly, its language was distorted to suit the purposes of its opponents. Nor was this misrepresentation confined to saloon and cigar-store circulation. For example, one of the arguments used against the bill was that under its provisions a single act of lewdness was sufficient to cause the closing of a building for a year. Therefore, if a person wished to injure the owner of a building, he could, by bringing about a single act of lewdness on the premises, cause the building to be abated. This representation, although not sustained by the bill's provisions was in effect made part of the official argument against the measure.

Under the California law, the proponents and opponents of a measure, which has been submitted to the electors under the referendum or the initiative, are allowed to furnish a five-hundred-word argument in opposition and in support. These arguments are sent, through the Secretary of State, to every voter. A representative of the opposition to the abatement act filed an argument against the bill. This representative, basing his contentions upon Sections I and II of the act, took substantially the same ground as the claquers who insisted that a single act of lewdness would be sufficient to cause a building to be closed. Comparisons of the two sections with the adverse argument is illustrative of the character of the opposition's campaign.

Sections I and II of the abatement act read:

Section I. The term 'person' as used in this act shall be deemed and held to mean and include individuals, corporations, associations, partnerships, trustees, lessees, agents and assignees. The term 'building' as used in this act shall



be deemed and held to mean and include so much of any building or structure of any kind as is or may be entered through the same outside entrance.

Section II. Every building or place used for the purpose of lewdness, assignation or prostitution and every building or place wherein or upon which *acts* of lewdness, assignation or prostitution *are held or occur*, is a nuisance, which shall be enjoined, abated and prevented as hereinafter provided, whether the same be a public or private nuisance.

“Sections I and II of the abatement act,” said the opposition’s representative in his argument against the measure, “should be read together. Their provisions affect the owner of any building which may be entered through the same outside entrance, and in which building *any act* of lewdness, assignation or prostitution is *held to occur*, and in that event, such building shall be abated. It is easy to conceive how the owner of a flat building, rooming house, apartment house or hotel, or even an office building, may become the innocent victim of these sections, and unless the owners thereof establish a censor of morals in their buildings, they will soon become the innocent victims of enthusiastic reformers. *But one act of prostitution, assignation or lewdness in any building is sufficient to cause the building to be abated.*” (The italics are mine.)

The adverse argument from which the above is taken was printed at the expense of the State, and, at the expense of the State, mailed to every voter in California.

But this is not all. The Attorney-General, in California, is charged with preparation of a short description of each referendum and initiated measure which is printed on the official ballot. The designation of the abatement act as prepared by the Attorney-General’s office in effect sustained the adverse argument which was mailed to the voters. The opening sentence of the description set forth that the abatement act “Declares nuisance any building or place where *act* of lewdness, assignation or prostitution *occurs.*” The ballots were going through the press when the proponents of the bill learned of this wording. The attention of the Attorney-General was called to the matter and vigorous protest made. The Attorney-General, on the presentation made to him, ordered the sentence to be changed to read “Declares nuisance any building or place where *acts* of lewdness,

assignation or prostitution *occur*," which was more in keeping with the wording and purpose of the act. (The italics are mine.)

It can be appreciated that those who were for political reasons opposing all progressive measures readily accepted these plausible and ably, if unscrupulously, presented arguments against the bill. Nor is it difficult to understand how unbiased persons could be misled.

The case of a family that had been misled into declaring against the bill—one of many investigated by the writer—illustrates very well the far-reaching effects of the opponent's campaign. The family consisted of a prosperous merchant of an interior town, his wife, and two grown daughters. The wife and daughters were members of the Methodist Church. By all the signs they should have been for the bill. They were found to be strongly opposed to it. The source of their opposition was traced to a cigar stand. The head of the family had stopped at the stand for a cigar. The clerk had casually remarked of the viciousness of the abatement measure. The merchant had not at the time heard of the act. The clerk entered into lengthy explanation of its provisions, insisting that were it to be enforced no woman would be safe against attack. The merchant accepted this as probably true, and, to be on the safe side, warned his wife against the bill. She warned her daughters. Thus were four voters changed from what should have been support to positive opposition. Later, however, with clearer understanding of the measure's provisions, they supported it. But unquestionably thousands of families who had been given impressions against the measure, in spite of all that could be done, went to the polls with the impressions uncorrected.

The opposition's publicity work, for the first eight or nine months after the measure's passage, went on practically unchallenged. As its effects became more and more apparent, it became more and more evident that a five-to-one vote for the bill, or a 200,000 majority in its favor as had been anticipated in the beginning, was out of the question. Practical proponents of the bill realized that if any majority in its favor were obtained at all, it would come only with hard and intelligently directed work.



To that end the proponents organized to refute the arguments and misstatements of the opposition and to conduct an educational campaign for the bill's ratification.

Owing to the differences in conditions in Northern and Southern California, the bill's proponents soon found that they had two distinct problems to meet. The two districts are divided at Tehachapi Pass, which lies something south of the center of the State. The character of the population at the congested centers of the two districts differs widely. The difference is fairly well illustrated by conditions.

Los Angeles has, for example, no segregated district, and for years has in practical ways been laboring to reduce prostitution to its minimum. San Francisco not only has a segregated district, but until very recently displayed her notorious Barbary Coast to visitors as one of the star attractions of the community. A most provincial pride was taken in the utter abandonment of the district. Even now, the advocates of clean conditions at San Francisco are having difficulty in "keeping the lid on the Barbary Coast."

San Francisco has over 2000 licensed saloons. The San Francisco police estimate the additional "blind pigs" of the community at from 1500 to 2500, making from 3500 to 4500 liquor-selling places in the community. Los Angeles has less than 200 saloons.

At the last general election, Los Angeles County cast 103,645 votes for state-wide prohibition, while San Francisco County cast only 21,678. Prohibition came within 7605 votes of carrying in Los Angeles County. In San Francisco County, prohibition was defeated by 83,593; 105,271 votes being cast against it to the 21,678 for it. Southern California, as a whole, gave a majority for prohibition.

Los Angeles County at the same election, by a vote of 112,026 for to 73,270 against, gave a majority of 38,856 to abolish the brutal features of prize fighting. San Francisco, by a vote of 52,577 for to 57,808 against, gave a majority against such abolishment.

Los Angeles County cast 113,608 votes for the Red Light

Abatement Bill. San Francisco County cast only 38,556 votes for it. The bill was ratified in Los Angeles County by a majority of 40,954 in its favor. It was defeated in San Francisco County with a majority against it of 29,556. In this connection it is interesting to note, too, that Southern California counties other than Los Angeles gave larger percentages in favor of the bill than did Los Angeles.

Such comparisons, indicating the differing characters of the two centers of population in California, could be continued. It is amusing to note that so outraged are certain circles at San Francisco because of the Southern California vote on these and similar issues, that a petition is being circulated at San Francisco for the dividing of California at Tehachapi Pass into two states.

While the character of the people of the rural places of Northern and Southern California is much the same, the influences of their respective centers of population are bound to be felt throughout the two districts. In the abatement-bill campaign, for example, a determined fight against it was carried on from San Francisco throughout the interior counties of the Northern District. The opposition's campaign in Southern California was not so marked or so important.

Because of the natural geographical division and the differing conditions of the two parts of the State, the supporters of the abatement act organized two executive committees, one for each district. The Southern Committee had its headquarters at Los Angeles. The Northern Committee had its offices at San Francisco. But the two committees were closely affiliated and to all intents and purposes acted as one body.

The Northern Committee was the first to organize. Its representatives made careful canvass of the situation. It was found that approximately 60 per cent. of the State vote was in the Northern District and 40 per cent. in the Southern. Of the vote in the north, about 50 per cent., 30 per cent. of the vote of the whole State, was within sixty miles of the center of San Francisco. San Francisco was known to be overwhelmingly against the abatement measure.

With the San Francisco vote against the bill and the active



campaign which the opposition was carrying on to mislead the people of the Northern District as to its provisions, the measure's supporters recognized that a majority for the act could not be secured in the North. They counted on 40 per cent. of the Northern vote, which was equivalent to 24 per cent. broadly speaking, of the vote of the State. On this basis, Southern California would have to give the bill a vote equal to something more than 26 per cent. of the vote of the State. This would be approximately a 70 per cent. vote of the 40 per cent. of the State vote in the Southern District. Practical politicians, on each side, but particularly on the side opposing the measure, held that in neither district could the required percentage of the vote be secured. But the required percentages were secured, and more.

In the south, the bill's proponents found in the general apathy regarding it a problem almost as difficult to overcome as the more positive opposition found in the North. This apathy was due to confidence that so good a bill could not be defeated. The general public in Southern California had little understanding of conditions at San Francisco, or of the preponderance of the vote of San Francisco and vicinity in the Northern District.

Members of the Northern Committee went south with the message of conditions in the North. The members of the Southern Committee were quick to grasp the situation. They devoted themselves to the problem of getting out the Southern vote for the bill. They did more; they met most effectively the opposition's arguments. While they sent out thousands of pamphlets, their principal work was in meetings at which the various features of the problem were discussed. The effect of these meetings was to create interest in the bill to get out the vote. When an organization declared against the measure—which occurred in a few isolated cases in the Southern District—the committee appealed first to the officials and then to the members of the organization, with the result of division in the organization usually with the majority on the side of ratification. The Southern Committee achieved the result outlined for it. The returns from the Southern District indicate that 70 per cent. of the vote cast on the bill in the Southern District was for ratification.

The Northern Committee planned its campaign county by county. To secure for ratification of the measure 40 per cent. of the Northern District vote, not a vote could be spared. To begin with, five Northern counties with a combined vote about equal to that within the actual limits of San Francisco were selected and special campaigns carried on in them to secure an affirmative majority in the five counties large enough to offset the majority which it was recognized would be cast against the bill in San Francisco. But to do the work it had set itself to do, to prevent the overwhelming vote against the bill at San Francisco pulling the vote of the Northern District below 40 per cent. of the vote on the abatement issue, the Northern Committee had to be in touch with every community of importance from the Oregon line to the Tehachapi Pass. The committee aimed:—

(1) To get supporters of the measure in every community effectively at work for the bill's ratification.

(2) To meet the campaign of misrepresentation which the opposition was carrying on throughout the Northern District.

The committee's first work, after determining what it had to do and its course of procedure, was to secure from every community of the district names of persons who were advocating the measure's ratification. To get such lists, cards setting forth that the signer favored the ratification of the bill and would assist in creating public opinion for it, were printed to the number of 300,000. These were apportioned for distribution among the Protestant and Catholic churches of the Northern District. The result was immediate. Within three weeks over 10,000 signed cards, and within five weeks over 16,000, had been received at the Northern Committee's headquarters. Those more than 16,000 signers, representing every creed, from practically every community in Northern California, made possible the campaign which enabled the Northern Committee to offset in a measure the adverse vote at San Francisco and vicinity.

The names once secured, the next step was to employ them to the best advantage. The first use made of them was in the distribution of a series of four pamphlets, dealing with the conditions at which the abatement act was aimed and meeting the several



objections which the opposition had advanced. A set of these pamphlets was sent to each signer of the endorsement card, with a note stating that more pamphlets would be sent if the subscriber would undertake to give them good distribution.

Hundreds availed themselves of this opportunity to assist in the work. Through these volunteer agents, 1,250,000 pamphlets and cards were distributed during the eleven months of the campaign. There was no broadside distribution. More than 800,000 of the pamphlets were sent out in packages of 200 or less. They went into every community of the district.

The names were listed under committees, and these lists proved tremendously effective in securing well-attended meetings for the committee's lectures. The procedure followed was to send to each signer in the community in which the lecture was to be given a circular giving the circumstances of the meeting and urging coöperation in making the affair a success.

With each circular would be sent ten unstamped postal cards containing notice of the lecture and invitation to attend, with blank space for a signature. The circular urged that the receiver sign the cards, and mail them to acquaintances who might be interested. Experience showed that 60 per cent. of the cards on the average were used. A community from which the committee had, for example, 400 names would be sent 400 circulars and 4000 cards. The 400 receivers of the cards would send out approximately 2400. In this way, nearly 3000 persons of that community would receive personal invitations to attend the lecture at an expense to the committee for postage of only four dollars.

The early events of the campaign had indicated that the opposition, to defeat the bill, would:—

(1) Secure reports adverse to the measure from responsible associations, and where adverse reports could not be secured, prevent organizations, popularly regarded as favoring such legislation, from making any report upon the bill at all. Word would then be sent out over the State that this or that responsible organization had declared against the measure, and that such-and-such an organization, formed to combat social-evil conditions, had so little confidence in the bill that endorsement had been withheld.

(2) Create public opinion against the measure by misrepresenting its provisions.

The committee in blocking the opposition's plans found the lists of names of the greatest advantage. Close touch was kept with the work of the several responsible organizations which were preparing to report upon the bill, or which were expected to report upon it. Care was taken to keep such organizations supplied with facts regarding the measure and of the workings of similar acts in other States. In the event of any organization finding in opposition to the facts, the committee was in position to present the facts to as many as 16,000 supporters representing every community in Northern California. A misleading minority report of one organization, which had devoted much time to consideration of the bill, was in this way discredited throughout Northern California, and the injury, which the report might otherwise have caused, minimized.

In addition to the regular press clipping service, the committee had, through its State organization represented by its lists of names, the advantage of volunteer workers in every community who watched the local papers carefully and reported the publication of any article in opposition to the measure. Upon notification of the publication of such an article, if it contained misstatements, the committee at once took the matter up with the editor of the paper, giving him the facts, well-backed by examples. In the event of the paper again publishing similar misstatements, every person of the community whose name appeared on the committee's list was notified of the circumstance, given data for effective refutation, and requested to show the publisher wherein he was in error.

This course was required in only a few cases. In but one instance did the publisher continue to print false statements. And that publisher finally stopped when a lawyer, a physician, and a merchant of his community sent him communications, not only conclusively challenging his statements, but giving a lawyer's, a physician's, and a business man's reasons why the bill should be sustained. The three communications were printed.



They were the last word in the paper in question on the abatement issue.

The committee relentlessly exposed the tricks and misrepresentation to which the opposition resorted. The referendum petition against the bill, for example, contained thousands of forged signatures. The committee sent out 66,000 copies of a circular, "Government by Forgery and Perjury," in which not only was the forging of the petition exposed, but the ultimate effect called to the reader's attention of the holding up, by means of forged referendum petitions, laws which had been passed by the legislature and signed by the governor.

A fair example of the committee's work in combating misrepresentation was furnished by its course in dealing with an alleged report from St. Louis. The segregated district at St. Louis had been closed on March 1, 1914. On April 2, 1914, a San Francisco daily paper printed an alleged dispatch from St. Louis which set forth that, during the month following the closing of the St. Louis segregated district, crimes against women had increased enormously. The committee corresponded with the police officials of St. Louis and learned that the dispatch was without foundation. A copy of the dispatch, with copies of the denying letters from the St. Louis police authorities, was then sent into every community in California.

The Northern Committee carried on its work through a publicity manager, who was given full charge of the campaign. One stenographer was employed during the entire eleven months. During the last ten days of the campaign a second stenographer was found necessary. For several weeks a woman was hired to fold and prepare pamphlets for mailing. There was no other paid assistance. Volunteer workers, however, folded thousands of pamphlets and addressed thousands of envelopes. The entire cost of the campaign, including office rent, printing, stamps, and salaries, was less than \$6500. The subscriptions to the campaign fund, which came from every part of Northern California, ranged from twenty-five cents to five hundred dollars. The greater part of the Northern Committee's funds, however, came from subscriptions of less than ten dollars.

With its less than \$6500, the Northern Committee, kept eyes alert in practically every community in Northern California; blocked the greater number of the moves made by the opposition; held meetings in practically every important community of its territory; distributed over 1,250,000 pieces of literature; secured the publication of literally hundreds of articles in the interior press; at every point met and exposed the campaign of misrepresentation which the opposition was carrying on.

And the California Red Light Abatement Bill was ratified at the polls.



## RURAL MORALITY

### A STUDY IN SOCIAL PATHOLOGY

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Moral conditions in any community have a definite relation to the economic and social welfare of that community. This relationship is, in some respects, reciprocal. Idleness, either voluntary or enforced, is likely to result in vicious moral conditions. On the other hand immorality, with its accompanying harvest of disease, low vitality, and interference with healthful interests of every kind, definitely lowers the power of the individual or the community to maintain a successful struggle for existence.

To one who has had opportunity to come into close touch with the social life of many different communities the fact becomes very clear that each community has its own group ideals and standards. It also becomes clear that some of these standards uniformly accompany a clean environment, well-dressed men, women, and children, neat well-kept homes, absence of suggestion of the crude or the sordid in human life. Others are always to be found where filth in environment and filth in mind exist. The members of the communities themselves, except those who have had the privilege of traveling widely, are unconscious of the fact that their standards do not compare with others. They are unconscious of the fact that they are under the control of influences that lessen their power of securing the best that life can afford.

To any community the hope for enjoying the best lies in the accomplishment of three things: first, a thorough knowledge of existing conditions; second, a definite ideal of what ought to be; and third, a definite plan for bringing the real into harmony with the ideal. The discussion in the following pages is devoted to

the first of these objects. The happiness of our people can only be assured when those who are interested in social leadership and the people themselves understand fully the conditions existing and are able to determine the influences at work for the improvement or the destruction of community life.

The investigation of which the results are here reported was undertaken also to get at the truth of certain current impressions, started probably by persons of but limited and local experience, as a basis for their judgments and passed on and exaggerated by those who were not in a position to judge the value of the information imparted. Such statements as "30 per cent. of the marriages in this community are forced," "Scarcely a girl in this village preserves her chastity until marriage," "Immorality is much more widespread in the country than people imagine," arouse suspicion and concern as to what are the facts of the case. It is hoped that the data herewith presented will assist in substituting a foundation of truth for the popular impressions as to these most important phases of life.

Definite data regarding immorality are very difficult to obtain. The personal habits of individuals do not become the subject of public consideration except in case of flagrant violation of nominal standards and even then discussion of the topic is tabooed except in private conversation. The traditional policy of the average citizen is to keep himself or herself blind to actual facts, acting on the false principle that what is not generally known does not exist and consequently can do no harm. Data as to personal morality cannot be secured from the individual himself. Morality in any community must be determined by its manifestations.

### *Plan of Investigation*

In attempting to get a picture of the moral life of rural and village communities data were collected in regard to (1) the number of cases of venereal disease treated during the past year by the local physicians in the two counties studied. These data were obtained according to the different important types, according to sex, conjugal condition, whether case was local (i.e., within



the county), or outside the community, and as far as possible according to the source of infection; (2) evidence of forced marriages as shown by comparisons of marriage date with records of birth of first child; (3) extent of illegitimacy; (4) records of juvenile courts; (5) records of criminal cases in the county and before mayors and justices of the peace; (6) divorce records, classified according to residence in village or open country. The value and limitations of each type of data will be discussed in connection with the presentation of the data. Other material collected in addition to the above relates to the attitude of the community toward the sale of liquor, and the attitude toward amusements of certain types that have been under popular condemnation in the past, such as dancing, card playing, Sunday baseball, and the theatre. The community standards on matters of this kind when considered in connection with actual conditions in other respects will indicate the complexity of the problems of morality and the variation of standards from practice, of the ideal from the real.

The investigation of moral conditions in villages and rural communities was carried on in two counties in one of the middle western States. County A is typical of the prosperous agricultural communities of the central part of the State. With an approximate total population of 30,000 it has one city of 8706 population (hereafter referred to as "D") and nine villages ranging in size from 239 to 1360, the average being 664. The density of rural population is 50.7 per square mile, considerably below the average for the State, which is 62.6. The moral life of the community is influenced by proximity to a city of approximately 125,000 population, fifteen miles to the west in an adjoining county and to a city of 50,000, the county seat of the county to the north. Electric line connections with the city of D and a town of 866 population in the northern part of the county draw many of the young people to the city for social life.

In County B with practically the same total population no cities are found but an unusual number of villages exist. No less than seventy-six communities have village names, all but two of which find a place on the commercial map of the county and

thirty-seven of which still have local post offices. The county has twelve incorporated villages all but two of which are entirely within it. These vary in size from 142 to 1421 and average 800. The unincorporated villages vary from a few families to 200 persons or more. The density of population is 63.6 per square mile, as compared with 62.6 for the State. This county is also influenced by proximity to a large city approximating 390,000 population. Three principal electric lines give direct access to this city from the northern, central, and southern parts of the county, and, especially in the western part of the county, these transportation facilities have taken young people to work in factories and stores and have brought business men from the city into the country for suburban homes. The contact between the city and the open country has had both good and evil effects as will be shown by the evidence herein described. Proximity to the large city and the prevalence of village life in County B are among the most important factors in causing the differences in conditions found. County B does not have the prosperous agricultural environment of the other county studied. This fact has some bearing on the differences in conditions found.

### *Venereal Disease*

The first evidence to be presented as to moral conditions is the amount of venereal disease treated by local physicians during the past year. All but three physicians in the two counties were interviewed. They represent practice in the city of D and in twenty-five village communities together with the surrounding rural districts. The physicians interviewed were uniformly interested in the investigation and made every effort to insure its accuracy. In County B direct cases of venereal disease, gonorrhea and syphilis, were considered while in County A 90 cases of gleet and enlarged prostate were included. The summary of results in the two counties is shown by the following table:



*Cases of Venereal Disease Treated*

COUNTY	TOTAL	GONORRHEA	PER CENT OF CLASSIFIED CASES	SYPHILIS	PER CENT OF CLASSIFIED CASES	UNCLASSIFIED	TOTAL IN COUNTY	PER CENT	CASES OUTSIDE COUNTY
County B.....	890	702	84.4	130	15.6	58	745	83.7	145
County A.....	535	383	94.6	22	5.4	130	480*	76.8	145*
Total .....	1425	1085	87.7	152	12.3	188	1225*	81.01	290*

\*Including 90 cases gleet and enlarged prostate.

This table is significant in the showing of the total number of cases treated in a single year in the two counties under consideration. County B has a much larger proportion than County A both of gonorrhea and syphilis even though County B has in the city of D a city population of 8706. The population of the two counties as previously indicated is practically the same, County A having 29,773 and County B 29,551. The total number of cases reported for the city of D was 162. When this amount is deducted from the total of County B it becomes evident that immorality, so far as indicated by the results in venereal disease, is much more common in County B than it is in A. The much larger proportion of cases of gonorrhea as compared with syphilis in both counties is worthy of note.

The material presented in this table tells but a part of the story of disease prevailing as a result of immorality. Several physicians who reported a small number of cases for the entire year stated that they knew of from twelve to thirty cases in existence at the time of the interview. The physicians uniformly state that many who contract disease patronize physicians in the neighboring large cities or elsewhere outside of their local community. Many others buy advertised remedies and endeavor to treat themselves. Moreover, many men use preventive methods to avoid disease. The totals given above take no account of these cases. Moreover, they give no indication of immorality which does not result in disease. A careful consideration of the results given above together with the various phases of the problem concerning which data are unavailable leads to the conclusion that

moral practice and conventional moral standards in village and rural communities are widely separated.

The following table shows the number of cases of venereal disease by sex:

*Venereal Disease by Sex*

COUNTY	MALE	PER CENT OF CLASSI- FIED CASES	FEMALE	PER CENT OF CLASSI- FIED CASES	UNCLASSI- FIED	TOTAL
B.....	644	84.5	118	15.5	128	890
A.....	477*	76.7	148	23.3	0	625

\* Includes 90 cases derived from venereal disease.

Evidently the problem of venereal disease is one largely arising out of prevailing double standards of morality, as 84.5 per cent. of the cases in the one county and 76.7 per cent. in the other are male. The proportion of females suffering from venereal disease in rural districts is much larger than commonly supposed because physicians frequently diagnose such cases as something else to prevent family discord. Many of the cases of venereal disease found among married women are contracted from their husbands.

The distribution of disease as to whether found in villages or the open country is as follows:

*Distribution of Venereal Disease as to Village or Open Country*

COUNTY	VILLAGE	PER CENT	COUNTRY	PER CENT	UNCLASSI- FIED
B.....	547	69.6	238	30.4	105
A, excluding city.....	144	44.0	183	56.0	136
A, including city.....	306	62.6	183	37.4	136

The evidence from this table is that the open country is not affected by venereal disease to nearly the same extent as the village. In County B 9230 out of 29,551 people live in incorporated villages. Probably not over 3000 more live in uninhabited hamlets. Yet the minority in population furnish the majority of cases of disease. In County A when the data for the city of D are omitted, the total cases in the open country exceed those in the villages but when the total city and village population is compared with the open country population the



same condition is found as in County B. The distribution of cases over the territory indicates that ease of transportation to the city has brought contamination to the rural village. Those communities which are difficult to reach report less disease.

In County B thirty-three physicians gave careful classifications of cases as to conjugal conditions in village or country. The following table presents the results:

*Cases of Venereal Disease Classified According to Type of Case, Sex, Conjugal Condition, and Country or Village*

TYPE OF CASE	SEX	SINGLE	MARRIED	VILLAGE	COUNTRY
Gonorrhea.....	M. 263	193	70	186	77
	F. 48	29	19	45	3
Syphilis.....	M. 55	24	31	46	9
	F. 19	6	13	15	4
	385	252	133	292	93

The number of married men and women reported as suffering from venereal disease is significant. 101 married men and 32 married women are so reported. Married women suffer from syphilis to almost as great an extent as they do from gonorrhea. 217 single men and 35 single women were treated for venereal disease. Including both men and women over half as many married as single cases were reported. These data represent but 43 per cent. of the total cases found in the county so that a complete account for the county would possibly result in numerical totals more than twice as large as those given above.

Nearly all the cases of venereal disease among women existed in villages. 7 out of 67 or but 10.5 per cent. of the female cases reported were from the open country, whereas 27 per cent. of the male cases reported were from the open country.

The picture of immorality in village and rural communities presented in these figures is too serious to be ignored. Hidden beneath the surface of the supposed moral standards of the community and caused by ignorance and indifference on the part of those who should be alive to real conditions, lies a mass of sordid ideals and practices that cannot be other than detrimental

to community welfare. The whole story is by no means complete with the record of local physicians for one year. The history of several years, outside practice, drug stores, and immorality protected from or not resulting in disease, must all be included.

The evidence of the extent of disease in communities contaminated from the cities, of incest in the back districts, and of whole communities coming under the influence of degraded ideals points to the need of able leaders, consecrated laymen, who will labor together to displace the sordid degrading interests with wholesome, constructive, community recreation and social life.

### *Marriages as an Index to Morality*

The second type of evidence to be presented is the number of forced marriages. The method of getting at this data was to compare the record of marriages in the respective counties from June 1, 1911 to May 31, 1912, with the record of births from June 1, 1911 to March 1, 1913. The results are negative but none the less valuable in indicating that the proportion of forced marriages is by no means so great as local conditions have sometimes led people to believe. Several factors lessen the value of the results of this study: (1) The records are inadequate. In many cases births are not reported by physicians. In others two clerks report the same birth. (2) Persons married in the county and living elsewhere would report births in their residential community. (3) Persons going to other states to be married do not appear in the local marriage statistics. (4) This record cannot include data in regard to criminal methods of preventing birth. A summary of results is as follows:

*Relation of Marriage Date to Date of First Childbirth*

COUNTY	TOTAL MARRIAGES CONSIDERED	TOTAL BIRTHS COMPARABLE	NUMBER AT 7½ MONTHS OR LESS	PERCENT OF TOTAL COMPARABLE	NUMBER AT FROM 7½ TO 9 MONTHS	NUMBER AT 9 MONTHS OR OVER
B.....	176	27	5	18.5	0	22
A.....	213	21	10	47.6	3	8

These data are valuable primarily in indicating that comparatively few births occur within the first year after marriage



Only 17.5 per cent. of the total births in County B and 9.8 per cent. of those in County A occurred from the marriages considered. Births are not so fully reported as marriages and this may in part account for the low percentage. It is reasonable to suppose that the majority of these married couples settled down near the homes of their parents. The only conclusion, then, is that few births occur within the first year of marriage, and that the number of forced marriages is small.

Owing to ineffectiveness of State legislation regarding reporting of births no adequate statement as to illegitimacy can be given. The data available are as follows: In 1909 there were 8 recorded illegitimate births in County B and a like number in 1910. In County A there were recorded 13 illegitimate births in 1909 and 12 in 1910. It is estimated that about 60 per cent. of births were recorded.

### *Prostitution*

In no village of either county were houses of prostitution allowed. This is also true of the city of D. Such prostitution as exists is connected with the city or is of the clandestine variety. The opponents of the evil are strong enough to compel its votaries to keep their practices hidden. But because the evil is hidden its effects are none the less destructive.

### *Criminal Records and Morals*

In the discussion of moral conditions as shown by criminal records the fact that both counties are dry must be considered. Most of the cases at the present time are connected with violations of the liquor law. In County A during the year 1912 a total of 171 convictions were distributed as follows:

	Number
1. Population 292.....	13
2. Population 866.....	13
3. Population 1059.....	76
4. Population 1133.....	1
5. Population 1360.....	6
6. Population 8706 (City of D).....	62
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The charges covered a great variety of crimes and misdemeanors, the principal being as follows:

Cause	Number
Drunk.....	41
Unlawful selling liquor.....	34
Gambling.....	21
Assault and battery.....	20
Miscellaneous.....	55
Total.....	171

Some of the courts had an unusual number of cases, because of the practice of trying liquor cases before courts known to be favorable to enforcement of law. For example Number 3 (page 215), (population 1059) presents an unusually large number, one man having been fined 11 different times, a total of \$2450, for unlawful sale of liquor. 10 cases of gambling from town Number 4 and 7 from the city of D appeared in this same (Number 3) court. But 8 convictions were recorded on the common pleas court docket for the year 1912-1913. Very few cases appear before the juvenile court. On June 22, 1913 there were 10 boys from County A in the State Industrial School.

In County B the criminal record is comparatively small. But 52 cases were found in the dockets of the Mayor and Justices of the Peace of the county. These were practically all in four of the larger towns, and include 22 cases of drunkenness and disorderly conduct, 8 cases of violation of game laws, and 6 cases of assault, which is the greater part of the total; 13 cases appeared in the criminal docket for the year, of which 4 were cases of assault and battery, and the others included abandonment, burglary, violation of liquor laws, and failure to provide.

The work of the probation officer is much heavier in this county than in County A. The statement is made that on an average seven telephone calls and other communications per day come to the probation officer connected with the juvenile court. Her time is occupied night and day in consultation with officials and others in different parts of the county. Her work is entirely voluntary and is an example of what may be done by one who is alive to the social problems of a community.



*Data from Industrial Training School Records*

While not applying directly to moral conditions in the counties under discussion the following data from the two industrial schools of the State will show the relative temptations to young people in the open country, village, and city. The table is compiled by the officials of a girls' industrial school.

*Statistics as to First Delinquency*

Number of girls who went wrong when living on a farm.....	63
Number of girls who went wrong when living in the city.....	314
Number of girls who went wrong when living in a large city....	170
Number of girls who went wrong when living in a small city.....	90
Number of girls who went wrong when their parents were living together.....	198
Number of girls who went wrong when their parents were not living together.....	99
Number of girls who went wrong after their father or mother died..	58
Number of girls who went wrong when their mother was sick.....	61
Number of girls who have had relatives in this school.....	99
Number of girls who have been in other institutions.....	109

The evidence is that the large city is more dangerous to young girls than either the open country or the village. The large number of girls who went wrong when both parents were living indicates that parental oversight is inefficient and greater care should be exercised.

On June 22, 1913, there were 864 boys in the industrial school for boys and 3097 on parole. Of these at least 60 per cent. are mentally normal. A large number have had education neglected. At least 65 per cent. are received from cities, from small towns about 20 per cent., and not over 10 per cent. from the open country. In placing out children, the authorities are of the opinion that town children ought not to be placed in the country because of their bad influence on the country and because the town boy will not be satisfied with the quiet life of the country.

These data from the industrial schools indicate that the village and open country still have the advantage for the bringing up of children. Yet this advantage does not lessen the responsibility of the social worker in the village or country in trying to eliminate every evil influence.

*Deductions from Divorce Records*

Divorce records indicate pathological conditions in family life dangerous to the social welfare of the community. In these two counties the divorce records of the past year were compiled according to whether the parties lived in village or open country. The results are significant in showing the relatively larger amount of divorce in village life.

*Divorce Data July 1, 1912 - June 31, 1913*

COUNTY	TOTAL	VILLAGE OR CITY	PER CENT	COUNTRY	PER CENT	UNKNOWN	PER CENT
B.....	18	14	77.7	4	22.3	0	0
A.....	28	20	71.4	3	10.7	5	17.9

These figures coming as they do from two counties so widely different in local conditions as the two counties under consideration prove conclusively that divorce is a problem of village life rather than life in the open country. The family is a necessity to the farm. In the village the economic and social interests of the husband and wife vary so that divorce results much more frequently.

*Conclusion*

In the preceding pages the evidence as to the extent of social disease in two counties is presented. This does not take account of the wholesome and the pure to be found in the several communities visited. The data show that the village is in many ways the central point in social life outside the cities. It appears that the larger the aggregation of people the more serious the problems of social pathology become. Disease, divorce, and delinquency thrive in the village. Yet this is but in part true. The type of vice changes. The vices of the open country are those of isolation. There are to be found sordid, illicit, incestuous relations free from disease only because contact with sources of disease has not been possible. There thrive the crude, rowdy, fighting elements. Bringing people together and increasing facilities of transportation brings culture and lessens



the vices of isolation, but substitutes those of congregation. The great problem for the Church and the school is to take control of the recreational life of the village so there will be an abundance of wholesome social and recreational contact under proper auspices and under favorable conditions. There is need that both girls and boys, men and women know more of the significance of vice and its effects upon themselves and the community; know more about what real uplifting enjoyment means; learn to hate the evil and to love the good; learn more of the meaning of the family and more of what is necessary to make family life helpful and happy. Both the preacher and the teacher need to emphasize more and more the principles of living in modern society and to take the lead in eliminating evil by substituting an abundance of good.

## VENEREAL DISEASE

### ITS PROBABLE PREVALENCE—AN ATTEMPT TO REACH A DEFINITE BASIS OF STATISTICAL VALUE

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It must be conceded that the efforts of students of social conditions to estimate the prevalence of venereal disease in any community, State, or nation have been inherently imperfect in results by reason of the absence of any authentic records of definite value. The best that can be said of the estimates is that they are the personal guesses of the men engaged exclusively in venereal work, balancing their impressions into concrete statements of percentages, or that they have been based on the statistics of some municipal dispensary of a large city with its thousands of clients annually by checking off the ratio of venereal cases. Those guesses vary all the way from the extravagant opinion that 80 per cent. of the adult male population has been infected to the more modest suggestion that 20 per cent. would cover it.

As there is no present method of getting satisfactory reports of the occurrence of cases of venereal diseases, and as practically every case is concealed by the patient and his physician, if he employs one, or by the druggist who prescribes cures over the counter, it will be seen that only some definite class of persons bearing a known relation to the community at large whose general medical treatment is under special jurisdiction can furnish a fairly proximate evidence of the amount of venereal disease in the body politic. Neither hospitals nor dispensaries of cities can furnish this evidence in a satisfactory way. A near approach to such a class would be the enlisted men of the military services, but they live under peculiar conditions, are selected for physical standards, and bear an abnormal relation to society as a whole.



It should be added that they are now under the protection of a scheme of sexual hygiene which has greatly minimized the dissemination of the venereal infection because of the penalties attached for nonobservance of the regulations governing illicit intercourse.

The basis of estimate which I suggest as probably the nearest approach to a normal comparison with the general population is the class known as seamen, or persons engaged in the care and navigation of merchant vessels. To anticipate the objection that the sailor is proverbially a roysterer and not a fair standard of comparison in methods and morals let me say that this is conceded in advance and will be estimated in the results. We can never reduce this question to decimal fractions; it must be by its very quality an indeterminate, not an absolute, factor in social demography. It is well known that the General Government has for 112 years provided a hospital service for the care and treatment of sick and disabled seamen; and as the beneficiaries paid a monthly tax for about 90 years (until 1884) to support these relief stations, it can be fairly said that a vast proportion of eligibles sought its ministrations. In other terms, it was their medical service; they had helped to establish and support it, and they drifted to it whenever sick or disabled when in port. If infected with venereal disease they had no motive for concealment and came at once to the service for treatment.

The next question to consider is that they are all males, a situation which has to be adjusted in any application of statistics. But it can be said that they are of all ages, classes, and conditions of men from 16 to 70 years, and therefore a fairly good representative class to use. They are not picked men physically, just the ordinary run of human kind, although of a somewhat undeveloped type from the social standpoint. The only adjustment necessary is to eliminate from the problem the female element in making comparisons, and thus we shall get, as far as I can see, a logical workable standard. To arrive at the proper conditions we can now make this preliminary proposition: Given the number of males in the United States as shown by decennial censuses and given the number of seafaring men

in the United States as shown by the classification of occupations in the census reports, we can determine the relative strength of sailors to the whole male population. This being determined, we may apply the third test, the number of sailors treated in marine hospitals annually for all diseases, which will represent the relative general morbidity in this class. Of this number a certain proportion will be found infected with venereal disease, and the conclusion will follow that out of a known number of seafaring men, at a given year, so many were treated for this specific complaint. Then we can state the last equation and obtain the answer sought: If a certain percentage of seafaring men have venereal disease in 1900, it is reasonable to conclude that the rest of the adult male population in the United States in 1900 will be similarly infected.

The figures on the first of these points may be shown in the following table, giving the total male population for four decennial censuses and the total classed as mariners.

YEAR	BOATMEN AND SAILORS	FISHERMEN, ETC.	TOTAL MARINERS	TOTAL MALES IN U. S.	PER CENT OF SEAMEN
1880.....	88,537	41,352	129,889	25,518,820	0.50
1890.....	76,874	60,162	137,036	32,237,101	0.40
1900.....	78,406	68,940	147,346	38,816,448	0.37
1910.....	77,715	68,275	145,990	47,332,277	0.31
Average.....	80,383	59,682	140,065	35,976,161	0.40

These figures show that the percentage of sailors to males at large has been 0.5, 0.4, 0.37, and 0.31, an average of 0.4 per cent.

The next factor in the problem is to obtain from the marine hospital records of the Public Health Service the total cases treated yearly and the number of venereal cases to the sum total. Fortunately the annual reports for 35 years past give us the results of the observations of trained men selected for their professional skill, and we may be certain that this element of the human equation may be considered as properly established.



During that period nearly sixteen hundred thousand cases (1,593,042) have been treated by its officers, an average of about 47,000 annually. In the last 25 years, however, 1886-1910, the work of the service has reached its capacity, and it has been maintained practically at its present figures ever since. These evidences can be sustained for a quarter of a century and will be used for that reason as being more indicative of an actual standing and settled condition.

During that period one and one-third million cases of all kinds have been treated (1,333,600), an average slightly in excess of 50,000 annually. In the tables which follow I have made a division into two general classes—syphilis of the constitutional variety (primary, secondary, and tertiary) and gonorrhea, with its complications of gleet, stricture, epididymitis, etc., all lumped under one head. That is, the table shows syphilis and gonorrhea comprising all the sequelæ of each. These factors produce the following results:

1886-1910	
All cases treated.....	1,333,600
Syphilis.....	111,001
Gonorrhea.....	174,365
Total venereal.....	285,366

The percentage of venereal diseases of both kinds to the whole number treated is 21.4. It is to be said that there is some small duplication in these figures. A patient is not a "case;" that is, the individual may be treated at several hospitals for the same "case" during the progress of his disease—say, for example, stricture of the urethra. His case, therefore, becomes recorded occasionally several times. This is more likely to happen in venereal diseases than in other classes, because they are largely ambulatory. Making due allowance for this, it seems to be fair to reduce it to "round numbers" and call it 20 per cent. to strike a balance. Now, reverting to our first table, we find that there was an average of 35,976,161 males of all ages in the United States in the period 1880-1910, and an average of 140,065 seafaring men in the United States in the same period. Out of this latter number,

11,414 cases were annually treated in the marine hospitals and their connecting out-offices for venereal diseases of all kinds. This shows, if it is accepted as conclusive, a percentage of 8.45 venereal infections among the entire class of males known as mariners, or seafaring men.

It would not be correct to use the total number of males in the United States as one of the factors in this proportion, as 15 years of age is approximately the minimum at which persons are found in the vocation of seamen, as well as the minimum year when males contract venereal infection, and it will be necessary to subtract a definite number from the total to represent this minority. Compilations from the census returns make it safe to say that 20 per cent. of the males are under 15 years of age, and this would leave the total number of males of infective age at 28,780,929. The factors are therefore 140,065 seamen in their relation to 28,780,929 males of 15 years and over. If the percentage of annual venereal infection among mariners is 8.45, we can estimate the number of infected males of the adult population throughout the country and say that in the period 1880-1910 there were approximately 2,431,988 cases of venereal disease in each year; that is, cases treated or under treatment.

This does not seem so startling as one might expect, though we have eliminated a half of the population and taken a class for a standard known throughout the ages as an exceptional class. "Jack Tar" is a synonym for a care-free, reckless unit. Indeed, the popular impression is that he is capable of but two human functions, getting drunk and having venereal disease. The statistics of the Public Health Service, as already stated, show that but one case in five among seaman is of venereal origin, and if the professional and popular conception is different from the facts, we may be prepared to admit the now obvious conclusion that the same class of disease is not prevalent among the general public to the extent claimed by some. Indeed, it may be said further that "Jack Tar" is the extreme probability, numerically speaking, of the gonorrheic and syphilitic in our problem. Doubtless he represents high-water mark in the possibilities. Unmarried usually, a rover always, he never dodges a chance for



free rum, free fight, or free love. Hence if he shows up but 8 per cent. of infection annually it is fair to say that not more than 5 per cent. of adult males can be properly under suspicion as original annual venereal victims. Of these males, 2 per cent., in round numbers, would be syphilized and capable of transmitting the constitutional infection to offspring and the remaining 3 per cent. could have gonorrhea and its complications. As the number of males in the United States in 1910 was 47,000,000 to 44,000,000 females, it will be seen that the percentage of persons acquiring venereal infection is less than 3 per cent. annually. It would be an impossibility to ascertain the number of persons actually infected with venereal disease at any single date without a complete census. The above figures are at best the nearest proximate proportions which can be obtained of the annual intake.

If we were starting fresh today, an uninfected nation, it would take 33 years at the rate of 3 per cent. annual infection to syphilize the entire body politic, but each year brings in a new class of the clean humankind and automatically reduces the ratio. The experience of the past is probably not different from the present, and the obvious conclusion as to the percentage of "damaged goods" we have with us, as affected by our remote ancestors, is not obvious at all. It is beyond the practical possibility of determination, because of the existence of so many factorial modifications, such as attenuation, immunity, and accident. The real interest centers practically in facing the problem for the future, not in estimating the exact damages of the past. It is a campaign for prevention, and we can start out by saying that we have to meet with nearly two and a half million cases of venereal diseases annually treated in the United States—about one person in every forty.

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## SEX EDUCATION IN THE YOUNG MEN'S CHRISTIAN ASSOCIATION<sup>1</sup>

GEORGE J. FISHER, M.D.

*Secretary of the Physical Department, International Committee of Young Men's Christian Associations*

The Young Men's Christian Association has been a pioneer in the work of sex education. Long before social hygiene societies and prophylaxis societies were in existence, talks and lectures were given. The fundamental reason for this is undoubtedly because the Young Men's Christian Association is uniquely fitted for giving sex education to young men and boys. First, because its work is limited to these groups. Men can be talked to as men. It gives opportunity for a masculine approach. The appeal can be made direct and appropriate. Second, the approach is strengthened because of the specialization of the Association work. Boys do not mingle with the men, but have their own organization and supervision and further the age limit is twelve to eighteen.

Specific work is done for business men, railroad men, industrial workers, for men in the army and navy, for colored men, and for Indians. Thus the problem of the type of instruction to be given is made more simple, the appeal more direct, the application more specific. These groups of men differ in the character of their needs, in the degree of their intelligence concerning the question, and in the intensity of their temptations. Consequently this segregation affords unusual opportunity for being specific in giving counsel.

Every battleship and every army post of appreciable size has its Young Men's Christian Association. The men of the army and navy represent a fertile field for educational effort. In

<sup>1</sup> This is the first of a series of articles on the social hygiene activities of permanent national organizations.



some of my conferences with the men of the navy, I have been greatly disturbed, not so much by the revelation of viciousness, but by the fallacies in the minds of the young men with reference to the so-called sexual necessity. These young men of the navy welcome help. The establishment of physical departments in the Naval Branches of the Young Men's Christian Associations of Brooklyn, Norfolk, and the Philippines, with Christian physical directors in charge, will aid much in giving counsel and instruction.

The Young Men's Christian Association also is developing an interesting work in rural districts and the young men and boys in this great and needy field are increasingly available for instruction.

Likewise there is scarcely a college or university in America without its Young Men's Christian Association bringing the important and strategic student bodies within access of its influence.

Recently a department of research in sex education has been established in connection with the Student Department of the International Committee, directed by Dr. M. J. Exner, the purpose of which is: to study more fully, through personal touch, the real conditions in student life with reference to sex problems, and test student demand for sex education of our type; to bring constructive help to students in those problems; to try out some lectures, tentatively, prepared in accordance with the principles laid down as a result of research work. These lectures aim to dignify the sex instinct and make a straightforward moral and religious appeal; to study the attitude of college authorities and faculties toward sex education; to confer with them relative to their points of view and experience; to seek to break down prejudice and opposition where it exists; and with a view to getting the institutions to take the responsibility for adequate sex education of their students, relating the teaching to broader subjects and to the whole educational program, to demonstrate to field, state, and local college secretaries the manner of handling the sex question.

Third, normality is given to the appeal in the city Young Men's Christian Association because of the presence of a depart-

ment of physical training. The hygiene of sex can be taught as a part of the hygiene of the body. As each man or boy enters the physical department membership he receives a physical examination and usually in a most natural way a tactful inquiry is made into the individual's attitude toward and habits of the sex life. This is the most natural and wholesome approach because it is so personal. This method is the one most frequently used.

Fourth, the Young Men's Christian Association has a strong approach because of its religious appeal. While sex is largely a physical function, yet it is recognized as the most pervasive function of life. It is intimately related to the love life and the emotions. The teaching of mere physiology and hygiene is not sufficient. An appeal must be made to the will and to the morals if victory over passion and temptation is to be gained by those taught. Hence physical training and religion, the one coupled with the other, strengthen the presentation of this subject to men and boys.

The Association has used and still uses four methods of sex instruction. First and preëminently, the personal method as already described, both through the opportunity offered in the physical examination and in selecting men of proven character for personal interviews with men and boys. It may seem surprising to many to state that young men are quite ready to talk over their sex problems provided men of strong character and intelligence are available as interviewers. Another method which is being used increasingly is instruction in connection with and as a part of courses of study in personal hygiene, or in life problems, eugenics, etc. This is far in advance of the method of teaching by means of the isolated lecture. It is semi-personal and is presented as a sequence of physiologic studies or in relation to closely related topics. Some special courses of study have been arranged for this purpose, some dealing very specifically with subjects not ordinarily dealt with, such as the course arranged by Mr. O. G. Cocks on "Engagement and Marriage." Another method is the lecture method. Where given to a group of gymnasium men and related to their course in physical train-



ing and by a well-informed and reputable physician it is also a commendable method. A fourth line of approach is the public address. This is frequently of doubtful value. If done by a religious enthusiast who knows naught but the pathology of the subject and who presents it in a lurid and suggestive manner supplemented by unscientific statements, the results may be actually hurtful. Frequently speakers on religious topics have interjected such statements in addresses from Association platforms without invitation or previous notice, much to the chagrin of the management. Again, others have been recommended by incompetent authorities and have been a source of chagrin and discomfiture. A few men—notably, Dr. Lyman B. Sperry, Dr. Frank N. Seerley, of Springfield, Mass., and Dr. Winfield S. Hall, of Northwestern University—are acceptable to the Association. A number of Association physical directors are proving very competent in their local fields and, increasingly, local physicians and others are being discovered who can present the subject with tact and power.

The need for such instruction among boys and young men is still great. It is remarkable how ignorant young men are with reference to the whole subject in its varied relations and also what fallacious ideas they have with reference to the physiologic, the psychologic, and the ethical phases of the question.

City associations use quite extensively the several experts already referred to in one-week educational campaigns. In such campaigns conferences are arranged with school teachers, teachers in churches and Sunday Schools, physicians, mothers, fathers, and groups of people intimately related to young people. These conferences serve to stir up interest in the subject and provide for discussion under sane leadership.

On the whole we believe all of this work has been worth while and that experience is developing efficiency.

The Association has created some literature upon the subject, particularly with reference to meeting the needs of men and boys including: *From Youth into Manhood* by Dr. Winfield S. Hall, for boys in their teens; *The Physician's Answer* by Dr. M. J. Exner, which is an answer to the question so frequently

asked by young men—"Is there a physiologic necessity?" Also another book by the same author entitled *The Rational Sex Life for Men*. This book I believe, more than any that has preceded it, places the emphasis upon the positive and moral side of the subject.

A further attempt has been made to provide short courses of study which could be used by persons of tested character and ability, but who have no special knowledge in sex topics. I am of the impression that in the average talk or lecture too much emphasis is given to the pathological aspect of sex and too little to the positive side of the question. Usually physicians have been exclusively used as lecturers and mostly those who are strangers to their audiences. This in large measure accounts for the emphasis upon disease rather than upon life. Now in nearly every community there are people of splendid character who are in close relation to young men and boys and to others. They are respected and trusted. Their counsel is accepted without question. We believe that such people, if they are given the right information and are fairly well trained in some of the physiologic facts involved, would make most admirable teachers. To this end conferences are being arranged for such persons and special courses of study provided. With the help of Dr. Winfield S. Hall two short courses of study of five lessons each have been prepared for boys just entering the teens and those in the later teens entitled *Life's Beginnings* and *Developing into Manhood*.

We believe the latter method is the latest and most approved; for the people who should teach the subject of sex are those in daily touch with the youth and not strangers, and those who do teach should be only those of unquestioned character and who stand in a position of leadership and respect to the youth and who teach them with reference to the relation of this subject to other subjects, and not as an isolated topic, and with the social and moral emphasis.



## THE INJUNCTION AND ABATEMENT LAW

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Laws of the type that have come to be known as Injunction and Abatement Laws exist today in eighteen States. A list of these States with the year of the passage of each law, references to the statutes where they may be found, and an analysis of the laws showing their points of difference and similarity will be found in the chart presented herewith. Many points of difference will be found—some of them fundamental but most of them relating to minor details of legal procedure. The principle which they share in common and which is new and distinctive in the history of laws aimed at the suppression of prostitution is that they give to the individual citizens in any community the right to prevent by injunction the continued operation of houses of lewdness, assignation, or prostitution as nuisances without having to prove that such individual citizens suffered special damages different from those suffered by them in common with the public. While the keeping of such houses is penalized under the criminal statutes in almost every State and while such houses have long been held to be nuisances under the common law which we have inherited from England, and have not infrequently been declared to be nuisances by statute, the only ground of equitable relief heretofore afforded the individual citizen has been that he had suffered special damages different from those suffered by him in common with the public. This has often meant that he must prove a continuing injury to his property which could not be adequately compensated for in damages before he could secure an injunction. It was often peculiarly difficult to prove such injury and heavy initial expense was involved so that the use of this procedure has been infrequent. An added reason may be found in the fact that many property owners in neighborhoods where such houses abounded, who, by reason of their

proximity to such places, might have been expected to claim such injury to the value of their property, were, on the contrary, reaping large profits from sales to the women inmates of such houses and to the many men attracted to their localities. These owners were, therefore, entirely unwilling themselves to bring such suits, and could be counted on to bring strong pressure to bear on their neighbors not to do so. Therefore, those citizens who regarded such places as nuisances, because they tended to corrupt and debase public morals rather than because they injured the value of private property, demanded for themselves a new remedy based on this new conception of the interest of individual citizens in the public welfare. The Injunction and Abatement Law was the result. While this law increased the existing power of law-enforcing officials to wipe out such nuisances, it put the same power into the hands of citizens. The potential effect of such power in communities whose law-enforcing officials have refused or neglected to take action is shown in the conclusions from an investigation into the workings of this law in Iowa and Nebraska, presented hereinafter.

The States of Maine and Texas passed laws which contained this principle in 1891 and 1907, respectively, and for this reason they have been listed with the other States having such laws in spite of the fact that they lack most of the provisions which the other State laws possess. The following is a summary of the provisions generally contained in these laws:—

1. Houses of ill-fame, lewdness, or assignation and their contents declared to be nuisances and those who occupy, conduct, or own them are declared to be guilty of a nuisance.

2. County or district attorney and individual citizens given the right to institute proceedings in equity for their abatement, and to perpetually enjoin the owners or agents and the persons guilty of maintaining them.

3. After the complaint is filed and after hearing of which the defendants generally receive three days' notice, the court, or judge in vacation, if satisfied of the existence of the nuisance, issues a temporary injunction restraining the continuance of the nuisance pending the trial.





Содержание введ. и примечаний к таблице

# ТАБЛИЦА ОБЪЕМОВ И КАЧЕСТВА РАБОТ

№ п/п	Наименование работ	Единица измерения	Количество	Стоимость
1	Подготовка проекта	1 проект	1	10000
2	Изготовление чертежей	1 лист	10	2000
3	Монтаж оборудования	1 шт.	5	5000
4	Настройка оборудования	1 шт.	5	5000
5	Проверка работоспособности	1 шт.	5	5000
6	Обслуживание оборудования	1 шт.	5	5000
7	Ремонт оборудования	1 шт.	5	5000
8	Замена оборудования	1 шт.	5	5000
9	Установка оборудования	1 шт.	5	5000
10	Демонтаж оборудования	1 шт.	5	5000
11	Транспортировка оборудования	1 шт.	5	5000
12	Хранение оборудования	1 шт.	5	5000
13	Утилизация оборудования	1 шт.	5	5000
14	Обучение персонала	1 шт.	5	5000
15	Поставка материалов	1 шт.	5	5000
16	Поставка оборудования	1 шт.	5	5000
17	Поставка комплектующих	1 шт.	5	5000
18	Поставка инструментов	1 шт.	5	5000
19	Поставка расходных материалов	1 шт.	5	5000
20	Поставка запчастей	1 шт.	5	5000
21	Поставка крепежных элементов	1 шт.	5	5000
22	Поставка электрических кабелей	1 шт.	5	5000
23	Поставка электрических проводов	1 шт.	5	5000
24	Поставка электрических розеток	1 шт.	5	5000
25	Поставка электрических выключателей	1 шт.	5	5000
26	Поставка электрических светильников	1 шт.	5	5000
27	Поставка электрических автоматов	1 шт.	5	5000
28	Поставка электрических реле	1 шт.	5	5000
29	Поставка электрических датчиков	1 шт.	5	5000
30	Поставка электрических контроллеров	1 шт.	5	5000
31	Поставка электрических преобразователей	1 шт.	5	5000
32	Поставка электрических фильтров	1 шт.	5	5000
33	Поставка электрических конденсаторов	1 шт.	5	5000
34	Поставка электрических резисторов	1 шт.	5	5000
35	Поставка электрических диодов	1 шт.	5	5000
36	Поставка электрических транзисторов	1 шт.	5	5000
37	Поставка электрических микросхем	1 шт.	5	5000
38	Поставка электрических плат	1 шт.	5	5000
39	Поставка электрических корпусов	1 шт.	5	5000
40	Поставка электрических клемм	1 шт.	5	5000
41	Поставка электрических колодок	1 шт.	5	5000
42	Поставка электрических шин	1 шт.	5	5000
43	Поставка электрических кабелей	1 шт.	5	5000
44	Поставка электрических проводов	1 шт.	5	5000
45	Поставка электрических розеток	1 шт.	5	5000
46	Поставка электрических выключателей	1 шт.	5	5000
47	Поставка электрических светильников	1 шт.	5	5000
48	Поставка электрических автоматов	1 шт.	5	5000
49	Поставка электрических реле	1 шт.	5	5000
50	Поставка электрических датчиков	1 шт.	5	5000
51	Поставка электрических контроллеров	1 шт.	5	5000
52	Поставка электрических преобразователей	1 шт.	5	5000
53	Поставка электрических фильтров	1 шт.	5	5000
54	Поставка электрических конденсаторов	1 шт.	5	5000
55	Поставка электрических резисторов	1 шт.	5	5000
56	Поставка электрических диодов	1 шт.	5	5000
57	Поставка электрических транзисторов	1 шт.	5	5000
58	Поставка электрических микросхем	1 шт.	5	5000
59	Поставка электрических плат	1 шт.	5	5000
60	Поставка электрических корпусов	1 шт.	5	5000
61	Поставка электрических клемм	1 шт.	5	5000
62	Поставка электрических колодок	1 шт.	5	5000
63	Поставка электрических шин	1 шт.	5	5000
64	Поставка электрических кабелей	1 шт.	5	5000
65	Поставка электрических проводов	1 шт.	5	5000
66	Поставка электрических розеток	1 шт.	5	5000
67	Поставка электрических выключателей	1 шт.	5	5000
68	Поставка электрических светильников	1 шт.	5	5000
69	Поставка электрических автоматов	1 шт.	5	5000
70	Поставка электрических реле	1 шт.	5	5000
71	Поставка электрических датчиков	1 шт.	5	5000
72	Поставка электрических контроллеров	1 шт.	5	5000
73	Поставка электрических преобразователей	1 шт.	5	5000
74	Поставка электрических фильтров	1 шт.	5	5000
75	Поставка электрических конденсаторов	1 шт.	5	5000
76	Поставка электрических резисторов	1 шт.	5	5000
77	Поставка электрических диодов	1 шт.	5	5000
78	Поставка электрических транзисторов	1 шт.	5	5000
79	Поставка электрических микросхем	1 шт.	5	5000
80	Поставка электрических плат	1 шт.	5	5000
81	Поставка электрических корпусов	1 шт.	5	5000
82	Поставка электрических клемм	1 шт.	5	5000
83	Поставка электрических колодок	1 шт.	5	5000
84	Поставка электрических шин	1 шт.	5	5000
85	Поставка электрических кабелей	1 шт.	5	5000
86	Поставка электрических проводов	1 шт.	5	5000
87	Поставка электрических розеток	1 шт.	5	5000
88	Поставка электрических выключателей	1 шт.	5	5000
89	Поставка электрических светильников	1 шт.	5	5000
90	Поставка электрических автоматов	1 шт.	5	5000
91	Поставка электрических реле	1 шт.	5	5000
92	Поставка электрических датчиков	1 шт.	5	5000
93	Поставка электрических контроллеров	1 шт.	5	5000
94	Поставка электрических преобразователей	1 шт.	5	5000
95	Поставка электрических фильтров	1 шт.	5	5000
96	Поставка электрических конденсаторов	1 шт.	5	5000
97	Поставка электрических резисторов	1 шт.	5	5000
98	Поставка электрических диодов	1 шт.	5	5000
99	Поставка электрических транзисторов	1 шт.	5	5000
100	Поставка электрических микросхем	1 шт.	5	5000



4. The trial held at first term of court and the general reputation of the place made admissible as evidence to prove existence of the nuisance. The court given power to expedite cases to trial and to discourage frivolous suits.

5. If satisfied of the existence of the nuisance at the trial, the court issues a permanent injunction perpetually restraining all parties from continuing the nuisance, and an abatement order removing and selling the personal property so used, and closing the premises for any purpose for one year unless released by the owner under bond for further good behavior on his premises during that period. The proceeds of the sale of the personal property made available for payment of costs and sometimes of the complainant's attorney's fees.

6. Violation of any order of court made contempt triable by the court or judge without a jury and punishable by fine, usually from two hundred to one thousand dollars, or imprisonment, usually from three to six months, or both such fine and imprisonment.

7. Six of the States have an additional provision that whenever a permanent injunction is issued a tax of three hundred dollars shall be assessed against the property and defendants.

8. Six States provide that the abatement order issues when the existence of the nuisance has been established in a criminal proceeding in a court having equity jurisdiction, and one State (Minnesota) provides that where such criminal action has been brought in a court not having equity jurisdiction, it shall be the duty of the county attorney to start proceedings for injunction in a court having such jurisdiction.

9. Four States provide that the court may prevent the removal or interference with personal property pending trial.

#### A STANDARD FORM OF LAW

Based on the analysis contained in the accompanying chart the following standard law is suggested which it is believed contains the best points of all such laws. This standard law has been based largely upon the Minnesota law but contains provi-

sions taken from a number of other States. It is suggested that before such a law is introduced in the legislature of any State, the friends of such legislation have a competent local lawyer make such changes as may be proper to bring it into harmony with the legal usage and procedure in such State.

SECTION I. *Terms Defined.* For the purposes of this act the terms place, person nuisance are defined as follows: place shall include any building, erection, or place or any separate part or portion thereof or the ground itself; person shall include any individual, corporation, association, partnership, trustee, lessee, agent, or assignee; nuisance shall mean any place as above defined in or upon which lewdness, assignation, or prostitution is conducted, permitted, continued, or exists, and the personal property and contents used in conducting or maintaining any such place for any such purpose.

SECTION II. *Who are Guilty.* Any person who shall use, occupy, establish, or conduct a nuisance as defined in section I, or aid or abet therein, and the owner, agent, or lessee of any interest in any such nuisance together with the persons employed in or in control of any such nuisance by any such owner, agent, or lessee shall be guilty of maintaining a nuisance and shall be enjoined as hereinafter provided.

SECTION III. *Action to Enjoin and Abate and Who May Maintain Same.* Whenever a nuisance exists the attorney general of the state, the county attorney or any person who is a citizen of the county or has an office therein may bring an action in equity in the name of the State of . . . . ., upon the relation of such attorney general, county attorney, or person to abate such nuisance and to perpetually enjoin the person or persons maintaining the same from further maintenance thereof.

SECTION IV. *Jurisdiction and Procedure—Temporary Injunction.* Such action shall be brought in the . . . . . court of the county in which the property is located. At or before the commencement of the action a verified complaint alleging the facts constituting the nuisance shall be filed in the office of the clerk of the county together with a notice of the pendency of the action, containing the names of the parties, the object of the action, and a brief description of the property affected thereby. Such notice shall be immediately recorded by the county clerk. After the filing of the complaint, application for a temporary injunction may be made to the . . . . . court or a judge thereof who shall grant a hearing thereon within ten days thereafter. Where such application for a temporary injunction has been made, the court or judge thereof may, on application of the complainant, issue an ex parte restraining order restraining the respondents and all other persons from removing or in any manner interfering with the personal property and contents of the place where such nuisance is alleged to exist until the decision of the court or judge granting or refusing such temporary injunction and until the further order of the court thereon. The restraining order may be served by handing to and leaving a copy of said order with any person



in charge of said place or residing therein, or by posting a copy thereof in a conspicuous place at or upon one or more of the principal doors or entrance to such place, or by both such delivery and posting. The officer serving such restraining order shall forthwith make and return into court an inventory of the personal property and contents situated in and used in conducting or maintaining such nuisance. Any violation of such restraining order shall be a contempt of court, and where such order is so posted mutilation or removal thereof, while the same remains in force, shall be a contempt of court, provided such posted order contains thereon or therein a notice to that effect. A copy of the complaint together with a notice of the time and place of the hearing of the application for a temporary injunction shall be served upon the respondents at least five days before such hearing. If the hearing be then continued at the instance of any respondent, the temporary writ as prayed shall be granted as a matter of course. Each respondent so notified shall serve upon the complainant or his attorney a verified answer on or before the date fixed in said notice for said hearing and such answer shall be filed with the clerk of the court wherein such cause is triable, but the court or judge may allow additional time for so answering, providing such extension of time shall not prevent the issuing of said temporary writ as prayed for. The allegations of the answer shall be deemed to be traversed without further pleading. If upon the hearing the allegations be sustained to the satisfaction of the court or judge, the court or judge shall issue a temporary injunction without bond restraining the respondents and any other person or persons from continuing the nuisance. When the temporary injunction has been granted, it shall be binding on the respondents throughout the judicial district. Any violation thereof shall be contempt of court to be punished as hereinafter provided. If at the time of granting a temporary injunction, it shall further appear that the person owning, in control, or in charge of the nuisance so enjoined had received five days' notice of the hearing and unless such person shall show to the satisfaction of the court or judge that the nuisance complained of has been abated, or that such person proceeded forthwith to enforce his rights under the provisions of section XII of this act, the court or judge shall forthwith issue an order closing the place against its use for any purpose until final decision shall be rendered on the application for a permanent injunction. Such order shall also continue in effect for such further period the restraining order above provided if already issued, or, if not so issued, shall include such an order restraining for such period the removal or interference with the personal property and contents located thereat or therein as hereinbefore provided, and such restraining order shall be served and the inventory of such property shall be made and filed as hereinbefore provided: *provided, however*, that the owner or owners of any real or personal property so closed or restrained or to be closed or restrained may appear at any time between the filing of the complaint and the hearing on the application for a permanent injunction and, upon payment of all costs incurred and upon the filing of a bond by the owner of the real property with sureties to be approved by the clerk in the full

value of the property to be ascertained by the court or, in vacation, by the judge conditioned that such owner or owners will immediately abate the nuisance and prevent the same from being established or kept until the decision of the court or judge shall have been rendered on the application for a permanent injunction, then and in that case, the court, or judge in vacation, if satisfied of the good faith of the owner of the real property and of innocence on the part of any owner of the personal property of any knowledge of the use of such personal property as a nuisance and that, with reasonable care and diligence, such owner could not have known thereof, shall deliver such real or personal property or both to the respective owners thereof, and cancel or refrain from issuing at the time of the hearing on the application for the temporary injunction, as the case may be, any order or orders closing such real property or restraining the removal or interference with such personal property. The release of any real or personal property under the provisions of this section shall not release it from any judgment, lien, penalty, or liability to which it may be subjected by law.

**SECTION V. *Trial Proceedings—Permanent Injunction.*** The action when brought shall be noticed for trial at the first term of the court and shall have precedence over all other cases except crimes, election contests, or injunctions. In such action evidence of the general reputation of the place or an admission or finding of guilt of any person under the criminal laws against prostitution, lewdness, or assignation at any such place shall be admissible for the purpose of proving the existence of said nuisance and shall be prima facie evidence of such nuisance and of knowledge of and of acquiescence and participation therein on the part of the person or persons charged with maintaining said nuisance as herein defined. If the complaint is filed by a person who is a citizen of the county or has an office therein, it shall not be dismissed except upon a sworn statement by the complainant and his or its attorney, setting forth the reasons why the action should be dismissed and the dismissal approved by the county attorney in writing or in open court. If the court or judge is of the opinion that the action ought not to be dismissed, he may direct the county attorney to prosecute said action to judgment at the expense of the county, and if the action is continued more than one term of court, any person who is a citizen of the county, or has an office therein, or the attorney general or the county attorney, may be substituted for the complainant and prosecute said action to judgment. If the action is brought by a person who is a citizen of the county or has an office therein and the court finds that there were no reasonable grounds or cause for said action, the costs may be taxed to such person. If the existence of the nuisance be established upon the trial, a judgment shall be entered which shall perpetually enjoin the respondents and any other person or persons from further maintaining the nuisance at the place complained of and the respondents from maintaining such nuisance elsewhere within the judicial district.

**SECTION VI. *Order of Abatement.*** If the existence of the nuisance be admitted or established in an action as provided in this act, or in a criminal pro-



ceeding in the ..... Court, an order of abatement shall be entered as a part of the judgment in the case, which order shall direct the removal from the place of all personal property and contents used in conducting the nuisance, and not already released under authority of the court as provided in section IV, and shall direct the sale of such thereof as belong to the respondents notified or appearing, in the manner provided for the sale of chattels under execution. Such order shall also require the renewal for one year of any bond furnished by the owner of the real property as provided in section IV, or, if not so furnished, shall continue for one year any closing order issued at the time of granting the temporary injunction, or, if no such closing order was then issued, shall include an order directing the effectual closing of the place against its use for any purpose, and so keeping it closed for a period of one year unless sooner released: *provided, however*, that the owner of any place so closed and not released under bond as hereinbefore provided may now appear and obtain such release in the manner and upon fulfilling the requirements as hereinbefore provided. The release of the property under the provisions of this section shall not release it from any judgment, lien, penalty, or liability to which it may be subject by law. Owners of unsold personal property and contents so seized must appear and claim same within ten days after such order of abatement is made and prove innocence, to the satisfaction of the court, of any knowledge of said use thereof and that with reasonable care and diligence they could not have known thereof. Every defendant in the action shall be presumed to have had knowledge of the general reputation of the place. If such innocence be so established, such unsold personal property and contents shall be delivered to the owner, otherwise it shall be sold as hereinbefore provided. If any person shall break and enter or use a place so directed to be closed, he shall be punished as for contempt as provided hereinafter. For removing and selling the personal property and contents, the officer shall be entitled to charge and receive the same fees as he would for levying upon and selling like property on execution; and for closing the place and keeping it closed, a reasonable sum shall be allowed by the court.

SECTION VII. *Duty of County Attorney—Proceeds.* In case the existence of such nuisance is established in a criminal proceeding in a court not having equitable jurisdiction, it shall be the duty of the county attorney to proceed promptly under this act to enforce the provisions and penalties thereof, and the finding of the defendant guilty in such criminal proceedings, unless reversed or set aside, shall be conclusive as against such defendant as to the existence of the nuisance. All moneys collected under this act shall be paid to the county treasurer. The proceeds of the sale of the personal property, as provided in the preceding section, shall be applied in payment of the costs of the action and abatement including the complainant's costs or so much of such proceeds as may be necessary, except as hereinafter provided.

SECTION VIII. *Punishment for Contempt.* In case of the violation of any injunction or closing order granted under provisions of this act, or of a restraining order or the commission of any contempt of court in pro-

ceedings under this act, the court or, in vacation, a judge thereof, may summarily try and punish the offender. The proceedings shall be commenced by filing with the clerk of the court a complaint under oath, setting out and alleging facts constituting such violation, upon which the court or judge shall cause a warrant to issue under which the defendant shall be arrested. The trial may be had upon affidavits or either party may demand the production and oral examination of the witnesses. A party found guilty of contempt under the provisions of this act shall be punished by a fine of not less than two hundred nor more than one thousand dollars or by imprisonment in the county jail not less than three nor more than six months or by both such fine and imprisonment.

SECTION IX. *Tax of \$300.00.* Whenever a permanent injunction issues against any person or persons for maintaining a nuisance as herein defined, there shall be imposed upon said nuisance and against the person or persons maintaining the same a tax of \$300.00: *provided, however,* that such tax may not be imposed upon the personal property or against the owner or owners thereof who have proven innocence as hereinbefore provided, or upon the real property or against the owner or owners thereof who shall show to the satisfaction of the court or judge thereof at the time of the granting of the permanent injunction, that he or they have in good faith permanently abated the nuisance complained of. The imposition of said tax shall be made by the court as a part of the proceeding and the clerk of said court shall make and certify a return of the imposition of said tax thereof to the county auditor, who shall enter the same as a tax upon the property and against the persons upon which or whom the lien was imposed as and when other taxes are entered, and the same shall be and remain a perpetual lien upon all property, both personal and real, used for the purpose of maintaining said nuisance except as herein excepted until fully paid: *provided* that any such lien imposed while the tax books are in the hands of the auditor shall be immediately entered therein. The payment of said tax shall not relieve the persons or property from any other taxes provided by law. The provisions of the laws relating to the collection of taxes in this state, the delinquency thereof, and sale of property for taxes shall govern in the collection of the tax herein prescribed in so far as the same are applicable, and the said tax collected shall be applied in payment of any deficiency in the costs of the action and abatement on behalf of the state to the extent of such deficiency after the application thereto of the proceeds of the sale of personal property as hereinbefore provided, and the remainder of said tax together with the unexpended portion of the proceeds of the sale of personal property shall be distributed in the same manner as fines collected for the keeping of houses of ill-fame, excepting that ten per cent. of the amount of the whole tax collected and of the whole proceeds of the sale of said personal property as provided in this act shall be paid by the treasurer to the attorney representing the state in the injunction action at the time of final judgment.

SECTION X. *Imposition of Tax Against Property—Service on Owner.* When such nuisance has been found to exist under any proceeding in the ..... court or as in this act provided, and the owner or agent of such place



whereon the same has been found to exist was not a party to such proceeding, nor appeared therein, the said tax of three hundred dollars shall, nevertheless, be imposed against the persons served or appearing and against the property as in this act set forth. But before such tax shall be enforced against such property, the owner or agent thereof shall have appeared therein or shall be served with summons therein, and the provisions of existing laws regarding service of process shall apply to service in proceedings under this act. The person in whose name the real estate affected by the action stands on the books of the county auditor for purposes of taxation shall be presumed to be the owner thereof, and in case of unknown persons having or claiming any ownership, right, title, or interest in property affected by the action, such may be made parties to the action by designating them in the summons and complaint as "all other persons unknown claiming any ownership, right, title, or interest in the property affected by the action" and service thereon may be had by publishing such summons in the manner prescribed by law. Any person having or claiming such ownership, right, title, or interest, and any owner or agent in behalf of himself and such owner may make, serve, and file his answer therein twenty days after such service and have trial of his rights in the premises by the court; and if said cause has already proceeded to trial or to findings and judgment, the court shall by order fix the time and place of such further trial and shall modify, add to, or confirm such findings and judgment as the case may require. Other parties to said action shall not be affected thereby.

SECTION XI. *Other Provisions to Stand When One or More are Declared Unconstitutional.* Should any provision or item of this act be held unconstitutional, such fact shall not be held to invalidate the other provisions and items thereof.

SECTION XII. *(Suggested for States Whose Laws do not Already Contain such Provisions.)* If a tenant or occupant of a building or tenement, under a lawful title uses such place for the purposes of lewdness, assignation, or prostitution such use shall annul and make void the lease or other title under which he holds and, without any act of the owner, shall cause the right of possession to revert and vest in him, and he may without process of law make immediate entry upon the premises. (This is taken from section 13 of the Massachusetts injunction law.)

#### COURT DECISIONS ON THESE AND SIMILAR LAWS

In view of the fact that this law gives to individual citizens the right to bring such suits, there are submitted herewith, for the convenience of complainants, appropriate citations from the decisions of courts of last resort in all States that have passed upon such laws.

The highest courts in the states of New York and Massachusetts and in the District of Columbia have not passed upon

their injunction laws which were all approved in 1914. The law is, however, now before the Supreme Court of the District of Columbia from which we are informed by the District Attorney it will undoubtedly be appealed to the District Court of Appeals. In California where the law, though passed in 1913, was only made effective in December 1914 by referendum vote of the people, there are a number of test cases already under way. It is reported in the newspapers as we go to press that three federal judges sitting as a special court have just denied an application for an injunction against the enforcement of this law in California and that an appeal will be taken to the United States Supreme Court.

The attorney-generals of the states of Kansas, Oregon, and Utah have advised us within the last two weeks that their highest courts have not passed upon their laws.

The Supreme Courts of the states of Washington, Maine, Nebraska, and Minnesota have handed down favorable decisions on various points in their laws and these decisions are considered in detail hereinafter. The Supreme Court of Iowa has had under consideration for several months a case attacking the constitutionality of its law. The attack on the Iowa law, however, is based on a technicality and not on the merits of the law. It appears that the speaker of the Assembly in that State neglected to sign the law after it passed and although regular in every other particular this defect has been made the ground for an attack on its constitutionality. Attorney-General Cosson, however, advises us that every principle embodied in the Iowa law has been held constitutional by the Supreme Court of Iowa and by the Supreme Court of the United States in cases involving similar injunction laws in that State aimed at the liquor and cigarette traffic. These cases are further considered hereafter.

So far as we can learn, no decisions have been handed down by the highest courts on this law in the states of Wisconsin, Tennessee, South Dakota, North Dakota, Pennsylvania, or Texas.



## CITATIONS

- I. Houses of prostitution, lewdness, and assignation were public nuisances at common law. 1—Wood on Nuisances (3d Ed.) sec. 29; Am. and Eng. Enc. vol. 9, p. 509; 14 Cyc. p. 484.
- II. State legislatures have power to declare such places to be nuisances. State vs. Beardsley, 108 Iowa 396. Com. vs. Howe, 13 Gray (Mass.) 26. Am. & Eng. Enc. vol. 21, p. 739.
- III. Independently of statute the jurisdiction of equity courts extended to abatement of nuisances long prior to the enactment of such laws as those under discussion. State vs. Gilbert, digested *infra*, point 1, citing with approval 44 Minn. 536. See also 35 Am. St. Rept. 674 and note; also English vs. Fanning, digested *infra*, point 2, and cases cited therein.
- IV. The statute is an extension of the powers of equity courts existing prior thereto and obviates the usual prerequisite of establishing the existence of a nuisance at law or in a criminal suit before appeal to equity. Littleton vs. Fritz, 65 Ia. 488; Davis vs. Auld, 96 Maine 559.
- V. The fact that the law does not require knowledge of the unlawful use on the part of the owner does not render it unconstitutional because the owner of property is presumed to know the business conducted thereon. Com. vs. Howe, 13 Gray 26 (Mass.); Hodge vs. Muscatine County, 121 Iowa 482; 196 U. S. p. 276; State vs. Gilbert, digested *infra*, point 7; English vs. Fanning, digested *infra*, point 5, and cases cited therein.
- VI. Legislatures may confer the right to bring such actions upon a private citizen without requiring him to prove special damage. English vs. Fanning, digested *infra*, point 4; Littleton vs. Fritz, *supra*; Davis vs. Auld, *supra*.
- VII. Injunctions should issue unless the proof establishes conclusively that the defendants have in good faith permanently abandoned the business. State vs. Jerome, digested *infra*, point 1, citing with approval; Tuttle vs. Bunting, 147 Iowa 153; Donnelly vs. Smith, 128 Iowa 257.
- VIII. The constitutional requirement of due process of law is fulfilled as to each defendant who is made a party to the suit and receives notice and a hearing. Littleton vs. Fritz, *supra*; State vs. Jordan, 72 Iowa 377; Danner vs. Hotz, 74 Ia. 389; Shear vs. Green, 73 Ia. 688; English vs. Fanning, digested *infra*, point 2; State vs. Gilbert, digested *infra*, point 7.
- IX. Legislatures have the power to change rules of evidence and to provide that general reputation shall be admissible to prove the existence of the nuisance and prima facie evidence thereof. See Cooley's Constitutional Limitations, 1903, pp. 409-410; 14 Cyc. p. 504; State vs. Gilbert, digested *infra*, point 7.
- X. Such laws not unconstitutional as depriving defendants of the right to trial by jury because such constitutional guarantee is "inapplicable to actions based upon equitable causes of action." English vs. Fanning, digested *infra* point 2, and cases cited therein; State vs. Gilbert, digested *infra* point 3, citing with approval Carleton vs. Rugg, 149 Mass. 550; State vs. Murphy, 71 Vt. 127; Mugger vs. Kansas, 123 U. S. 623; State vs. Saunders, 66 N. H. 39; State vs. Marshall, 100 Miss. 626; see also Davis vs. Auld, *supra*; Littleton vs. Fritz, *supra*.

- XI. "In providing for the abatement of a nuisance the legislature may confer upon the court power to order the personal property used in connection therewith sold and the proceeds applied in payment of the costs and that the dwelling house, in the absence of the giving of a bond as provided in the statute, be closed." *State vs. Jerome*, digested *infra*, point 4, which cites with approval *State vs. Adams*, 81 Iowa 593 and *Craig vs. Werthmueller*, 78 Iowa 598. See also *State vs. Jordan*, *supra*.
- XII. Such laws are not penal nor do they constitute an attempt to enforce a criminal statute by a civil action. *Littleton vs. Fritz*, *supra*; *State vs. Gilbert*, *infra*, point 4; *Davis vs. Auld*, *supra*.
- XIII. The \$300 tax is not a penalty but a tax on the business and the imposition thereof by a court of equity does not deprive a party of his property without due process of law. *Hodge vs. Muscatine County*, 121 Iowa 482, affirmed by U. S. Supreme Court in 196 U. S. 276; *State vs. Gilbert*, *infra*, point 4; *State vs. Jerome*, *infra*, point 3, but see *contra* *English vs. Fanning*, *infra*, point 3.

### *Digests of the Minnesota Cases*

*State ex rel. Wilcox vs. Gilbert et al.*, *Same vs. Ryder*, *Same vs. Whitford et al.* (Supreme Court of Minnesota, June 12, 1914) 147 N. W. R. 953.

Appeal from District Court, Ramsey County; Frederick N. Dickson, Judge. Three separate actions for abatement of bawdy-houses, by the State, on the relation of Richard S. Wilcox, one against Mrs. C. E. Gilbert and others, one against Anna M. Ryder, and one against A. M. Whitford and others. From judgments for defendants, plaintiff appeals. Reversed.

Richard D. O'Brien and Patrick J. Ryan, both of St. Paul, for appellant. James Cormican and James Schoonmaker, both of St. Paul, for respondents.

Philip E. Brown, J.: Three separate actions under Laws 1913, c. 562, for abatement of bawdyhouses. The complaints were sufficient in form and substance to authorize full relief under the statute, and all defendants, except Towne, upon whom no service of summons was made, answered to the following effect: Defendant Gilbert admitted that she resided in and worked as housekeeper of the house claimed to be a nuisance, but denied the other allegations of the complaint. Defendant Drewery admitted ownership of the premises, alleged the leasing thereof to one Harrigan, and denied acquaintance or dealings with defend-



ant Gilbert, and knowledge or notice of her occupancy of the premises or the use thereof alleged. Defendant Ryder admitted ownership, occupancy, and control of the building, and denied all other allegations. Defendant Whitford, charged with maintenance of the house, denied the charge, and defendant Towne, alleged to be the owner thereof, did not appear. The court found that defendants Whitford and Ryder were engaged as claimed, that defendant Harrigan was lessee from defendant Drewery and owned the personal property used therein, defendant Gilbert being his housekeeper, aiding and abetting in the conduct of the business, and, further, that defendant Drewery, by the exercise of reasonable diligence, could have ascertained and known of the use made of such premises. No findings were made against defendant Towne. Plaintiffs were found entitled to injunctions perpetually restraining all defendants, except Towne, from further conducting or maintaining the public nuisances alleged, but no other relief, and appealed from the judgments entered accordingly.

Defendant's point as to insufficiency of the assignments of error, is overruled, because nonprejudicial, and we proceed to the merits. All questions raised hinge upon the constitutionality, effect, and construction of the act referred to.

The decision was summarized by the court in the propositions which follow:

Independently of statute, the jurisdiction of equity extended to abatement of nuisances long prior to the enactment of Laws 1913, c. 562, relating to abatement of bawdyhouses and the Legislature had power, subject only to constitutional limitations, to extend such jurisdiction to the general subject-matter of such act.

Laws of 1913, c. 562, held intended by the Legislature to be a civil, as distinguished from a penal act, especially in view of the fact that when it was enacted the criminal aspect of maintenance of bawdyhouses was already fully covered by existing statutes, which had not resulted in efficient repression or suppression of the evil aimed at.

Since the constitutional right to jury trial merely preserves such right as it existed when the Constitution was adopted,

and is inapplicable to actions based upon equitable causes of action or for equitable relief alone, Laws 1913, c. 562, being manifestly intended to repress the nuisance of bawdyhouses by equitable attack upon the property of those engaged in or abetting them, and not to punish offenders by infliction of personal penalties, except as for contempt, does not violate the constitutional guaranty of jury trial merely because the thing declared a nuisance, and against which the remedies of the act are provided, would, in its maintenance, have constituted a crime at the time of the adoption of the Constitution.

The act is not penal either in its general aspect or in its details with reference to forfeiture and sale of personal property used in maintaining the nuisance, the closing, to all purposes for one year, of premises in which the lewd business is carried on, the imposition of a money exaction against the property and persons participating in a nuisance, or otherwise; and hence it neither violates the Constitution, as denying jury trial in criminal proceedings, nor contravenes constitutional limitations as to excessive fines and unusual punishments, right to be confronted by witnesses, testifying against one's self, and bills of attainder and ex post facto laws.

Viewed as a civil action, proceedings under the act, being equitable, do not require a jury trial, and the court, having properly assumed jurisdiction thereof, had power to grant full relief, incidental as well as primary.

Section 7 of the act relating to the right of the owner of the premises to obtain release thereof by giving bond and paying costs, is unnecessarily drastic; but the other sections are not affected thereby, even if it be held invalid.

The act is not invalid, as entailing unconstitutional forfeitures of estate upon conviction for an offense, the Legislature having power to provide for specific forfeitures for specific acts, including total destruction, in a proper case, of property per se innocent; nor does it authorize summary forfeitures and penalties without sufficient notice and hearing.

The act, in its remedial details, as well as its general purpose, is a proper exercise of the police power, under the test that a



police measure must fairly tend to accomplish the purpose of its enactment, and must not go beyond the reasonable demands of the occasion.

*State ex rel. Robertson vs. Lane, et al.*, 147 N. W. R., p. 951. Decided June 12, 1914.

Philip E. Brown, J.: Appeal by the New England Furniture & Carpet Company, the Hartman Furniture Company, and Isadore and William Weisman, from an order granting a temporary injunction under Laws 1913, c. 562, restraining defendant Lane from further conducting a bawdyhouse in a certain building in Minneapolis, and also enjoining further use of the house for such purpose, and all defendants from removing or interfering with the furniture and movable property theretofore employed in maintaining the same until further order. The facts and proceedings antecedent to the order were as follows:—

On December 5, 1913, defendant Lane was convicted in the municipal court of Minneapolis of the offense of maintaining such house at the place mentioned. Thereafter the county attorney instituted an action for abatement and all relief prescribed by the terms of the act. All the defendants except Lane answered. The New England and Hartman companies alleged, among other things, ownership under conditional sale contracts of certain personal property in the house, and denied knowledge or notice or reasons for belief that defendant Lane was maintaining the nuisance alleged. Defendants Weisman admitted ownership of a leasehold interest in the property, and denied knowledge or notice of the nuisance. Thereafter, plaintiff applied for a temporary injunction under section 2 of the act, and on the hearing all the defendants appeared, and the record of defendant Lane's conviction in the municipal court was received in evidence, together with oral evidence of the bad reputation of the house prior thereto. Defendants objected to all the evidence, and also to the granting of the order, for numerous reasons hereinafter to be considered, and offered to prove the allegations of their answers, which they were not permitted to do. The order of the court, however, was conditioned to be without prejudice to the right of any of defendants, except Lane, to make application, under

the law, for a modification of the temporary writ to be issued under the order.

After this appeal was taken the parties stipulated, for the purposes thereof only, that the material allegations of defendants' answers were true except the claim of lack of knowledge or notice. Defendants raise the same constitutional objections to the validity of the act that were considered in *State vs. Ryder*, 147 N. W. 953, decided herewith, and in which the provisions of the act are stated, and in addition certain questions concerning procedure and personal property not there determined. The discussion will be confined to these questions.

The decision was summarized by the court in the propositions which follow:—

An owner of property has no vested or constitutional right to use or allow the use of it for purposes injurious to the public health or morals, and if he has knowledge or notice in the premises he cannot complain if loss ensues, when the law deals therewith in any way reasonably necessary for the suppression of the evil in connection with which it is used.

Although, prior to Laws 1913, c. 562, there was no statute authorizing seizure or forfeiture of personal property used in connection with the maintenance of a bawdyhouse, equity had power to deal with such property in any way reasonably necessary to the abatement of the nuisance in which it was employed.

An owner of personal property covered by a contract of conditional sale executed prior to the enactment of Laws 1913, c. 562, had no vested right, contractual or otherwise, to allow it to be used in connection with the maintenance of a bawdyhouse after the passage of the act, even if prior thereto such sale and use were not unlawful.

Laws 1913, c. 592, held not invalid as constituting an unreasonable exercise of the police power with respect to personal property used in maintenance of a bawdyhouse.

Neither section 3 of the act, making the general reputation of the place as being a bawdyhouse *prima facie* evidence of the existence of the nuisance, etc., nor section 5, creating a presumption of knowledge on the part of all defendants, authorizes interfer-



ence with property rights without due process of law, being merely a change in matter of procedure which was entirely within the power of the legislature to make, without reference to whether the causes of action or rights to which it would apply were already in existence or would accrue thereafter.

The provision of section 5 that claimants of personalty used in maintaining the house must prove innocence "to the satisfaction of the court" is not subject to the objection that it calls for more than a preponderance of the evidence.

Section 6 applies only to defendants convicted in inferior courts, and, if invalid, does not concern appellants as defendant property owners in the civil action alone.

The act does not contemplate determination of the rights of defendants to personal property used in the house, on application for a temporary injunction.

### *Digest of the Nebraska Case*

*English vs. Fanning*, 147 N. W. R. 215. Decided May 14, 1914.

Appeal from decision of trial court in Omaha which found defendant Fanning to be the owner and defendant Prencia the manager for the lessee (The Chesapeake Restaurant Corporation not made a party to suit) of the Oma Hotel, that the hotel was used for the purposes of lewdness, assignation and prostitution; declared the real estate and building to be a nuisance which ought to be enjoined and abated; found that the fixtures, furniture, and other movable property are not the property of defendants or either of them, but that the same should be removed from the building and said building closed against its use for a period of one year unless sooner released; enjoined the defendants from using the building or permitting its use for such purposes. Only that portion of the decree providing for the removal of the personal property and the closing of the building was appealed from.

The Supreme Court (1) Held that the trial court had erred in directing the removal of the personal property because the

owner had not been made a party to the suit and that therefore its constitutional right to its day in court had been violated.

(2) Upheld the order closing the building for one year and overruled the constitutional objections to the law *that it deprives a citizen of his property without trial by jury* and without due process of law and is a denial of the equal protection of the law. The court said, "The powers of a court of equity to abate nuisances and to deprive persons of property used in the perpetuation thereof existed for centuries, and has been exercised in this State since its organization. Before the enactment of the statute under which these proceedings are brought, this power was exerted in the case of *Seifert vs. Dillon*, 83 Neb. 322, to close up a bawdy-house as a nuisance and to prevent its use for such purpose in the future. The provisions of the bill of rights with respect to trial by jury have no application to remedies in courts of equity existing at the time of its adoption; *Littleton vs. Fritz*, 65 Ia. 488; and in such cases due process of law is observed by using the equitable remedies existing concurrent with the strictly legal one of trial by jury, or those provided by statute law which afford notice and opportunity to defend. The principal features of this law have evidently been derived from the statute of the State of Iowa providing for the suppression of the illegal traffic in intoxicating liquors by treating the occupation of the building in which it is conducted and the furniture, fixtures, and movable property used in the business as a nuisance. This statute has been attacked before the courts of that State upon the same grounds as are urged here, and has uniformly been sustained. *Littleton vs. Fritz*, 65 Ia. 488; *Martin vs. Blattner*, 68 Ia. 286; *State vs. Jordan*, 72 Ia. 377."

(3) Held that the \$300 tax provision was unconstitutional "as in violation of Sec. 5 Art. VIII and Sec. 1 Art. IX, as well probably as of other provisions and is void and incapable of enforcement. However the deletion of this section in no wise affects the enforcement of the main provisions of the act and it could not have been the inducement to its passage."

(4) Held that "The right to bring an action to abate a public nuisance may be conferred upon a private individual in addition



to his existing right to bring such actions where there is a special injury to him in addition to that suffered by the public at large."

(5) Said concerning the defense of Fanning, the owner of the building, viz., that he had no knowledge of any illegal acts. "If knowledge and either active or tacit consent to the illegal use of the building is necessary to justify a decree closing a building, then the decree in this respect is erroneous. This question has also arisen in Iowa. As we understand the cases of *Martin vs. Blattner*, supra, and *Morgan vs. Koestner*, 83 Ia. 134, that court held that under such a state of facts the unlawful use of the building in which the illegal practices are carried on constitutes it a public nuisance which the court should abate even though the evidence as to the lack of knowledge on the part of the owner is such that it does not warrant an injunction or a judgment for costs against him. Of course, the owner by giving bond may procure its release at once as provided by Section 8781. The granting of the temporary injunction was notice to the defendant Fanning that illegal practices were charged to be carried on in the building. The owner should then have taken steps to abate the nuisance or at least to determine by legal proceedings whether the terms of his lease were being violated; failing this, he accepted as an alternative the contingency of having the building declared a nuisance and being compelled to give the statutory bond for its release."

(6) Held that it was "impossible to separate the building into parts and to segregate one portion as that in which the nuisance existed. This being so, the only method to abate the same was to declare the whole of the premises a public nuisance and abate the same by the decree. *Carter vs. Bartel*, 110 Ia. 211."

### *Digest of the Washington Case*

*State ex rel. Kern vs. Jerome*. Bancroft-Whitney Co. Advance Sheets, vol. 38, No. 5, p. 200. Decided June 29, 1914.

The cause was tried in the superior court on July 17, 1913. A judgment was entered as follows: (a) Enjoining the further practice of prostitution in the house mentioned; (b) providing

that the fixtures and furniture used in connection with the conduct of the house be sold as provided by law; (c) that the house be closed for a period of six months; and (d) that the assessor of the county be directed to assess against the dwelling house and the ground upon which it was located, and against the defendants in the action, a tax in the sum of \$300. From this judgment, the owners Bort appeal.

The Supreme Court held: (1) A permanent injunction was properly issued on evidence showing that Bort had been the owner of the premises for many years—that they were located within the limits of what had been the “restricted district” prior to May, 1911, when the city closed the district—that prior to such closing the house had been occupied and used by A as a house of prostitution—that from May, 1911, to March, 1913, the premises had been vacant—that from March 21, 1913, to June 30, 1913, A re-occupied the house and used it as a house of prostitution up to June 28, 1913, under an instalment contract of purchase from Bort—that on June 28, 1913, A was arrested for practicing prostitution—that on June 30 an injunction suit was begun against A and Bort, A being served with process while still in possession—that A left the premises the night of June 30, 1913, and they remained vacant up to time of trial, July 17, 1913, the contract of purchase having in the mean time been cancelled by mutual agreement and the personal effects and furniture removed by A and Bort and the house closed.

On this evidence the trial court found that the reason A abandoned the premises was her arrest for practicing prostitution and that Bort had full knowledge of such practice.

The Supreme Court quoted the rule laid down in the Iowa cases that an injunction should issue in such a case unless the proof establishes conclusively that the defendants have in good faith permanently abandoned the business and do not intend to reëngage in it at the place in question or any other place.

The court said: “Applying the rule above stated the showing is not sufficient to justify this court in reversing the trial court and thereby holding that the evidence conclusively establishes a



permanent abandonment in good faith. Such a holding would, in effect, nullify that provision of the law which imposes a tax of \$300 upon the premises as a similar showing could doubtless be made in practically every case. Manifestly the legislature did not intend to do an idle thing when it embodied in the law that provision relative to the tax because it is only when a permanent injunction issues that the tax is to be assessed."

(2) The trial court did not err in refusing to accept a bond which Bort offered to file at the conclusion of the trial on condition that the \$300 tax should not be imposed. In sustaining the trial court the Supreme Court said: "If the giving of a satisfactory bond prevents the tax then the final sentence in the section (8) must be read out of the law, because it expressly provides that the release of the property under bond shall not release it from 'any judgment, lien, penalty or liability.'"

(3) The \$300 tax provision does not offend against either the equal tax or the due process of law provisions of the State constitution. In upholding the constitutionality of this provision, the Supreme Court said: "This is a tax upon the traffic or business which the legislature saw fit to impose not for the purpose of giving countenance to it but as a deterrent against engaging therein. The act is general and applies to all persons who may offend against its provision. Neither is that provision of the constitution known as the due process of law clause offended against. The appellants in this case were made parties to the action and process was served upon them. They appeared and contested the validity of the tax. They, therefore, had their day in court."

(4) "In providing for the abatement of a nuisance, the legislature may confer upon the court power to order the personal property used in connection therewith sold and the proceeds applied in payment of the costs and the dwelling house in the absence of a giving of a bond, as provided in the statute, closed for a period of six months."

*State vs. Adams*, 81 Iowa 598, and *Craig vs. Werthmueller*, 78 Iowa 598, cited and followed.

CONCLUSIONS FROM AN INVESTIGATION OF THE WORKINGS OF SUCH  
LAWS IN IOWA AND NEBRASKA MADE MAY, 1914

Owing to the number of inquiries from citizens all over the country concerning the practical effectiveness of such laws, this Association through its Legal and Investigation Departments made a field investigation of the workings of these laws in Iowa and Nebraska in May, 1914. The result of this investigation is submitted herewith in the form of conclusions, as follows:—

*1. Upon Objections Urged Against the Law*

A. "*Scatteration.*" This objection as usually stated is that the enforcement of the Injunction Law has not lessened the evil of prostitution but has scattered the prostitutes all over the cities, particularly into the residence districts where they did not go when the segregated districts were in existence.

The conclusion on this point is that the closing of segregated districts in Iowa and Nebraska has lessened the evil of prostitution, certainly in quality and probably in quantity. Compulsory prostitution, enslaving of the prostitutes by pimps, procurers, madams, bond sharks, and grafters, the traffic in women and the exploitation of prostitution for which a market-place is necessary, are no longer found in the cities of those two States. They flourished during the days in which segregated districts existed.

While there are no statistics on which a sure comparison can be made of the number of prostitutes now doing business in the various cities of those two States with the number which operated therein before the closing of these districts, a substantial majority of those interviewed believed that there are fewer now than there were before.

No evidence was offered or found to prove that there are more prostitutes doing business outside the confines of the segregated districts now than before they were closed. Abundant evidence was found to establish the contention that segregation did not segregate and that many prostitutes, certainly most of those of the better class, never lived in the districts but always operated in the residence neighborhoods.



*B. Blackmail and hardship to property owners.* This objection is that the law opens the way for unscrupulous adventurers to harry and harrass owners of property, and also that the penalties provided in the Injunction Law are too drastic and produce undue hardship to such owners.

The conclusion on this point is that the objection is absolutely without foundation. In a careful examination of the fifty-two cases brought in Des Moines, Omaha, and Lincoln, and after consultation with the attorney-generals of both States, the county attorneys who brought the cases, at least one judge before whom they were brought, the police departments who secured the evidence, and with many others familiar with the workings of this law, not a single case was found or had been heard of in which blackmail had been used or attempted.

As regards the penalties provided in the law, the practical result of its enforcement has been that the owners have in almost every case abated the nuisances and cleared out the objectionable tenants immediately upon, and in some cases even before, the filing of the application for injunction. This fact, together with the further fact that in only one case out of the fifty-two in which applications for injunction have been filed in Des Moines, Omaha, and Lincoln has there been even an attempt by the prostitute to continue her business at the same address or anywhere within the judicial district, has obviated the necessity of enforcing the penalties provided in the law against owners. The proof of ignorance of the conditions by owners and the prompt abatement of the nuisances have secured in every case a freedom from such penalties at the hands of the judges.

*C. Increase of crimes against women.* This objection is that with the abolition of the segregated district, the predatory male has assaulted virtuous women, seduced the weak, and otherwise satisfied upon respectable women his animal passions which formerly found outlet within segregated districts upon professional prostitutes.

It is perhaps sufficient to state, in answer to this objection, that there is not a shred of evidence in support of it; not even the bitterest enemies of the policy of the abolition of the segre-

gated district who were interviewed (some of them chiefs of police) took any stock in this argument. Either this objection or the objection contained in A, namely, that prostitution has not been lessened and has been scattered throughout the various cities by the abolition of segregated districts must fall to the ground as they are obviously inconsistent.

## 2. *Upon Arguments for the Law*

A. *Segregated districts impossible since passage of injunction law.* The injunction law has proved immensely valuable as a legal instrument for wiping out segregated districts, as shown by the experience of Omaha which, we are informed by the district attorney, was duplicated by Portland, Oregon. The mere existence of this law upon the statute books, moreover, has influenced unwilling or indifferent public officials to close such districts either by use of this law or by executive action.

The best example of this contention among the cities in Iowa and Nebraska is Omaha. In Omaha, the district was closed immediately after the passage of the injunction law, by the police and county attorney acting together—a combination of executive and legal action. A representative of this Association found by investigation on the ground that the cities of Washington, D. C., and Duluth, Minn., have also successfully taken such executive action after the passage of this law. It is evident that the officials either welcomed this law as a new weapon or were convinced that their further refusal or neglect to take action to enforce the existing laws against such places would be met by action, under the injunction law, by some citizen or association. The fear of the public disgrace involved in the necessity for such private action, has undoubtedly influenced law-enforcing officials, and can confidently be expected to influence such officials in the cities of other States which are considering the passage of such a law. The fact that few private citizens have been forced to use this law is evidence of the prompt response of officials generally to an aroused public opinion and to the satisfaction of citizens with the efforts of their officials.



Aside from the influence on officials of the threat of an exposé by private action, the injunction law renders the renting of houses by private owners for such purposes within a segregated district extremely hazardous. A property owner cannot plead ignorance of the existence on his property of prostitution which is advertised, open, and notorious. In self-protection, the owner would have to insist on the elimination of all those advertising features which make it possible to pay for protection monthly fines such as are usually levied by the police or courts, as well as the vast amount of petty graft. In this way the districts would be broken up even without official action.

As a matter of fact, no city was found in the two States visited in which there existed a segregated district where prostitution was open and notorious.

*B. Effective legal instrument.* The use of this law has in every instance resulted in the immediate and permanent clearing out of prostitutes from the addresses complained of. This was extremely difficult to accomplish under the criminal laws because of the delays, evasions, change of personnel, and other time-killing devices possible under the criminal laws, and impossible under the injunction law. It has not infrequently happened under the administration of the criminal laws that numerous raids, arrests, and convictions lasting over a period of several years have been necessary before the business became too unprofitable to run. Furthermore, the injunction law places the prostitute permanently under the control of the court, whose order prohibits her forever from practicing her profession anywhere within the judicial district. There is no fine or imprisonment provided for the first offense but the penalty for infraction of the restraining order is so severe and the method of proof so quick and easy (being without a jury and before the judge or court who issued the order) that only one prostitute has been found with the temerity even to attempt to renew the practice of her profession within the judicial district. The State has thereby been relieved from the disgrace of sharing in the proceeds of prostitution through the ancient system of petty fines

common under the criminal laws, which only stimulated renewed activity on the part of the prostitute to pay them.

*C. Property owners now help rather than hinder the elimination of prostitution.* The injunction law by its public declaration of the responsibility of property owners for prostitution on their premises and its provision for their severe punishment for failure to accept that responsibility has created a new conscience in this class of citizens and has changed a large number of them from obstructionists of law enforcement into active allies for the law-enforcing officials. Judges, county attorneys, and police commissioners testified that property owners are taking a new and lively interest in the characters of their tenants. Our woman field investigator was unable to find real estate agents who were willing to rent to her for the avowed purpose of conducting a high-class house of prostitution. In many cases, she was referred to the owner with the explanation that owners were now interviewing prospective tenants and the complaint that this practice had cut the agent's commissions in half.

*D. An effective weapon against scatteration.* The injunction law has severely checked and discouraged scatteration, more through its potential than actual use. Now that prostitutes can be turned out on three days' notice, and owners of property be subjected to disgrace and serious financial loss by the operation of this law in Iowa and Nebraska, prostitution as a business involving fixed abodes, costly equipment, and a substantial income, has been practically killed; according to the almost unanimous testimony of officials, qualified citizens, and denizens of the underworld. This statement especially applies to the better class of residence neighborhoods where owners are more particular because they have more to lose in money and reputation, and where rents are more expensive and the necessary furnishings more costly. Far from driving prostitutes into the better class of residence neighborhoods, this law has operated to confine most of those prostitutes who remained in the cities after the closing of segregated districts to the cheaper transient hotels and apartments in the business sections.



## HOW SHALL WE TEACH?

Education is conceded to be one of the main channels for attacking the social hygiene problem. By what methods shall we proceed? The following statements form part of a series selected for publication from discussions and correspondence growing out of the Association's investigations and educational surveys.

### SEX EDUCATION FOR CHILDREN BEFORE THE AGE OF FIFTEEN SEX HYGIENE FOR CHILDREN

No one who is sane ever has proposed to teach sex hygiene to children, but many teachers who really know children have proposed to teach nature study, physiology, and hygiene to children and to include the reproductive organs and their functions in their normal place in these studies instead of studiously omitting them, and then being ashamed, disgusted, or otherwise annoyed when the children make their own contributions to this phase of education.

I have been asked to outline my methods of teaching the essential facts of reproduction and sex, especially in settlement work, and before private classes and similar groups.

In using nature study as a means of furthering sex instruction the lecturer will find that the order of presentation of biologic facts must be arranged for holding the interest of the group addressed. Not only young people but also adults frequently lose interest in a lecture series if the consideration of man is left until the last lecture. Therefore, although I begin with the lowest plant and animal life, I take care that in each lecture there is given some phase which is traced from the lowest animal to the highest—man. I have tried a strictly logical development from lecture to lecture of animal life from lowest to highest, only to find that my girl listeners would say, "Oh, I don't

care for bugs and such things. When are we going to have something about ourselves?" Some would say nothing at all, but would quietly drop out of the course. Adults also plainly showed that they shared the feelings of the young people. This accounts, then, for the following arrangement of my talks logically according to the psychology of the group interest, instead of logically according to biologic development.

#### ARRANGEMENT OF TALKS

*Topic 1. Cradles.* In this talk I tell how all plants and animals prepare cradles for their young before bringing them into the world. The cradle is a seed pod, or nest, or other comparable device of animals or plants. The children learn that whatever form it takes, all plants and nearly all animals that we know wait until "they are big enough and strong enough" and then prepare a "cradle" for their little ones, so they can give them a good start in the world. Frequently I start with the peanut to bring out this cradle thought, and end with the preparation of the human home with its cradle-basket or crib for the new little one.

*Topic II. Motherhood.* Beginning again with the peanut, we study the developing embryo, and the nourishment placed within the seed. This we call "luncheon," provided by the parent plant, that the little one may have food enough until able to take care of itself. Examples are then chosen successively through the higher plants and animals to the development of the human embryo.

*Topic III. Fatherhood.* Again we begin with plants, and study fertilization of the egg cell in a series from the lowest plants to highest animals. A little street urchin with big blue eyes who had reached this stage in one of my settlement courses announced, "It takes two spots of life to make anything grow, don't it, huh? And they'd better both be pretty good spots, hadn't they, huh?" That is not exactly the language of the Eugenics Record Office, but it is the pith of the message of eugenics, for all that!



In teaching human parenthood throughout the entire course, we say over and over again that the great message from nature is this: human beings must wait till they are "big enough and strong enough, and wise enough and good enough" before they get ready the cradles for their little ones. We teach conservation of the creative power, and its use for parenthood and for life work.

*Topic IV. Safeguards for the Young.* The first three topics have developed the ideals of parenthood and its responsibilities. Now we are ready to study social responsibilities and some of the results of mistakes or wrongdoing. The amount and kind of detail to be given in regard to immorality and social diseases depends entirely upon the maturity and mentality of the group taught. Throughout this the needs of young people as individuals are particularly dwelt upon.

*Topic V. The Message of Eugenics.* Referring to the pea as the first cousin of the peanut which we studied in the first lesson, we take up the Mendelian inheritance of traits. The young people are quick with their interest and comment freely. "Say, it makes a difference even to peas what kind of parents and grandparents they have!" With the Andalusian fowl and mice or guinea-pigs, in which all the groups are interested, we develop a careful study of inheritance, so that when we come to human beings the young people are quite interested as they notice the inheritance of traits; and, when old enough, they will be quite ready to study the awful consequences of the racial poisons. During this discussion it is easy to inculcate high ideals of citizenship, and the great importance of national and international brotherhood.

#### TECHNIQUE OF LECTURE ARRANGEMENTS

Now that I have given an outline of the talks and pointed out how the human application is made in each one, I will take up some of the questions of the technique and materials of the lectures. To begin with, the most simple and immediate thing is the place of the lectures.

*Place.* Whenever possible, do all the work with children and young people out of doors and follow each lesson to young people on reproduction by games of two kinds. One kind of game should be of a vigorous physical type, to diffuse the blood all over the body and to use new sets of muscles; and the other should be a well-developed game about plants and animals which would give some biological information. This playing of games checks the possible development of morbid or unwholesome thoughts on the subject of the lecture and sends pupils home healthily tired.

When lectures are given indoors I never use lantern slides for the following reasons: first, there has been too much whispering in the dark about this subject, and the more light we have—physical, mental, and moral—the better; second, teaching sex hygiene to a group is delicate and difficult work. It is essential that the teacher be able to make careful study of the individuals in the audience as the lecture progresses in order to know the next step. Many a difficulty can thus be prevented from arising.

*Seating.* Having our audience safely in a hall brightly lighted, the question of seating must be considered. Always take care that the audience is directly in front of the speaker. This is a precaution particularly necessary for the lecturer on sex hygiene. The subject is one on which many of us are still self-conscious, and if the listeners are placed so that they can see each other's faces, there is danger of their becoming lost in an unfortunate personal curiosity. One wishes to obviate such remarks as "I couldn't help feeling sorry for her," or "I hope she took *that* in—dear knows, her family needs it," or, "Poor thing, she must have felt very bad, thinking about her boy."

With girls, the circle seating so prevalent in Settlements, is undesirable for a successful series of lectures. It is always more difficult to get the undivided attention of the girls. They may become self-conscious, or nervous, or emotional, and they are likely to giggle. The seating does not make so much difference after the first lesson or lecture, but it is always better to have close grouping directly in front of the speaker.



When young people compose the audience there is the problem of discipline. A state of disorder is likely to arise often before the speaker begins. It is well to remember that this is generally not intentional disturbance. The giggling may be caused by nervousness, and once started, it is contagious. Many times this can be held in check and stopped by adding jokes and games, especially in the first lesson, and laughing frankly with them. When the group is given something really amusing to laugh at in which the speaker joins them, it restores a wholesome condition and makes a return to composure possible. In extreme situations I have also found that it had a successful effect on girl groups to pack up all my materials and withdraw as though entirely finished. This should be done, however, only after enough has been said to really interest them. You will surely be called back another time to finish the lesson and you will have no more trouble. Generally there is no trouble at all if the speaker treats the girls in a dignified way as citizens and mothers of the next generation.

*Groups.* In classes for little folks there is no reason why boys and girls should not be taught together except where parents and the public generally are not ready for this work. In the latter case the proposal of mixed classes sometimes creates a furor which blocks the whole work. I have taught children up to twelve years of age in mixed classes, but these were always children who were friends and playmates and whose mothers had previously taken the course. After the age of twelve the interests and experiences of the children have become so varied that I cannot wisely teach them in mixed classes. Wherever practicable I try to give first the course of lectures to the mothers of the children. This has the great advantage of establishing a basis of understanding and future frank discussion between the mother and each of her children.

*Vocabulary.* Throughout the entire course care is taken to build up a correct vocabulary in referring to sex organs and their functions. One reason for the ignorance on this subject is that having no simple recognized vocabulary, all of us have hesitated

to ask questions of those whom we respect and who we believe would give us the information we need. As a result we have remained ignorant or have gained only questionable knowledge.

*Lectures in Series.* When arranging for lectures, I always hold the group responsible for the first lecture only. No one need come to more or pay for more. I also insist that no one be admitted to the last three lectures of the series I have described who have not attended at least two of the first lectures. Only those who follow the entire series understand the spirit of the message. For example, if adults, especially those who have not followed the entire course, come to the lecture on the results of wrong doing, they are likely to say: "If *this* is what you propose to teach young people, I don't want *mine* taught." Therefore, as I have explained, I have had tickets for most of my groups issued for the entire course, and no one was admitted to the last three, who had failed to attend two of the first. There is often a persistent demand for exceptions to such a rule, but the general purposes of the social hygiene movement are best conserved by a strict adherence to it.

#### MATERIALS FOR LECTURES

Before taking up a fuller consideration of the materials used in these lectures and the sources of information utilized, let me emphasize the value of really good pictures. I use at the close of each topic a beautiful picture representing some phase of home-making or parenthood, and I urge the young people never to talk about any sex subject without holding in their hands a beautiful picture of home life, or keeping within their minds some beautiful ideal, and always to talk about these subjects in the light.

*Biological Materials.* The materials used in the course of the lectures should be selected for their variety, beauty, and scientific value. It is better to use specimens of whole plants with their seed pods and to have a variety of seeds which are distributed in various ways. Use the materials themselves wherever possible, rather than pictures. Peanuts, begonias with



stamen and pistil on same plant, and chestnuts, are good. It adds greatly to the interest and effectiveness of the talks to have some live animals to illustrate divers phases in mammalian life which touch on motherhood and fatherhood. Mice are very easily kept, they take up little room, they are very clean, and they reproduce so rapidly that it is always possible to have a family and sometimes even three generations, showing family traits. As I find mice are repulsive to many women, I use also guinea-pigs. These show traits just as well as the mice, but they are far more stupid and more difficult to take care of. Eugenic charts will be needed and, as I said above, pictures for human life stories. Again I would like to say that care should be taken to use only pictures of really artistic value.

*Source of Materials.* The materials that I have indicated can be obtained from the country, the seashore, the florist, the market, the store for pet animals and birds, and the artshop. Select materials for their beauty for two reasons: first, the aesthetic value; second, the help it affords in creating dignity and reverence for the creative power, and the reproduction of human beings. Be ever on the alert for new materials to express your message, even if the audience itself is new and the old materials would therefore do just as well. New material keeps the worker himself fresher and more enthusiastic.

*References.* For sources of information for biology and nature stories, consult the United States bureaus of plant and of animal industry, the American Museum of Natural History bulletins, New York City, and other scientific sources. These all offer good, accurate information. Do not get stories from textbooks without verifying them. The reasons for avoiding many books of this class are: first, that the stories frequently are not true or scientifically accurate; and second, that they are not your own. They cannot be as fresh and inspiring or as well applied as your own original stories based upon materials you yourself have collected and from information you yourself have verified.

## ILLUSTRATIONS OF DEALING WITH DIFFICULT GROUPS

Perhaps it may be of interest to illustrate this manner and method of teaching by a few concrete cases of application under special circumstances.

*A Girls' Club.* At the invitation from the club leader I went to address a club of fifteen Jewish girls. The first evening all of the girls giggled continuously. They stuffed wads of handkerchiefs into their mouths in a futile and hilarious attempt to stop. It was impossible to teach anything whatsoever. The trouble arose, I think, because they were just entering the state of womanhood and were emotional. They should have been taught before this age. Moreover, I found out that the leader had told them in advance in a crude, uncouth way about the subject to be presented.

After telling a story and suggesting some new games, I told the girls it was impossible to try to talk to them, and left. They were friendly in their attitude toward me and took me to the car. One week later I had an invitation from the girls themselves to join their club. They wrote that they liked me, but didn't like my talk (which I had not given!). I joined the club and after several meetings there came one wherein it was suddenly announced that the business of the club was suspended to give them an opportunity to ask questions. It became evident that this was a method of asking me to talk to them and by the time the questions were answered there was no phase of sex education that had not been discussed. The result of this was plainly seen in their improved social ethics at home and at their parties. I used few materials for this group. I made some blackboard illustrations, and took several tramps with them. Many of the lessons I gave them out of doors.

*Settlement Boys.* Another group that presented difficulties was composed of settlement boys from twelve to fourteen years of age. They were unruly, made a great din, and seemed to find the height of their amusement in scratching matches under the table and chairs. I did not wish to send them home or to leave myself, so I talked as best I could in spots around and above the



noise. Presently a boy poked his head up from under the table and called out: "Say that again, I didn't hear it." I knew I had caught him. Before the next week's lecture I hunted persistently for a noise that would be more interesting and more fun than matches scratched under a table. I finally purchased two guinea-pigs that seemed to have the loudest squeals and best variety of noises I had yet found in guinea-pigs, and put them in a box which I sneaked under the table before the second lesson. When the boys became restless I gently kicked the box and the guinea-pigs obligingly squealed for all they were worth. The boys did not know guinea-pigs, so my scheme was successful. They quieted down; they smelled of the box; they guessed what was in it; they were very curious. Then I brought out the pigs. One was a little Abyssinian, the other a pregnant English female. That night we learned a lot about guinea-pigs, their habits, their care, the father part, the inheritance of traits, and the careful handling of the mother. The boys were fairly caught! At the third lesson I introduced waltzing mice whose pedigree for three generations was known. To the fourth lesson the boys themselves brought a cat.

During these lessons nothing at all had been said about human reproduction or sex hygiene. On the evening of the fourth lesson, the time when the boys brought the cat, we all told stories of animals. At last, as every boy had said good night and the door was closed, one fellow came back to ask a question about human development. I invited him to sit down and talk it over. He said: "Wait a minute," and then he bolted for the door and shouted: "Come on back, fellows, she'll tell us all we want t'know!" And so they all came back and we talked and talked. Plain questions were asked and each question was answered scientifically and with fullest social significance.

*High School Boys.* My third and last illustration comes from a group of public high school boys. Their morals I knew to be low. They had bad habits, they were acquainted with evil, and a prostitute who lived near the school was intimately known to some of the boys. As they slunk in to hear my first talk, I noted how they settled themselves to nudge one another; I noted

the sneering impudence on many faces, and the expectant wondering look of others. The point of approach from the logical arrangement usually developed was impossible. Seeing their cynical attitude expressed on their faces, I challenged them with three statements:—

“I know what kind of fellows you are. If a boy among you on the playground knocked down a little fellow, you’d stand for it, wouldn’t you? (I happened to know they wouldn’t.) If a fellow had diphtheria, you’d all fight for the seat next to him, wouldn’t you? And some of you would laugh and say, ‘Oh, one isn’t sure of getting it.’ If you were raising colts, you would select for breeding a stallion knock-kneed, spavined, and weak with disease, wouldn’t you?”

By this time the expression on the boys’ faces said plainly: “Well, you must think we’re fools, or else you’re one.” Starting with this very expression, and directing it to them, I developed during the series of lectures the following topics as an outgrowth of my three former declarations:—

1. The bully on the playground is not half as bad as the father of an illegitimate child.

2. The fellow who sits next the boy with diphtheria runs less risk than boys who subject themselves to the possibility of contracting venereal diseases.

3. The message of clean, strong fatherhood for the next generation.

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*New York City.*

## PARENT-TEACHER COÖPERATION IN INDIVIDUAL INSTRUCTION

### THE KENT SCHOOL METHOD

I hesitate to take what may seem to some a reactionary stand. I realize the terrible need for the right kind of instruction. No doubt much has been accomplished in recent years for the elevation of the moral standards of college men. There has been a decided change for the better. Very few men nowadays would dare to boast of their excesses or brag about physical defilement.



There is a great deal more personal pride of the right sort and desire to be physically efficient than there was twenty years ago. On the other hand I can see no real value in prescribed courses of the present day in sex hygiene. Ask any man at college what the general opinion is, and he will refer to these courses using terms in the college vernacular I hesitate to repeat. I know of schools where boys have been surfeited with what they call "purity talks." In one, a purity club was formed in travesty. It is possible to make this very vital and personal matter trite and trivial. It is also possible, I fear, that sex consciousness may be aroused to the danger point by frequent reference to sex matters.

When men are invited to speak in my school I feel I must warn them to avoid reference to personal purity. I found that without that warning nearly everyone felt bound to express his opinion on the matter as though that were the only subject to be put before boys. Boys are very keen judges and critics of public speakers. They are on their guard against the man who comes to talk to them as especially interested in boys and the boy problem. They do not like it. They are not in the least influenced by appeals to their knighthood and other sentimental talk—they call it "slush." They may be momentarily swayed by an emotional address, but a reaction is sure to follow. The senior prefect of a well-known boarding school told me that when a certain very emotional and moving preacher had the Sunday services, a few of the sixth form would meet afterwards and arrange to be on the alert for some outbreak in the dormitories that night. This is especially true of an emotional appeal to purity. It may help a few, but the majority are set back.

If anyone were to ask me what method I have worked out, I should be forced to admit that I had none. I simply do the best I know how with each individual that comes under my care, using the methods tried out by the Christian priesthood in dealing with sin for the past nineteen centuries. Every boy that is entered is a soul put under my pastoral care. While I do not believe in public sex instruction, opportunities for personal instruction come quite naturally. Before a boy enters the

school, I always correspond with his father and ask him to speak very plainly to the boy on matters of sex, whether he has done so before or not. I want the father to leave the conversation at a point where it would be the natural thing to refer to it when the boy returns for the Christmas recess. I send to the new boy a letter written by the late Bishop Creighton to his eldest son when he left home for boarding school. It brings before the boy the thought of his father as a special confidant and friend of his adolescent years. Knowing that each boy has been spoken to along the same lines, it is possible for me to say in my opening talk with them that I hope they will not forget the advice their fathers gave, and that if they ever find themselves in any difficulty in such matters not to hesitate to come to me about it.

Then I try to have a little team work with the rest of the faculty. If any man comes to me and says that a boy has spoken to him of sex matters, I want that man to use his influence without any hindrance on my part, and I want the other men to keep quiet on the subject in dealing with that boy. This applies not only to the masters, but also to certain older boys whose comradeship with younger boys seems normal and healthy, and thoroughly trustworthy.

May I speak plainly and frankly of the religious side of my work in its bearing on sex instruction? What I say applies more particularly to a school such as Kent, where practically all of the boys have been brought up in one religious body, and nearly all are, or expect to be, communicants of the Episcopal Church. The opportunity that comes in preparing a boy for his first communion is a special privilege and responsibility. When the boy comes to confession he is brought face to face with the great truth of redemption. He knows what Christ did for him and that He did it to save him from sin. It is not emotionalism. It is a hard matter-of-fact dealing with the truth as to his own character. The boy recognizes the sin, he knows he is in need of his Saviour's pardon, and he craves the power to conquer the sin. Not only in connection with the preparation for first communion, but later on in preparing for



other communions there is a natural opportunity for the boy to speak to me if he wishes, or for me to speak to him without taking him off his guard. He knows that at other times our intercourse will not lead to any quizzing on my part, that for the time being the book is closed. The general communions on feast days, about eight times in the course of the school year, have become a great moral force. We all know that we have a standard of perfection in our Blessed Lord, and that we are to strive to attain to it. We know that as we kneel side by side He comes to us and is ready to help us by His grace as we ask that "our sinful bodies may be made clean by His body, and our souls washed through His most precious blood." These communions do more to strengthen the boys individually and collectively than any course of lectures by expert lecturers.

If I had time I should like to go on and speak of other elements in the school life which help to keep the tone good. I believe it is possible to get boys in a healthy moral condition by environment without much sex instruction, at least with a minimum amount. The very term luxury has a special significance in this connection. Luxurious surroundings in his own room, in the common rooms, in masters' rooms, are a source of danger to the boy. Simplicity, economy of space and furniture, moderation in all departments have a good effect—just a touch of that Christian asceticism which was not practiced so much to punish the body as to exercise it and to give it its proper position subordinate to the spirit. As has been said it is not knowledge we need just now as much as power. "The freedom which each particular member of a community is able to enjoy depends upon the degree of self-discipline to which the other members have attained."

Finally may I recall that old formula as to the mischief always ready for the idlers to do. Industry is a great safeguard. If we can keep the boy busy and interested in what keeps him busy, he finds it easy to keep pure.

REVEREND FATHER FREDERICK H. SILL, O.H.C.,  
*Headmaster, The Kent School, Kent, Conn.*

## A FATHER'S PLAN FOR SEX INSTRUCTION

## INSTRUCTION WITHIN THE HOME

Believing that the average child begins to learn the secrets of life from the street as soon as he begins to mingle with other children (five or six years of age) and that the pleasanter, prettier, holier story should be given him by proper instructors as early as possible, I have followed the following outline in my own family, spread over a suitable time. . . . I have followed the outline thus far through the first seven and a half points with my boys who are but nine and ten years of age.

1. *Seeds.* Beans. What they are (aside from food). Planted them to see results. Discussed results. The plant part of the seed. The food part of the seed for the new plant. Origin of the seed.

Hen's Eggs. What they are (aside from food). Why they really are. The chicken part of the egg. The food for chicken part of the egg. What we would have to do to get chickens from them. Stories about hens and chickens.

Birds' Eggs (as above). Many interesting stories for children of mating, of love and care.

2. *Animals.* Kittens, Pups, Calves, Colts. Many interesting stories including love and care. Stories of other young animals. The babies about us. Their food and care.

3. *Care of the Egg in Lower Life.* Flowers, pods, burrs, fruits, etc. Stories of hen's eggs. Stories of birds' eggs. Stories of fish spawn. Stories of butterflies, etc. Stories of other animals.

4. *Care of the Egg in Higher Forms of Life.* Egg more precious and more delicate and the necessity of more careful protection and care by mother before it matures. Place of preservation. Care, food, and warmth before birth. Birth. Helplessness. Illustrations made personal in the home.

5. *Realization that They are a Part of Mother.* That she had given birth to the egg, and that therefore they were a part of her. That she had protected the egg and given it care, food, and kept it warm and that if it had not been for this care, each of them would not have been here. That she had suffered in order to give the eggs birth—thus, that she had endured for them. Love, care, and courtesies to mother. (Wonderful results.) Sister a prospective mother. Necessary to protect.

6. *Protection Provided by the Male.* Of the nest. Bird and other stories. Provision and protection of the home. Stories.

7. *The Seed.* Where it is in the flower. Pollenization in the flower. Decision that pollenization is necessary. Pollenization in animal life. Love and respect for father. Realization that they owe their being, in part, to him. Respect for self.

8. *Physiology.* Elementary. Abuses and care of person. Diseases caused by abuse and neglect.



9. *Society.* Its organization. Morality.

10. *Heredity.* The effect of the past. Present type a composite of past. The need of their thinking and planning for the future. Eugenics. Love and the home. Marriage and the need of most careful consideration regarding the suitability of both parties and the resultant generation. Purity the marriage dowry and our debt to posterity.

CHARLES E. GAFFNEY, *St. Louis, Mo.*

## SEX INSTRUCTION IN A HIGH SCHOOL

CENTRAL HIGH SCHOOL, GRAND RAPIDS, MICH.

In the high school sex hygiene is a part of the regular course in physiology in the 10-2 grade. The course is entirely elective; from eight to ten hours (about two weeks' instruction) is given to this part of the work. Probably most of the students know that this course is included when they elect this subject. No lectures on the subject are ever delivered by outsiders. Girls are taught by a woman, and boys by a man, and late in the semester when there is a sufficient acquaintance with the students to ensure a sympathetic hearing, this is taught precisely as any other part of the subject is handled.

Many of these students have had no zoölogy or botany, therefore the introductory work is based on a brief discussion of reproduction among plants and animals. This leads to the necessity of specific organs for the reproductive processes. Models are used in the study of the organs. Simple instructions in hygiene are given.

The development of egg and sperm cells, fertilization, chromosomes and their meaning, and very briefly the story of embryonic growth, precede the study of heredity, and a suggestion of the meaning of eugenics to the nation.

The experience of teaching many classes of girls in this subject is convincing in many points, especially these two: their lack of sufficient instruction at home, and the clean wholesome attitude even the most frivolous take toward the subject as presented in the high school course. This attitude is reflected in their conversations with each other, and in their treatment of

younger girls. "Physiology should be required," is their way of expressing their opinions.

The method used in the work with boys is an appeal primarily to their respect and love for their ideal in the realm of womanhood—their mothers. The time devoted to the study of social diseases is sufficient to show their results and to serve as a warning to young men of the consequences to themselves and others. Boys do not laugh about this matter in class, or jest about it outside. Rather, the boys show the greatest possible interest and respect for their work, and their questions are for the most part the result of earnest thought on the subject. In classes of boys from 15 to 19, there are instances of appalling lack of the right kind of knowledge of this side of life. In the last three years more than half the boys in these classes have voluntarily expressed to the instructor their personal obligation for what the work has meant to them.

We feel very strongly that such work should be done only by a teacher who believes in it and is friendly with the students. Fundamentally, the course aims to develop character, in the boy, the chivalry which will determine his attitude toward women; in the girl, the sense of responsibility which will not only regulate her actions but will influence and stimulate the boy's sense of honor.

GRACE F. ELLIS,  
T. DINSMORE UPTON.



## WHAT SHALL WE READ?<sup>1</sup>

### WHAT THE PUBLIC LIBRARIES OFFER

For the present purpose the public libraries of fifty towns and cities in twenty-one States in every part of the Union have been considered as follows:—

2 cities, population over 300,000	6 cities, population 25,000–50,000
1 city, population 200,000–300,000	17 cities, population 10,000–25,000
3 cities, population 100,000–200,000	11 cities, population 5,000–10,000
6 cities, population 50,000–100,000	4 cities, population under 5,000

Each of these cities has a library of more than 5000 volumes in charge of an efficient librarian, and is apparently interested in the maintenance of a well-equipped library. The books reported by these fifty librarians under the heading “Social Hygiene” total 1100 volumes (exclusive of pamphlets) representing 153 titles, and differing widely as to selection.<sup>2</sup> The 153 titles may be grouped as follows:<sup>3</sup> General information on reproduction and sex, 60; Marriage, 6; Scientific discussion, 29; Medical phases, 12; Legal phases, 5; Environment, 7; Unclassified, 34.

Only 18 titles appear on 10 or more of the lists. These are:

(4) Allen (21)<sup>4</sup> *What a Young Girl Ought to Know*.

(7) Allen (16) *What a Young Woman Ought to Know*

<sup>1</sup> The first article in this series appeared in the December, 1914, number.

<sup>2</sup> Four reported less than 6 books; 16, 6–10; 15, 11–15; 11, 26–35; 1, 48; 1, 79; 2, 150 or more.

<sup>3</sup> An idea of the range of these books is given by the following subgroups: General information on Sex and Reproduction: For young women and girls, 10 titles; for older women, 9 titles; for young men, 13 titles; for boys, 7 titles; for parents, 10 titles; general sex education, 9 titles. Scientific Discussions: Biology of sex, 8 titles; Heredity and eugenics, 6 titles; Psychological aspects, 3 titles; General problems of sex, 12 titles. Medical Phases: Hygienic, 10 titles; Public health, 2 titles.

<sup>4</sup> The bracketed figure in front of author's name indicates rank according to number of lists in which the book appears; the bracketed number following author's name indicates the number of these lists.

- \* (8) Addams (15) *A New Conscience and an Ancient Evil.*
- \* (11) Chapman (12) *How Shall I Tell My Child?*
- (10) Dock (13) *Hygiene and Morality.*
- (3) Ellis (24) *Task of Social Hygiene.*
- (13) Geddes (10) *Evolution of Sex.*
- \* (9) Hall, W. S. (14) *Biology, Physiology and Sociology of Reproduction and Sexual Hygiene.*
- \* (1) Hall, W. S. (30) *From Youth into Manhood.*
- \* (9) Hall, W. S. (14) *Instead of Wild Oats.*
- (9) Lattimer, C. W. (14) *Girl and Woman.*
- (8) Lowry (15) *Himself.*
- \* (11) Lyttelton (12) *Training the Young in the Laws of Sex.*
- \* (13) Morley (10) *Life and Love.*
- (12) Saleeby (11) *Parenthood and Race Culture.*
- \* (5) Smith (20) *Three Gifts of Life.*
- (6) Wile (17) *Sex Education.*
- \* (2) Zenner (26) *Education in Sexual Physiology and Hygiene.*

Nine of these eighteen books as indicated by the \* appear among the seventeen books selected by a somewhat similar study of approximately two hundred books in the first article of this series. The eight books in this group of seventeen which do not appear among the eighteen listed above are:—

- Bigelow, M. A. *Sex Instruction as a Phase of Social Education.*<sup>5</sup>
- Henderson, C. R. *Education with Reference to Sex.*
- Morrow, Prince A. *Social Diseases and Marriage.*
- Morley, Margaret W. *Song of Life.*
- Morley, Margaret W. *Renewal of Life.*
- Society of Sanitary and Moral Prophylaxis. *The Boy Problem.*<sup>5</sup>
- Society of Sanitary and Moral Prophylaxis. *How My Uncle, The Doctor, Instructed me in Matters of Sex.*<sup>5</sup>
- Society of Sanitary and Moral Prophylaxis. *Health and Hygiene of Sex.*<sup>5</sup>

As an approved general list of popular books primarily devoted to social hygiene, the twenty-six titles obtained by combining

<sup>5</sup> These are pamphlets, and are probably in many of the libraries which reported only books listed under the heading "Social Hygiene."



these two groups represent fairly well the common judgment of several hundred persons, including physicians, lawyers, ministers, social workers, librarians, and laymen. Correspondence and conferences based upon the following points have been carried on in an endeavor to develop a standard for judging publications on social hygiene subjects:—

1. Is the book accurate in scientific statement?
2. Has the use of statistics and quotations been conservative and warranted by the context of the work from which they have been selected?
3. Do the views and conclusions set forth show the author to have a broad and practical grasp of the subject?
4. Are the methods of presentation from an educational standpoint sound?
5. Is the text presented in a form calculated to prove attractive and convincing to the average reader for whom the book was prepared? In the course of these studies a great variety of interesting facts about special factors that make for the success of a book has been brought out. One book is especially timely, another has been unusually well illustrated, another has offered a very large percentage of profit to the booksellers. A librarian writes, "We do indeed feel that many of them are read as a result of advertising although some are really of merit, such as . . . which we are always glad to recommend."

Each of these books has its supporters and also its critics. Some of them are considered to be too sentimental, others too pessimistic, some are believed to stress unduly pathological conditions, and so on through the gamut of personal judgment. But none have been specifically challenged upon any important point included under the standard for judgment outlined above.

"I shall be very glad," writes another librarian, "to keep you informed of any especially good books which we find and to coöperate with you in as far as we can in helping to foster a sane policy of education in this field as I personally feel, as do many others in this library, that there is as much danger from overdoing education in this direction as from not doing it at all.

Our aim has been only to recommend the best books that we have and as we find better ones add them to our list and discard those least satisfactory."

The readers of SOCIAL HYGIENE can be of great assistance by expressing to the Editors their views upon the standardization of the literature in this field. Other phases of this subject will be discussed in future numbers of the quarterly.



## BOOK REVIEWS

**FEEBLE-MINDEDNESS—ITS CAUSES AND CONSEQUENCES.** By Henry Herbert Goddard, Director of the Research Laboratory of the Training School at Vineland, N. J., for Feeble-Minded Girls and Boys. New York: Macmillan, 1914. \$4.

"This book is in the nature of a report on work done at Vineland Research Laboratory during the past five years in an attempt to discover the causes of the feeble-mindedness of the children of the Institution. No attempt has been made to treat exhaustively any of the topics that have come up for consideration."

The book is 590 pages, and contains a bibliography and an index. True to the promise of the preface however, an examination of cases occupies nearly 400 pages, divided into groups: Hereditary Feeble-Mindedness; Probable Heredity; Neuropathic Ancestry; Accident Group; No Assignable Cause; and Unclassified. The discussion of the causes as they appear in these groups occupies another 130 pages, and summaries of charts leave only 50 pages for general discussions of Mendel's Law; Is Feeble-Mindedness a Unit Character; The Question of the Inheritance of Feeble-Mindedness; and General Conclusions, the Eugenic Program, and Practical Application. The book thus lends itself to the general reader making his first entrance into this vast and bewildering subject, and to the student, to whom these laboratory studies will bring material for his work.

To the lay reader the discussion of the social problem with which the book opens and the concluding survey of the situation present the latest word of science upon a problem fundamental to all social work and legislation with a clearness, simplicity, and modesty that are the marks of the true scientist.

The inmates of institutions for idiots and insane do not constitute our social problems. Unhappy as the fact of their existence is, they are easily cared for and their existence does not greatly complicate society. But the criminal, the pauper, the drunkard, and the prostitute: these present questions of social responsibility. Dr. Goddard's point of departure is the grading of responsibility.

"There are all grades of responsibility, from zero to the highest; or there are all grades of intelligence from practically none up to that of the genius or the most gifted. Responsibility varies according to the intelligence. Even among those people whom we have usually considered thoroughly normal and responsible, there are environments in which they are responsible, and others in which they cannot be so considered. They have intelligence enough to live in a certain environment and care for themselves, but in a more complex social group it is impossible for them to function properly. \* \* \* \* It is probable that it is this relativity that has disturbed us, and has led us to go so far without seeing the real issue. In other words the persons who constitute our social problems are of a type that in the past and under simpler environments have seemed responsible and able to function normally, but for whom the present environment has become too complex so that they are no longer responsible for their actions." We must therefore measure intelligence to know the degree of responsibility. The Binet Scale makes possible the grading of deficient mentality from the idiot to the moron, or development arrested between seven and twelve years. Feeble-mindedness has been defined as "A state of mental defect, existing from birth or from an early age and due to incomplete or abnormal development in consequence of which, the person affected is incapable of performing his duties as a member of society in the position of life to which he is born." They resemble normal people, but cannot be trained to function like normal people. About 2 per cent. of the school children are of the moron group, incapable of functioning in highly organized society.

The application of this principle would fundamentally change most of our social administration. As probably from 25 per cent. to 50 per cent. of the inmates of our prisons are defective, imprisonment as punishment or as a deterrent is preposterous. The hereditary criminal passes out with the advent of feeble-mindedness. The so-called criminal type is the feeble-minded type driven into criminality for which his defective mind fits him. Dr. Olga Bridgman finds that 89 per cent. of the girls in the Institution at Geneva, Illinois, are feeble-minded. Habitual drunkenness, prostitution, and pauperism present like returns to investigation. A modest estimate, calling doubtful cases normal, declares that 50 per cent. of these derelicts are incapable of proper self direction because of feeble-mindedness. A thorough revision of our social efforts is therefore imperative that the incapable may be recognized and custodially directed, and the responsible put



in the way of reformation. The peculiar suggestibility of the moron has led many a reformer to futile effort. Nothing permanent can result where the mind is incapable of development and any new suggestion will be equally potent while the oversight lasts. Dr. Goddard gives a clear exposition of Mendel's law, on which students of heredity base their work, developing the duplex, simplex, and nulliplex inheritance of traits, shows by formulae the results of matings of duplex and simplex parents, and discusses recessive and dominant traits and the unit character of feeble-mindedness, as due to the absence of a determiner making for normality. "Normal-mindedness is, or at least behaves like, a unit character, is dominant, and is transmitted in accordance with the Mendelian law of inheritance."

The application of these studies brings society to the improvement of the race and the much abused subject of Eugenics. The feeble-minded citizen is wholly undesirable; the eugenist purposes two lines of endeavor: first, to restrain the ignorant and unintelligent from such matings as will surely result in defective offspring; second, to appeal to the reason of intelligent persons not to marry into families where there is hereditary taint whereby their offspring may be affected. The difference must be kept clearly in mind between inheritable traits and accidental afflictions, as of illness of the body, the results of which are not inheritable. The case of neuropathic ancestry is still doubtful, but dangerous, but the inheritability of feeble-mindedness is thoroughly established. If both parents are feeble-minded the children will be feeble-minded; such matings should not be allowed. If one parent is a duplex normal (both parents normal) and the other feeble-minded, all the children are normal but capable of transmitting feeble-mindedness. This is obviously undesirable from the standpoint of race. No test has been developed to determine before reproduction the duplex or simplex, other than ancestral traits. To prevent the transmission of defective germ plasm, the eugenists make two proposals for dealing with feeble-minded persons: colonization and sterilization. In the present state of public opinion, neither of these is wholly practicable, but either one or the other is sometimes possible. An enlightened public opinion must control the community, before great progress can be made.

Practically, the inmates of institutions should be examined for feeble-mindedness, and defectives cared for as defectives. The great numbers of drunkards, prostitutes, and ne'er-do-wells, who are derelict because of feeble-mindedness, should be tested and cared for as

defectives, not delinquents, when they reach official hands, and we should not place more than a child's responsibility on those who do not fall into official hands, but in economic relations, come into contact with responsible people. Our present methods are unjust and cruel, and do not safeguard society against the menace of the descendants of these irresponsible persons. The happy delusion that they die out of themselves is abundantly disproved by these charts. They undoubtedly would do so if left to nature, but the sentiment and sentimentality of modern society protects and cherishes them with all the resources of science and philanthropy, at the expense of the normal and industrious.

It seems a tenable hypothesis that there are mental levels, which are maintained from generation to generation, in the same families. A person can never be trained to do intelligently any task the doing of which requires intelligence of a higher level than he has attained. This is vitally important in the pedagogy of the future for the normal as well as for the defective child. Imbeciles, with development arrested at from three to seven years, should have a very simple environment, and constant oversight. The moron, whose development is arrested from eight to twelve years, has somewhat the capacity of a dull normal child of that age, but with an added physical capacity of maturity. They may therefore learn certain farm work, house work, and simple industrial occupations, but there must always be a general supervision by a person of developed intelligence, to plan and to meet emergencies.

There are between 300,000 and 400,000 feeble-minded persons in the United States. To colonize them would require one thousand colonies of three hundred each, that is, from two to three institutions in each state—an enormous undertaking. The menace of the feeble-minded is largely that they are misunderstood and given responsibilities for which they are unfitted. They are not inherently and necessarily vicious. A registration bureau, with mentality indicated, would save great waste both socially and economically. Until this can be established, the working papers of each child leaving the public schools should refer to a record indicating normality or degree of defective mentality. The public schools of New York and other cities are screening out the backward children and defectives into special classes, so that this extension for the protection of both employer and employees is within practicable limits. The Employer's Liability Law will impel employers to safeguard themselves in some such way. Through po-



lice departments, or probation officers, or departments of charities oversight and protection could be given to morons. Careful studies of the state of development at which the growth of mentality has been arrested, the training for the tasks within their reach, and a certain supervision to keep them from evil ways, would mean that these unfortunates, who now fill our prisons and institutions, could live out their lives in simple environment as happy industrious children, self-supporting, or nearly so among their fellows.

From the standpoint of ideal eugenics this leaves much to be desired, but it is a vast improvement on our present cruel situation. May it not be possible that, when we have learned how to treat them, the presence of the people able and willing to do the drudgery of the world will not be an unmixed evil? The horror of the present situation is an arraignment of our intelligence and responsibility.

Dr. Goddard's conclusions then are:—

First: the mere recognition that there is a problem of the feeble-minded will go a long way toward its solution.

Second: a large part of the defectives who cannot be segregated may be reasonably and safely cared for in their homes, when we learn to recognize them for what they are, children in intelligence, though men and women in body.

Third: we must increase our efforts to segregate as many as possible, because for a long time to come there will be a larger number who need colonization than we can possibly care for.

Fourth: we must have sterilization wisely and carefully practiced for the solution of many individual problems that are not reached by the other method.

Much of the time and money and energy now devoted to other things may be more wisely spent in investigating and meeting the problem of feeble-mindedness. The way is open for eugenic procedure which will mean much for the future welfare of the race.

A notable book which no social worker can afford to neglect.

MARY A. HEWITT.

FOR GIRLS AND MOTHERS OF GIRLS. By Mary G. Hood. Indianapolis: Bobbs-Merrill, 1914. \$1.00.

Sentimentality is perhaps the most distinguishing feature of books on sex instruction. In this book of Dr. Hood's sentimentality survives in a series of poor illustrations and occasional interpolated bits of verse.

The subject-matter itself is very well presented. Dr. Hood has been successful in giving the facts of sex physiology with simplicity and accuracy. She has used technical terms, yet she has avoided the pitfalls of technicality. Another good feature of the book is the quickly made connection between her illustrations from plant and animal life to human life. Many of the books on sex instruction dwell to such extent on plant and animal biology that the human application is overlooked. There is an excellent hit at this method in John Palmer Gavitt's article in *The Survey*, "Some Inf'mation for Mother." "I told her in an allegorical way about the flowers, and the pollen, and the bees, and how the seeds formed." "Beautiful!" softly exclaimed the kindergarten. "How did she take it?" the neighbor asked. "She seemed interested and asked if babies came from bees." Dr. Hood has skillfully and sympathetically forestalled any such deductions in her young readers.

Perhaps stress is laid on legality at the expense of scientific accuracy. The desire to inculcate a tremendous regard for the legal wedding ceremony leads Dr. Hood to emphasize reproduction as a result of legal, rather than physical conditions. It would seem better to be implacably exact in the statement of scientific facts and not to distort or submerge them for the sake of pointing a moral. It is a questionable moral lesson that is taught at the expense of truth.

#### THE REPORT AND RECOMMENDATIONS OF THE WISCONSIN VICE COMMITTEE. Published by the State of Wisconsin, 1914.

This 246-page volume is the second state vice report to be published, the first being that of Massachusetts, issued in 1913. The study of the causes and effects of prostitution in Wisconsin was made under the direction of an unpaid, legislative committee, composed of three state senators and three state representatives. Of these, three were lawyers, one a doctor, one a decorator, and one a newspaper editor. The report is the result of about sixteen months' work during which time public hearings were held in thirteen cities, 605 witnesses examined, thirty-five cities and towns studied by investigators, and more than a million words of testimony and evidence secured, and presents a digest of this testimony and evidence with the deductions and recommendations of the committee and numerous quotations in point from other reports and publications.

The body of the report dwells at considerable length upon two



themes: first, the relation of the liquor traffic to prostitution; second, the relation of non-enforcement of law to prostitution.

The committee finds the closest interrelation between commercialized vice and the business of selling intoxicants. Alcoholic drink is held to be one of the most important causes of immorality among women. The agents of saloons are frequently also the agents of houses of prostitution, the bartender often acting as a procurer for the prostitute. Wine rooms, palm gardens, and road houses are all included in the indictment but road houses are held to be the most wanton. Situated outside the jurisdiction of the cities from which they draw their patrons, road houses are difficult to regulate or to keep under official surveillance. Hotels and lodging houses which permit liquors to be served to guests in their rooms are also frequently found blameworthy. The selling of intoxicants in houses of ill-fame at exorbitant rates is one of the principal adjuncts and feeders of prostitution. That this is true is indicated by the statement of a "madam" in which she says that when the sale of liquor was prohibited in her parlor house the general business decreased about one-half.

Secondly, the committee severely blames law-enforcing officers for existing conditions. In various instances it is shown that officers wink at the activities of the agents of prostitution. The report quotes the admissions of mayors, sheriffs, district attorneys, police officers, and others to the effect that these officers knowingly permitted grossly immoral conditions to continue in Wisconsin cities. Some of the reasons given by these officers for thus failing to enforce the law are as follows: "I think it (prostitution) a necessity." "The sentiment of the people is the controlling force regarding the enforcement of law." "My judgment is as good, if not a little better, than some others making laws on this subject (subject of segregated district)." "My oath of office means that I shall use my judgment" (see p. 148).

The drift of the statements of all these officers indicates that public opinion did not demand the abolition of houses of prostitution and that the officers were influenced by this attitude of the public. The committee recommends that an officer shall either enforce the law or resign; and proposes a statute which will make it possible to remove an officer for non-enforcement of law.

The report contains interesting statistics regarding illegitimacy, the earnings of prostitutes, the length of time during which a number of prostitutes had been engaged in business, the number of houses of ill-fame in various Wisconsin cities with the number of inmates in such houses, a

statement regarding the work of the Milwaukee Society for the Prevention of Commercialized Vice in enforcing the Injunction and Abatement Law, an interesting summary of the statements of sixty-three district attorneys of the State, a summary of the reports of Wisconsin hospitals treating venereal disease, statistics from police records from Milwaukee at the time when that city had a segregated district, and much other interesting material.

In general the report is especially valuable in two respects. It opens the question of moral conditions in small centers of population. It presents, first hand, numerous interesting cases.

Many of the cities visited and investigated are small centers for wide farming areas, towns of from 10,000 to 15,000 people. The fact that surprisingly bad conditions were found in many of these villages indicates that there are difficult and unsurveyed problems to be studied in the smaller centers of population. The report does not attempt adequately to analyze the problem, but it does indicate its existence and gives a significant cue for other investigations where the same problem is involved.

The quotations from the reports of investigators and the testimony are especially interesting to the critically-minded reader. Many people who see the report will not agree with the interpretations and deductions of the committee, but they will not fail to be interested in such cases as, for instance, that of the ignorant and unfortunate girl cited on page 67, and the life story of the "madam" on page 181, and the intensely human statement of the prostitute on page 183. In this type of material the report is rich.

There has been some carelessness in the handling of data, as for instance the statement on page 221, "testimony shows that a large majority of all males and a very large number of females, at some time during life, contract venereal disease." And again, on page 219, "The average mentality of women addicted to immoral practices is shown by the three recognized tests to be only about that of a child ten years of age." Such statements should not be made unless supported by convincing proof. The arrangement of the report is not altogether clear in its sequence of thought, there being a dearth of major and minor sectional headings to indicate the skeleton of the argument.

At the close there are thirty-four recommendations, nineteen of which are again set forth in the form of bills to be presented in the 1915 legislature. The most important of these proposed bills may be summarized as follows:



1. Making it a felony to transport females from one city or town in the State to another for purposes of prostitution (an application of the "Mann White Slave Act" to the State).

2. Requiring cities of the first, second, and third classes to provide police women.

3. Creating a State police department for the "investigation, detection, and prosecution" of crimes. This is based upon the findings of the committee regarding non-enforcement of laws.

4. Raising the age of consent from 14 and 16 "previous chaste condition," to 18 and 21 "previous chaste condition."

5. Establishing an industrial institution for immoral women (modeled after the Bedford Reformatory of New York State).

6. Inflicting a penalty upon any person who "transmits or assumes the risk of transmitting" a venereal disease (modeled after the Iowa law).

7. Authorizing the Circuit Court or Judge to remove any mayor, district attorney, city attorney, sheriff, police officer, marshal, or constable from office for "misfeasance, malfeasance, or nonfeasance in office."

Twelve other bills are proposed relating to the conduct of saloons, wine rooms, and employment offices, the sale of drugs and appliances, pandering, etc.

The report reflects great credit upon the diligence and courage of the members of the committee. The enactment into law of the recommendations to the legislators will make for the moral and economic welfare of the State.

The members of the committee gave generously of their time and fought honestly and energetically in an unpopular battle. It is interesting to notice that of the six members, five were candidates for re-election last November, and only one was successful.

**SAFEGUARDS FOR CITY YOUTH AT WORK AND AT PLAY.** By Louise de Koven Bowen. New York: Macmillan, 1914. \$1.50.

In a short preface Jane Addams asks: "How have we let it happen that care for the moral safety of the oncoming generation is the latest of all our civic undertakings? That public effort on behalf of schools and libraries to stimulate the intelligence, on behalf of health measures to control the diseases of childhood, absorbed the attention and activity of the community for so long a time before we were even aware of youth's moral need for the most elementary public safeguards?"

The answer is probably the old one: "We did not know." But knowledge of deplorable conditions does not always bring reform, as social workers too well know. There is no doubt that Mrs. Bowen, as head of the Chicago Juvenile Protective Association for seven years, is well qualified to give knowledge of conditions which should be altered; nor will her stirring book fail to arouse interest and action.

In addition to the introduction, there are six chapters dealing with civic protection in recreation, legal protection in industry, legal protection for delinquents, legal safeguards for the dependent, protection against illegal discrimination, and need of further protection.

In the first chapter, the conditions which obtain in moving-picture places and cheap theatres and dance-halls are exposed. The "shows" themselves are often brutal and vicious, the places ill-lighted, the surroundings bad. The dance hall evil is noxious. "The conditions existing in the dance halls and in the adjoining saloons transform the innocent desire for dancing and for social enjoyment into drunkenness, vice and debauchery. Barkeepers and prostitutes are in many cases the only chaperons and in a majority of places even the young girls and boys fresh from school are plied with alcohol and with suggestions of vice until dancing ceases to be recreation and becomes flagrant immorality. At 158 dances there were police present, but out of the 202 policemen found on duty, at only seventeen dances did they render good service. At the remaining dances they idly witnessed all gradations of vice from the incipient liberties of the young and immature to the grossest sensuality of the vice-ridden 'rounder.' In 134 halls, they failed to interfere when the grossest and most dangerous forms of 'tough' dancing were being practiced." In this atmosphere it is almost impossible not to succumb to evil influence. As many as 86,000 people were found in 278 dances and the majority of these were boys between the ages of sixteen and eighteen, and girls between fourteen and sixteen. Most of these dance halls exist for the profit from the sale of liquor in connection with them, and not primarily for the recreation.

Dangers lurk also in other forms of amusement, such as lake excursions, slot machines, poolrooms, amusement parks. To cope with these dangers there should be women officers connected with a morals police. "We need women police in the theatres and dance halls of every city. . . . Women police should be stationed on pleasure boats and bathing beaches and should ever be on the alert for conditions which demoralize children. We need women police in our amusement parks to mingle with the crowds at the gates and to protect young



girls. We need women police in such places to follow girls who are seen going to lonely parts of the parks accompanied by young men. In fact, we need women police to chaperon the girls in all public places where the danger to young people is great."

That the schools could help change these unwholesome conditions is obvious. "We have 291 public schools in Chicago and 166 parochial schools, yet last winter only twenty-five of these schools were opened two evenings a week by the Board of Education for purposes of public recreation. The other schools are open only for five hours a day, five days in the week, and our \$40,000,000 plant is therefore only used for 1100 hours a year, while the children for whom these schools are intended spend their time and secure their recreation in nearby dance halls and saloons."

Taking up various industries where women and girls were employed the conditions appear almost as bad. The waiting rooms in department stores and the stores themselves, fifty hotels, and seventy-two restaurants were investigated. In all these places there were examples of over-work, under-pay, bad living conditions, and bad influences. "The majority of the managers of the hotels connive at the irregular conduct of their guests. One housekeeper said that she knew for a positive fact that some of the chambermaids had been led into immorality by guests of the hotel. . . . From the facts which have been gathered it may reasonably be concluded that a large proportion of girls go wrong in hotels, first, because of lack of wholesome recreation, second, because of immoral surroundings, third, because of their lonely condition and the indifference of people towards them, and fourth, because the hard work leaves them so tired that they are willing to take anything that is offered."

Regarding the waitresses, Mrs. Bowen says: "The entire investigation revealed once more the hideous risks of the fatigued and over-worked girl who is able to obtain the rest and comfort she craves only through illicit channels. All such testimony reveals the dangers in which many young girls are placed. The same kind hearted people who, in great concern, would quickly gather around the victim of a street accident, carelessly eat food placed before them by a frail girl almost fainting with fatigue or heedlessly walk through a hotel corridor lately scrubbed by a Polish woman who has spent ten hours upon her hands and knees. They do not in the least realize that the loss of vitality and life itself in the latter cases is quite as harrowing as in the former. Only when the public learns to know the effects of protracted labor upon

women engaged in hotels and restaurants, will adequate measures be taken for their relief."

In the chapter on Legal Protection for Delinquents, Juvenile Court work is discussed. The probation department of the Court is divided into three parts, one for dependent children and one each for delinquent boys and delinquent girls. It is estimated that the average percentage of non-normal children brought into Juvenile Courts throughout the United States is seventy-five per cent. The care of the physician, the psychiatrist, the alienist, is needed for these children.

The Widows' Pension Act has been found to have a good effect on the rate of delinquency. "The total amount spent in pensions this past year was \$140,000 and the feeling is strong in this department that every family should be given adequate relief. A cheerful fact connected with this matter is that out of all the children in families receiving pensions during the past year, only two children have been brought back into court, one as a truant and one as a delinquent; surely a strong argument that the better care of children reduces delinquency."

There is need for the protection of prisoners' families. "As I write I have before me a summary of laws bearing on assistance to prisoners' families, and I cannot see that any state, save California, makes adequate provision for these unfortunate people. . . . The Juvenile Protective Association dealt with so many pitiful cases of children whose fathers were in the city prison that an arrangement was finally made with the very enlightened superintendent of that institution that when the Association reported to him that a prisoner's children were suffering, the prisoner might be paroled to the Association, and allowed his freedom, so long as his wages were regularly turned in to his family."

The entire system of dealing with the young criminal is certainly wrong if it shows such abuses as Mrs. Bowen tells of in this chapter. The problem is also complicated by the subnormal child. "A large number of children are excluded from school as unteachable because they are too deficient even for subnormal rooms. There is no detention school for these children and no place to which they can be sent, other than the always over-crowded State School for the Feeble-Minded. No attempt is made either by the school or civic authorities to follow them up. Excluded from the schools and unable to secure employment, they now walk our streets and many of them will in later years fill our jails.

"Authority should be given to the judge of the Juvenile Court to commit to some public institution any child so subnormal as to be



unteachable or who is pronounced to be a menace to the community by the psychopathic clinic connected with that Court."

The high percentage of mental defectives among the dependent makes the work of safeguarding them most important. There is no question that a large number of the inmates of our correctional institutions are more or less feeble-minded and in need of expert care, both legal and social. Not only this class, but also the normal, are in danger from irresponsible and immoral men who prey on their helplessness. "Women and children undoubtedly would be helped by a State law which should require not only a marriage license but a medical certificate showing that the contracting parties were free from disease. By this means thousands of children would be protected, for insanity, a high infant mortality, and a large proportion of blindness at birth are caused by communicable diseases from which women and children are the innocent sufferers. One of the most pathetic sights in Chicago is the venereal-disease ward for children in the County Hospital. In twenty-seven months, 600 children under twelve years of age passed through this ward—60 per cent. had contracted the disease accidentally; 20 per cent. of them had inherited it and another 20 per cent. had been criminally assaulted by diseased persons."

In giving such figures it would be better to state more definitely just what is meant by 60 per cent. contracting the disease accidentally. Does it mean syphilis, or gonorrhea, or chancroid, or any one of these? How is "accidentally" meant? There is no question of the gravity of the venereal peril, but incomplete statistics lead nowhere. So many estimates and percentages have been given that have turned out to be inaccurate that people are grown skeptical. This is, however, a mere flaw in a most interesting, stirring exposition of conditions with which every one should be familiar. The book ought to wield appreciable influence for better standards of protecting the future mothers and fathers of the country.

**THE WORLD'S SOCIAL EVIL:** A historical review and study of the problems relating to the subject. By William Burgess. Chicago: Saul Brothers, 1914. \$1.50.

Mr. Burgess is well qualified to write of many phases in the problems of the social evil. He was an active worker with Josephine Butler in England when she and Sir James Stansfeld, M.P. were leading the fight against the Contagious Diseases Acts. He was also associated with

Dr. J. Birkbeck Nevins in the publication of *The Medical Enquirer*, which debated many questions of hygiene and medicine as they touched on the vice problem. With this background it is not unnatural that one finds the chapter on "The English Contagious Diseases Acts" of particular interest. This chapter tells how the bill was drafted and passed, how the public mind was gradually aroused to its significance and baleful effect, and how at last the protest drawn up by Harriet Martineau and signed by Mary Carpenter, Florence Nightingale, Josephine Butler, and thousands of other women, began the campaign for the repeal which was finally accomplished in March, 1886.

Other chapters in Mr. Burgess' book take up the history of regulation and various evils of legislative and social character which have resulted from this policy.

Chapter IX deals with "the American awakening." The movement apparently started after the first International Congress in Geneva in 1877. Among the leaders were A. M. Powell, Emily Blackwell, M.D., William H. Hussey, Anna Lukens, M.D., Anna Rice Powell, and Elizabeth Gay. The American Purity Alliance founded at that time, became in turn the National Vigilance Committee, the American Vigilance Association, and finally today, The American Social Hygiene Association. From a period of comparative indifference came the recent extreme interest. For the past decade an increasing number of agencies have dealt with one or more phases of this complex problem. An international treaty was signed in 1908 by the United States Government, and vice investigations of State or municipal scope followed thick and fast. Activities of new organizations directed themselves toward such objects as the passing of injunction and abatement laws, "tinplate" ordinances, and other legislation related to the problem. This chapter contains a list of the various vice commissions and investigations. Besides this list there is much in the book that is of value as reference material. Particularly to be noted are the appendices which contain an address by Judge Harry Olson of Chicago, a review of Mr. Flexner's book, *Prostitution in Europe*, the pandering act, the white slave traffic act, a chart of laws against prostitution, and the Kenyon injunction and abatement law. It is a book to which the student of the abolitionist movement and all interested in the crusade against vice will wish to refer.



THE SCIENCE OF A NEW LIFE. By John Cowan, M.D. New York: Ogilvie Publishing Co., 1913. \$3.00.

The publishers of this book have obviously striven to make capital out of the present interest in eugenics and sex instruction. Neither paper, type, nor binding warrants the listed price of \$3.00. One might infer from the title page that "printed 1913" means that the book is modern; but the complimentary notices in the back of the book dispel any such idea. There is a short notice from Elizabeth Cady Stanton who recommends the book to "every mother in the land." No date is given to the communication, but as the book was first published in 1869 it is safe to assume that the recommendation is over forty years of age. In the meantime, much water has flowed under the bridge, and Dr. Cowan's work now seems rather quaint in many ways. Sometimes it is the arrangement of material, as, for instance, in Chapter XXVII, a discussion of divorce followed immediately by the section "Baths—How to Take Them." Again the subject-matter itself is amusing. "See to it that the woman of your choice . . . is as competent to mend her stockings as to dance the quadrilles." Or this longer passage wherein the modern idea would substitute the health certificate for the phrenological chart:—

"But there is a more satisfactory and more positive mode of choosing—one in which hypocrisy and deceit avail nothing, and one which every man and woman is earnestly enjoined to adopt. It is by and through Phrenology. Go to a good phrenologist and obtain a written analysis of your character, with a fully marked chart, which retain for comparison. When you, in your search for a wife, come across a woman who you think has an appearance of approximating your standard of character, have her secure a chart (if she already does not possess one) and show it to you, when, having all her perfections and defects in print, you can compare it with yours. In doing this, do it fully above board, giving the fact expression that you are in search of a wife, and believe in this mode of choosing and in no other. On comparing her chart with yours, if the comparison results unfavorably, plainly tell her so, and, if necessary, give her the reason. If the comparison is favorable to a perfect union, then an engagement may be formed, *and until this precise point is arrived at, love, impulse, and the feelings should not be exercised, but kept perfectly dormant.* Now, if a man believes not only in the Law of Choice, as recorded herein, but also in the Law of Continence, etc., so positively urged, he should immediately after his engagement purchase

for, or loan, a copy of this *Science of a New Life* to the woman of his choice for her perusal and enlightenment. The Author laments the fictitious modesty that prevents such matters being talked of and canvassed at any and all times between those immediately interested, and longs for a brighter day, when these vital subjects may be conversed of as freely between the engaged man and woman and parents, as would be the bridal outfit.

"Chosen in this way, it is impossible to err—impossible to secure other than a union that will result in unapproachable happiness, unalloyed bliss, and is worth all the endeavor of a score of years."

Few men would subscribe to the attack on tobacco. "A man who uses tobacco will generally be found an intensely lustful man, and for this reason especially to be avoided by all right-thinking women; but preëminently is the tobacco-user an imbibor of strong liquors. Tobacco and alcoholic liquors are as closely and harmoniously connected as are day and night. The exceptions to this rule are so rare that it may be considered a law, that no man chewing, smoking or snuffing tobacco, but publicly or privately uses alcoholic liquor, in some one or other of its poisonous formulas. This being so, the reasons for women avoiding all tobacco users increase in an intensely vital ratio."

In a chapter entitled "The Law of Continence" Dr. Cowan gives a long list of things to avoid by those "whose desire it is to lead a pure, chaste and continent life." Besides tobacco and alcohol, pork, pickles, oysters, lobsters, condiments, mince-pie, feather beds, Turkish baths, and even Russian quack doctors are discussed. The list would not stand today without modification.

The book contains altogether twenty-eight chapters and touches on many phases of sex relationships and ethics. It is frequently unreliable, its florid style is curious, but in spite of all this, it contains some sound parts. It is, however, unlikely that anyone would wish to read this book except for the historic interest to be found in an out-of-date treatise on an ever interesting theme.

THE OTHER KIND OF GIRL. Anonymous. New York: Huebsch, 1914. \$1.00.

This story is a straightforward, rather bald account of how one country girl became a prostitute. It is comparatively free from sentimentalizing and unpleasant detail. The author states in the preface that she wishes to show "how far back in the life of the girlhood of the world the seeds are sown." She started her life in the country and says of her-



self: "I was never an innocent country girl, lured, by promises of marriage, to a great city. There are plenty such to tell their stories. I can't even remember when I ever was innocent.

"I was just a child who followed my instincts and the path of least resistance. For over twenty years neither my parents, the church, nor the State (represented by school and later by police courts) ever told me what I ought to have known, nor gave me any intelligent guidance or help. . . . I needn't go into details of what every one knows goes on in our great and glorious public schools. Our school was no exception to the rule, and during that age when sex is yet unfelt I, with many other little girls, lost my modesty, that great virtue that once lost can never be regained. When that is lost the bars are down, and those girls who have lost it go out into the mystery and temptation of the mating period with their strongest armor gone."

Like many other children, this child was taught "not to lie, not to steal, not to whisper in school, or to turn around in church to see who was coming in," but she was not taught respect for her own body, knowledge of its functions, or a spiritual interpretation of creative force.

"I never remember it being suggested by anyone during my girlhood that there was any moral wrong in sex relations between girls and boys except in cases where the man couldn't be made to marry the girl. Then God help the girl! Stones fell thick and fast, and brave indeed was the girl who could stay and face it. City maternity hospitals are full of such."

The experiences of the author take her from her country home, where she was betrayed by a married man, to the hospital, thence to the city, and thence, through the recommendations of girl friends, as a chambermaid to Palm Beach. Step by step she goes down until she is finally a diseased street walker, with nothing but whiskey and morphine for comfort. She has a wretched period as such, but is rescued from a miserable death by a rather dramatic and involuntary visit to a church where she meets the man and woman who care for her, and who subsequently bring her back to comparative health and to a spiritual life.

**BIOLOGY AND SOCIAL PROBLEMS.** By George Howard Parker. Boston: Houghton Mifflin, 1914. \$1.10.

This book contains the William Brewster Clark Memorial lectures, delivered at Amherst in 1914. The aim of the founders of these lectures is to throw "light in a genuinely scientific spirit upon the relation

of the research, discovery, and thought of the day to individual attitude and social policy."

These lectures of Dr. Parker's are entitled *The Nervous System, Hormones, Reproduction, Evolution*. While not in the so-called "popular" style, they are not too technical to obstruct the lively interest of the reader. The book contains a few illustrations of ovarian transplantation, feminized guinea-pigs, Mendelian inheritance, and unit characters.

In the first lecture Dr. Parker discusses the social significance of the cerebral cortex as the place in the brain whence emanate the impulses for all our voluntary acts. "If," says Dr. Parker, "you have doubts of the enormous social significance of this cubic inch of nervous tissue, look upon the individual in which it permanently breaks down, a useless member of society, a charge upon the State, if not upon the race."

In the second lecture, Dr. Parker takes up the importance of the hormone substances, as found in the pancreas, the thyroids, the adrenals, and the sexual glands, in their relation to cretinism and sterilization. It is believed that "the hormones which are given out by the reproductive glands, and which serve to excite the development of the secondary sexual characteristics, are not the products of the germ cells proper, the egg cells and sperm cells, but come from the interstitial cells which are in no wise concerned with reproduction."

In sterilizing defective males "two general lines are possible, either castration, that is the complete removal of the reproductive glands, or some such operation as the cutting of the spermatic ducts or other treatment whereby the reproductive cells are eventually destroyed. Both methods render the individual incapable of having offspring, but, judging from Steinach's results on the guinea-pigs and rats, the first would probably also profoundly change his character, in that among other things he would lose sexual desire, whereas the second would leave him much the same as he had been except as to this ability to form sperm cells. Thus, depending upon what society wished as a result, one or other course might be adopted."

The third lecture, *Reproduction*, takes up briefly various methods of reproduction and a discussion of ova and spermatozoa and inheritance. Although the mother contributes in the egg cell over 35,000 times the volume of the sperm cell, the inheritance from "the mother has no more influence than the father." After a discussion of the nature and composition of the fertilized egg, the value of the chromosomes, and determination of sex, Mendelian problems are given consideration.



"Notwithstanding the fragmentary character of our knowledge of reproduction, we know that a child takes after its parents because the fertilized egg from which it has grown is made up of living material part of which came from each immediate ancestor." The rigid transfer of traits from parent to offspring is "perhaps the essential step, in the process of racial progress."

The last lecture, *Evolution*, continues the discussion of inheritance in a wider application including social inheritance as well as organic.

The effect of natural selection in our present times is but a "subordinate factor in organic evolution." "In man much of his social practice tends to reduce rather than to preserve the efficiency of natural selection. In ancient times and in primitive races today the malformed or otherwise defective infant is often destroyed, thus anticipating what is likely to happen later through purely natural causes. With the growth in our civilization of the sense of value in human life, these practices have become mostly illegal and have been largely suppressed. As a result we have developed a large body of institutions for the care of our defectives, institutions supported by a strong public opinion. Such social undertakings are in direct opposition to the workings of natural selection. They are a drain on the social body, but they are justifiable for the reason that they inculcate a respect for life and a public habit of humane treatment of unfortunates, characteristics without which no race can afford to be. But they are not unqualified blessings. And when we examine them from the standpoint of evolution, they seem to contain an element of no small danger to the State. While it is avowedly advantageous to the community as a whole to treat with all reasonable care its defective members, it is quite clear that this class, so far as its traits are hereditary, is not the class from which the future of society should be recruited. It seems proper, therefore, since our social institutions have counteracted to a certain degree the effects of natural selection and have thus brought about conditions that are unduly burdensome to the commonwealth, if not really menacing to the welfare of society itself, that the State should regulate the reproductive activity of certain classes of defective individuals. This can be done in two ways: first, by educating all persons to a sense of their social responsibilities in reproduction and then relying upon them to act in accordance with this training; and, secondly, where such education is impossible, by sterilizing the individual through means that are effective, but that are as little disturbing to his personality as possible. By these methods reasonable self restraint can be brought into play or a

final barrier set in the way of the irresponsible. That so radical a course as the latter is justifiable will be apparent to any one who follows the history of many of the charges in our public institutions for the feeble-minded."

**THE MAKING OF A MAN.** By O. Edward Janney, M.D. Lord Baltimore Press, 1914. \$1.00.

In this book of 74 pages Dr. Janney has written "the physiology and hygiene of sex for high school boys, their parents, and teachers." The author expresses the hope that this particular portion of the public will find in the book "helpful suggestions and an outline for a fuller presentation of the subject, as opportunity may arise." It is just there, indeed, that the book will be most useful.

Some will question Dr. Janney's judgment that his treatment is not too brief because "instructors of youth hold that it is not best nor necessary to enter too fully into particulars on this subject." His training as a physician, lecturer, and writer, and his varied experience in promoting the social hygiene movement qualify him to illustrate richly the points he makes. Youth of the high school age are ready to know more than he gives, unless the book be used as a guide and amplified by a resourceful person. Dr. Janney makes an interesting comparison of the creative force to a relay race. "Thus we are enabled to understand in some degree how life is renewed in plants from one generation to another; how life, through the act of the parent, is passed on from parent to offspring; how life, after all, is a form of relay-race, in which the touch, given and received, passes the vital spark on down through the future." In his brief discussion of the essential duties of life he writes: "Thus we owe it to those who are to follow us that they shall be better equipped than we for the performance of these duties." This "thus" style, which characterizes the book, might have been avoided with advantage, but the matter touched on is good, and scientific, and intrinsically interesting. In the hands of a capable teacher the book ought to offer useful suggestions. In the hands of a poor teacher it would not be especially successful.

**SEX PROBLEMS.** By M. B. Williams. New York: Revell, new and revised edition, 1910. \$1.00.

Mr. Williams has written a prolix account of the various phases of sex. There is little in the book to commend it, as the good in it is better



treated in other books, and the poor in it is very poor. The style is loose, evangelistic, and undistinguished. It lacks the appeal of such books as Hamilton's *Plea for the Younger Generation* and it falls far short of such scientific value as one finds in Forel, Ellis, or Bloch.

Characteristic of the book is the statement about the youth of sexual offenders. In a footnote we read "Carefully gathered statistics show that one in four of fallen women took the first step after the twenty-first birthday." No authority is given for this in the first place; in the second, it is a totally back-handed way to bring out the real point which is that three "took the first step" *before* twenty-one!

In the tables given at the end of *Commercialized Prostitution in New York City*, the Bedford cases show 286 girls committing the first sexual offense at twenty-one or younger (271 younger), and 14 over twenty-one; in non-Bedford cases 467 first offenders of twenty-one or younger (436 younger) and 94 over twenty-one. The Bedford cases show approximately twenty girls to be sexual offenders before they have passed their twenty-first birthday, to one girl who offends after that age.

**WOMAN AND MARRIAGE.** By Margaret Stephens. New York: Stokes, 1911. \$1.00.

This book gives a simple and clear presentation of the various physical phenomena of a woman's life. It treats of menstruation, the reproductive organs, the marriage relation, pregnancy, care of the mother and baby. The opening chapter touches on sex instruction and implies that a mother should use stories about flowers and birds as means of leading up to the facts of human reproduction.

At the end of the book there is a small section devoted to general hygiene. No mention is made of the venereal diseases, the double standard of morality, or of prostitution.

**HEALTH, STRENGTH AND HAPPINESS.** By Caleb W. Saleeby, M.D. New York: Kennerly. 1908. \$1.50.

This is a popular presentation of personal hygiene for both men and women. "The greater part of the characters of men and women are not male and female, but simply human. The principles of hygiene are fundamentally the same for both. The needs of the human being as regards air and food and clothing and exercise are almost identical, if not absolutely so, for the two sexes. There is included in these pages

the discussion of all these sexless questions, which are at least as urgent for women as for men, and of greater racial importance in their case."

Toward the end of the book Dr. Saleeby takes up in a few strong chapters the question of the racial instinct, heredity, and the venereal diseases. He has a good deal that is forceful and timely to say about quacks, and "qualified quacks," those reputable doctors who condemn abstinence and give the terrible advice which sends men to shameful disease and moral ruin.

The doctrine of sexual necessity he also attacks, and brings out a point which logically follows this doctrine. "No less important is the second doctrine invented by men, that in the absence of opportunities, adequate in amount, they would become irresponsible and uncontrollable. Thus, the married woman may actually have been taught by her own mother to approve and acquiesce in the existence of the "social evil" on the ground that it supplies a safety valve, and that without it she and her like could not expect to be safe. What is to be said of a doctrine which is untrue in the first place, and which in the second leads a woman to approve of an institution which too often means that she and her children are cursed for life by the foulest diseases? It is safe to say that as long as women accept these lies, men will propagate them—to their own advantage, as they think, but ultimately to their hurt. It is to be hoped that we shall soon see an end of mothers who give their marriageable or married daughters this kind of instruction."

The problem presented by the fact that the racial instinct is generally "grossly disproportionate to the only purpose for which it exists" need not be very difficult of solving. "He is most a man and least a brute in whom is possible, through woman's agency, the transmutation of nearly all the sex energy into the myriad activities of art, invention, and thought which are displayed by civilized men. . . . We are beginning to realize that art and religion and sympathy and parenthood; even moral indignation on behalf of animals or children, or abstract causes like justice; even the passion for doing a great piece of work, like the writing of a system of philosophy that takes thirty-six years—that all these derive, by an alchemy a thousand times better worth attaining than any for which the Philosopher's Stone was sought, from that energy which at puberty is first generated in the body, but of which only a minute proportion is necessary for the direct racial purpose. What change of lead into gold can compare with this higher alchemy?"

Dr. Saleeby speaks of the "notable increase" of syphilis among women, and deplores our criminal lack of regard for the unborn. "Unbranded



crimes of the most blackguardly description, for which, if we admit the principle of punishment at all, no penalty exacted by any code, ancient or modern, could be too severe, are daily committed—often with the blind blessing of the Church and mutual congratulations, which, in such cases, are appropriate only for the devil and his angels. It is always retorted to the advocate of eugenics—or conscious, provident, and moral race-culture—that he knows little of heredity; that men of genius have no sons, or sons who are fools; that you cannot make Shakespeares to order; or, by other critics, that the love which laughs at locksmiths will laugh at eugenics too. These criticisms are utterly irrelevant to the case of many criminal marriages now accepted by society without a word. We have made only a beginning with the study of heredity, but we know, and every adult man and woman knows, that there are diseases—some grave, some relatively slight—which are transmitted either with absolute certainty, or with all but absolute certainty. Paternity on the part of a man so afflicted—if not, indeed, marriage without paternity on the part of such a man—is a crime compared with which the ordinary criminal offence is a welcome pleasantry.”

BEAUTY FOR ASHES. By Albion Fellows Bacon. New York: Dodd Mead, 1914. \$1.50.

This book is the record of Mrs. Bacon's determined fight for a proper tenement house law in Indiana. Stirred at first by the shocking slums in her own city, she started single-handed a campaign for a State tenement law. It is a tribute to sincerity, singleness of purpose, and determination that she gathered friends and supporters in ever-increasing numbers from her immediate circle, from charity workers, women's clubs, the State Federation of Women's Clubs, senators, and finally enlisted the active interest of the Governor. Opposition from selfish interests, landlords, and property owners killed the proposed bill in 1911, but in 1913 the forces favoring it were able to carry it overwhelmingly.

Mrs. Bacon's book is another tribute to the fact that the causes of vice are manifold and interrelated. It is to be regretted that she could not have issued a bulletin showing the close connection between vicious living conditions and immorality, as she did showing the relation of tuberculosis to bad housing, when she was laying the question before the Senate. Her book, however, supplies several instances showing this connection, from such facts as a man's having to pass twenty-seven

saloons on his way from work, and never getting home with his money to the following sordid pictures:—

“Sometimes in our visiting we found a good woman who had moved temporarily into the larger tenements with her sweet little children, perhaps fresh from the country. She would tell us with tears of the sights unfit for childish eyes, and the vulgar profanity that kept them all terrorized. The head of one of our institutions for unplaceable children also told me of the vicious habits she found in children from crowded homes, where men, women and children occupied one room together, and no effort was made to preserve decency.

“We saw too much of the evils of crowded tenement life, when a number of families used one old house, fighting over the cistern, the wash line, and the sheds, using the common stairs, generally dark at night. In many of these houses were lodgers who came in tipsy at night, and there were young girls groping their way up those dark stairs, too. Some of the sequels of herded families we traced to the penitentiary. Some were poured into our ears in dim stuffy bedrooms, where young girls, won by the nurse’s kindness, told their pitiful story.

“How many of these tales of ruin we heard! But the awful thing was when the whole family took it as a matter of course.

“When we found feeble-minded girls among these cases, we threw up our hands. Where was to be the high-tide mark of misery and poverty, with our institutions already full, and no chance to segregate the half-witted girls who were the easiest prey? . . . We saw only the slimy trail of Vice, in its undeniable evidences and sickening results. Its shadow was always over us and about us, but Vice itself was hidden away, denied, pushed back into the dark, so that it had for me all the horror of mystery that it had in my childhood.

“We had reason to look for vice in the tenements, rather than in the hovels, but the hovels had just as much disease.”

Most of us probably have sufficient social sense to desire good living conditions for other people’s children as well as for our own. For the selfish ones who think to shield themselves and protect their children by segregating slum districts in their community, Mrs. Bacon utters this warning:—

“‘There is no need to worry about bringing home contagion,’ we say, ‘for the children will bring it home to you. They will acquire other things, too, from the children of the slums whom they meet on the street and in the public schools, other things that they will not come to you with, for you would not allow them to repeat the words and tales they hear.’



"We may as well face the fact that so long as we and our children are at large in a community, we shall be in danger from all the evils that are also at large in that community, even those that emanate from the lowest and vilest sources."

**THE PROBLEMS OF BOYHOOD.** By Franklin Winslow Johnson. University of Chicago Press, 1914. \$1.00.

The material gathered in this book is the outcome of Mr. Johnson's experiences with a Discussion Club for boys. He says of it: "It should be understood that it is intended, not as a complete and finished discussion of the various topics, but as a suggestive outline to be filled out by class discussion. It is hoped that it will not seem for this reason scrappy and incomplete. The purpose is not to state conclusions, but to suggest discussions from which valuable conclusions may be drawn."

There are twenty-two study chapters on such topics as Habit, Honesty, Clean Thinking and Speaking, the Problem of Sex, and Alcoholic Liquors and Tobacco. At the end of each chapter is a short list of topics for discussion. These chapters are so written that they may serve either as a guide for the leader of the club or as texts for the boys themselves. An excerpt from the chapter on the problem of sex shows the tone and method of these talks:—

"A boy of clean mind and manly spirit who knows the truth will not cause a girl to fall nor share in her degradation once she has fallen. To do so is essentially unfair and unsportsmanlike. Seldom does a girl fall who has not yielded to the stronger force or deception of man. What would you do to the boy who had wronged your sister? The double standard of morality required of men and women is also unsportsmanlike. A girl who has fallen becomes an outcast. You would not marry such a girl. Is it fair for a man to demand that his wife be purer than he is? Is it fair for society to treat women more severely than men? If not, should the standard for women be lowered, or that for men raised?"

**HEALTH WORK IN THE SCHOOLS.** By Ernest Bryant Hoag, M.D. and Lewis M. Terman. Houghton Mifflin, 1914. \$1.60.

This book "deals with the problems involved in health supervision, health examination, and hygiene teaching . . . . Special emphasis has been given by the authors to the part played by the teacher in school health work. To this end, two chapters have been prepared

for the purpose of assisting teachers in the observation of general health conditions among children, and three others for the purpose of acquainting them with the most important facts regarding those transmissible diseases which concern the school. Three additional chapters are devoted to suggestions for the teaching of hygiene in the grades, and another chapter discusses health conditions among teachers."

Health supervision in the schools is justified by the need for it. "In any school system, no matter where it may be located or to what social classes its patrons belong, from 50 to 75 per cent. of its pupils are suffering from one or more physical defects serious enough to require skilled attention." These defects and the problems they present are treated in a clear, comprehensive manner by the authors. There are many good charts, tables, and illustrations, and reference bibliographies.

Chapter XVI is devoted to education with reference to sex. It treats of the problem and the need of safeguarding children. "We should avoid alike the folly which ignores the evils and the cruelty which combats them with heartless punishment and other summary measures. We must consent to face honestly and without prudery or hypocrisy the actual situation; the fact that in most boys and in many girls the sexual emotions do not lie dormant until the traits of will and character have developed sufficiently for their proper control; the fact that very few boys and not all girls reach manhood or womanhood without at least for a time falling victims to reprehensible practices or conduct; the fact that many children from homes otherwise admirable have been so poorly instructed that their ideas of sexual matters are sufficiently grotesque and distorted to render almost any kind of conduct on their part pardonable and pitiable."

Under a section headed "Special considerations relating to sex education" the authors say: "Nor can the school itself be an effective agent in moral education until its own moral dangers are frankly recognized. To overwork the device of emulation; to lay the stress upon getting ahead of others; to neglect the multitudinous opportunities offered by the school for practical training in social duties and responsibilities; to divorce the teaching of history and civics from all reference to modern social and industrial environment; to herd adolescent boys and girls promiscuously in crowded schoolrooms and narrow hallways where intimate physical contact is possible or unavoidable; to neglect the careful chaperonage of school children on social occasions, school picnics, etc.; to induce congestion of blood in the pelvic regions by five or six hours of sedentary work, unrelieved by physical activity; to treat



all reference to sex problems with prudery and repression: all of these mistakes lay a burden of guilt upon the school which it cannot without hypocrisy deny. When the school has cleared itself from all blame in these particulars, and has set a thoroughly wholesome environment for the adolescent boy and girl, it will be in better position to campaign for the coöperation of parents for the sex-education of children.

"Sex-pedagogy differs in one fundamental particular from the pedagogy of any other subject; it must not seek to create special interest in the material presented. For this reason, vague allusions which excite curiosity, and pictures, charts, or diagrams which center attention upon the physiological processes of reproduction, are to be avoided. Some of the booklets prepared by well-meaning but unpedagogical enthusiasts, and designed for the use of the pupil, are thoroughly vicious in this respect."

Summarizing the methods and content of instruction by stages, we read: "Sex-education must never be considered as an isolated problem, but as one related to the whole question of moral education. Its success will always depend on the degree to which it is supported by high ideals, wholesome enthusiasms, and a right attitude toward the social world in general."

The authors believe that general or biological instruction should be given in the school; special, or personal and intimate instruction in the home. When parents are known to be entirely neglectful the school must assume entire responsibility.

## NOTE AND COMMENT

*Fighting the Social Evil in St. Louis.* St. Louis at one time supported two segregated districts, one of low type and one supposedly of better class. The low-class district was closed in December, 1913, by the police commissioners. Official figures of 1912 gave 86 houses of prostitution in the city, with the number of inmates 470. There were also 14 assignation houses and 21 suspected hotels. A large number of so-called "frequenters" augmented the district population in the evenings as they solicited in the streets, and the number of clandestine prostitutes about the district and throughout the city raised the total.

The Committee of One Hundred was finally formed to cope with this noxious evil, and its first object was the abolition of the remaining red light district. When the Committee began work there were 56 houses, 56 keepers, and 253 inmates. The Committee interested itself especially in legal measures, and left the work of education, etc., to other agencies. Three subcommittees were appointed, one on investigation, one on law and legislation, one on drafting a memorial to be presented to the Police Commissioners of the city. The memorial was filled with arguments against the policy of segregation.

The Police Commissioners coöperated with the Committee by issuing an order closing the segregated district on March 1, 1914. The Women's Protective Association agreed to care for any girls who might suddenly be thrown upon their own resources. It is too soon to judge consequences, but some gains are already clearly apparent. "As a white slave market St. Louis has been practically taken off the map;" the fictitious security of tolerated vice has been removed; the tradition that a vice district is necessary has been exploded. To counter these gains there are unsatisfactory conditions. In several localities evidence of commercialized vice is again observed. At present the committee is studying the factors "which impeded the progress of law enforcement and the suppression of vice." The police courts show comparative indifference to the work. Various social agencies are helping in the work, however, and public opinion is being engaged on the side of better standards of morality.



*Some Problems of the Social Evil.* Judge Goodnow, of the Morals Court of Chicago, gives some statistics of the social, physical, and mental characteristics of delinquent girls and women studied in the Court of Morals. Of 639 cases studied in 1913 "over 400 were mentally deficient, 2 were found to be insane, and 68 were little more than imbeciles." Venereal disease in an infectious stage was diagnosed in 108 cases. 315 showed evidence of having syphilis. Occupations were represented as follows: Housework, 225; waitresses, 174; laundresses, 136; clerks or cashiers, 83; seamstresses, 6; stenographers, 4; trained nurse, 1; manicurist, 1; scrubwomen, 24; no occupation, 110. Later another 100 cases were studied with these results: Laundresses, 54; housework, 26; tailoresses, 3; clerks, 6; show girls, 8. Venereal disease was present actively: gonorrhea, 38, and syphilis, 12. Evidence of past disease was found: gonorrhea, 67, and syphilis, 30.

Judge Goodnow follows this data with a recent report giving social statistics obtained by Mrs. Florence Kirk, physical statistics obtained by Dr. Anna M. Dwyer, and mental statistics by Dr. William J. Hickson of the Psychopathic Laboratory. Of 200 cases examined for disease, 137 had gonorrhea, 41 had syphilis, 14 were drug fiends, 8 were tubercular, 47 were smokers (cigarettes), 91 were alcoholics. Only 126 women underwent the mental examination tests. Of this group 9.5 per cent. were normal, 3.1 per cent. sociopaths, 68.2 per cent. morons, 4 per cent. dementia praecox, 4.7 per cent. alcoholic, 1.6 per cent. drug habitues. Judge Goodnow stresses the influence of feeble-mindedness on vice, the importance of a single moral standard, and the shortcomings of the home. He deplores the fining system, which is practically extracting blood money; and he recommends the indeterminate sentence.—*The Light*, January-February, 1915.

*Important Undertakings in Rangoon, Burma.* The Rangoon Vigilance Society, organized under the Presidency of the Bishop of Rangoon, March 11, 1913, has as its purposes: 1. "The suppression of all forms of vice, with special reference to those forms which fall under the designation 'Social Evil.'

"2. The creation of a higher moral ideal and tone among the people of Burma with regard to personal sexual purity by means of (a) Lectures, (b) Publications and Good Literature, (c) Personal Influence.

"3. To secure the detection and punishment of offences against public morality.

"4. The protection, housing, and otherwise ameliorating the condition of unprotected and unfortunate girls and women.

"5. Promoting and securing the passing of such legislative measures as may be considered necessary to suppress any public forms of vice.

"6. The bringing together and uniting persons of all nationalities without distinction of religion into a bond of union to combat the growth of all forms of vice.

"7. The coöperation or amalgamation with other societies having like objects and the doing of all such acts as may be incidental or conducive to the objects of the Society."

Its report of October 15, 1914, points out the existence in the heart of Rangoon of a segregated area housing 500 or more prostitutes, evil houses scattered all over the city, the kidnapping and sale of Burmese, Indian, and Chinese girls into a life of prostitution, a European quarter containing foreign women from some and perhaps all of whom pimps collect money, and scores of girls living as clandestine prostitutes or mistresses.

The Society did little active work during its first year, but has lately attempted rescue work, found temporary homes for girls, and conducted for a short time a rescue home, no one of the inmates of which, so far as known, has returned to an evil life. It has distributed thousands of leaflets in English and native languages, arranged sex hygiene lectures, made some attempts at censorship of entertainments, books, and pictures. It has also presented petitions to the authorities against segregation and the importation of foreign women for immoral purposes, and worked to arouse public sentiment against the social evil.

At the invitation of the Society, Mr. John Cowan came to Rangoon in April, 1914, to make an investigation and recommendations for dealing with the local vice situation. He has since issued a series of "Tracts for Rangoon" which present vividly the conditions found under the existing policy of segregation. "Montgomery Street, Fraser Street and Dalhousie Street . . . offer a sight which was once, perhaps, not uncommon in large cities, such as Sodom and Gomorrah, but which is now fast disappearing, at least from the British Empire. In Rangoon, more clearly perhaps than in any other city under the British flag, may be seen the phenomenon fully developed, of a large area specially reserved for the practice of sexual vice. If the British flag and girl-slavery harmonise, if the segregation and regulation of vice is a good thing, productive of benefit to the town, it ought to be advocated and copied by other capitals, large cities and seaports. I will



therefore describe this area as carefully and accurately as my meagre capacity allows inviting any and all to check my account and point out wherever it is exaggerated, incorrect or misleading; and when opportunity has been given locally for contradiction and correction the story may then be sent for publication in the newspapers of Calcutta, Bombay and Madras, Singapore, Colombo and London, in order that they may have the benefit of Rangoon's experience, and the opportunity to follow its advanced example, or, on the other hand, to say whether the conditions at Rangoon do not constitute a hell upon earth revolting to the conscience of every healthy-minded community, inconsistent with imperial practice, and incompatible with the principles of Christian government.

"I confess I have never before seen such a sight. It is not to be seen, so far as I know, in the Yoshiwara quarter of any Japanese town where modesty is at nearly the lowest ebb; it cannot be found in the prostitutes' quarters of Paris or Brussels; it does not exist in Berlin, one of the lewdest towns in Europe; Moscow, Warsaw and Petersburg have no parallel to it; Port Said, that sink of iniquity, cannot equal it; Harbin, the city of murderers and cutthroats, never became so brazen; perhaps the climate is too cold. In Calcutta such a thing is not to be seen, and Colombo would hardly credit it."

The blame for these shocking things is laid at the door of the policy of segregation. The experience of Colombo, Ceylon, is cited, where the abolition of a tolerated segregated district was officially regarded as impossible and yet was accomplished in 1912 without the serious results foretold, and with general satisfaction. The local government is scathingly arraigned for its continued support of the policy of segregation in Rangoon. Mr. Cowan's presentation of the case while deeply religious, shows sharply the moral, political, and legal shortcomings of the policy, and its intimate and damaging relation to public health and public order.

In response to the Society's petition, the government of Burma through its Chief Secretary recognizes the validity of the arguments presented, and says that "The Lieutenant Governor has decided that the policy of segregation must be abandoned in Rangoon" and promises changes in police regulations to bring about this result. Steps to enforce public decency are also promised but "Compliance with these orders will, it is understood, in many cases necessitate structural alterations in the houses and a reasonable time must be given for these to be carried out. . . . The Lieutenant Governor recognizes that

these measures are not in themselves sufficient, and that it would be desirable to go further and reduce very considerably the number of brothels in these streets. . . . The Commissioner of Police will be instructed that a brothel which has once been closed down in these streets must on no account be reopened." The government admits that its measures are not likely "to effect a complete or satisfactory solution of the problem," but "does not consider it practicable at present to effect the entire suppression of all brothels in Rangoon;" and "believes that the measures which have been indicated in this letter, including the abandonment of the policy of segregation, the prevention of the public and open solicitation which is at present carried on in the segregated area and the closing of all brothels which carry on their operations in an ostentatious or public manner, or in unsuitable localities, and the establishment of a special female dispensary for the treatment of venereal disease, will effect a very radical improvement in existing conditions and will do much to cleanse the city from vice and disease." The reply indicates that the government admits the truth of the petitioners' contentions, and pledges itself to take the first steps toward the abolition of the present system of toleration. With the caution characteristic of British Colonial Administration, which has been much chastened by experience, the government is slow to pledge itself to a complete program of moral house cleaning, such as is evidently needed. Its appreciation of modern standards of official responsibility can be determined only when its efficiency and further action in this matter are shown.

*Vigilance Work in Buenos Aires.* Mrs. Lighton Robinson, who represents the English National Vigilance Association in Buenos Aires, reports that during the past year seventy-one women have been assisted; seventy-eight vessels have been visited for the purpose of offering assistance to women; a respectable boarding house for women members of theatrical troupes has been established; nine addresses on the work and aims of the Association have been delivered. Forty women were helped by the visits to vessels, and two girls were repatriated.—*The Vigilance Record*, December, 1914.

*Brothels in Bienne.* In spite of the law and constant efforts at suppression, brothels were being tolerated by the police in the city of Bienne. Finally, civic and military authorities decided to close these houses. This was accomplished, and the inmates, mostly German,



were sent back to their native country. Since this action, an assembly convoked by the Society of Public Utility voted in approval of the measure and asked that it be made permanent. Secretary of the Fédération Abolitionniste Internationale, Séance du Vendredi, 30 Octobre, 1914.

*Prostitution. Official Attitude in Berlin.* Three police edicts which touch on prostitution have been given out in Berlin as a result of war conditions. One order states that the quartering of soldiers in the city necessitates vigorous efforts to check prostitution in the interests of public health. Officials in the suburban districts of Berlin have received orders to be especially watchful of registered prostitutes, of suspected prostitutes, and of all women who act in any way as if they were soliciting. Such are to be arrested regardless of person and put in custody of the morals police. Another order is issued to all owners of public bars and eating places. It warns them that prostitutes have been forbidden to appear in such places. If they do appear and if the proprietors allow them to solicit, special police measures will be adopted against the proprietors. A third order is directed against the Animierkneipen (beer dives.) This order is as follows: All waitresses and maids are to be discharged inside of twenty-four hours from the so-called beer dives, which are considered by most hotelkeepers as the plague spot in their profession. There are approximately seven hundred of these dives, most of them signalized by a red light.

It is understood that this order does not apply to hotels where women are engaged, as in Southern Germany, nor to the women workers in the large restaurants and cafes.

The result of this order to the Animierkneipen is that over four hundred such have been closed. It is estimated that one thousand waitresses are thereby thrown out of work. *Sexual Probleme*, Nos. 9 and 10, 1914.

*On the Sex Problem of Legal Detention.* The nineteenth century was the first one to see recognition of the need for separating the sexes in detention. In the seventeenth and eighteenth centuries the custom of herding them together has left us shocking accounts of the manner in which imprisoned men and women sought to appease their sexual appetites. The movement of reform against this flagrant abuse left unconsidered for prudist reasons the pith of the matter. "Does one really dare to think that with the separation of the sexes in penal

institutions sexual activity disappeared?" It is an open secret that the system of placing the sexes by themselves is the source and breeding place of homosexuality. Those placed in solitary confinement fall helpless victims to masturbation. Sexual desire is not to be overcome by supervision or by heavy physical labor. This is vouched for by the periodical increase in the rate of illegitimate births in the districts where the military manoeuvres take place. The opportunity for homosexual perversion must be blotted out, even though onanism be the result. It is the lesser of the two evils. And therefore, the present improvement in paragraph 22 in the penal code is not sufficient. This states that solitary confinement shall be increased, and that as many as possible in a community of prisoners shall be separated at night. This "as many as possible" must be changed at all costs to "all."—GEORG MAYER-ALBERTI, *Sexual Probleme*, November, 1914.

*Fighting Vice Interests for the Vote of a State.* In the December, 1914, number of SOCIAL HYGIENE, a brief article by Franklin Hichborn was published, dealing with the California campaign for passage of the Red Light Abatement Law. So much interest has been manifested in the referendum whereby the vice interests delayed the operation of this law for sixteen months and made necessary a State-wide vote upon it, that Mr. Hichborn was invited to prepare for this number (p. 194) a second article outlining the steps by which a favorable vote of the people was obtained. Doubtless other States and cities will in the future organize campaign committees for a similar service, and to them it is believed Mr. Hichborn's practical and vivid description of how the California battle was won will be helpful.

*A Permanent Morals Commission for Chicago.* The City Council of Chicago has enacted the ordinance creating the Morals Commission, as was recommended by the Vice Commission nearly four years ago. In view of the fact that the segregated district has been abolished and the civilian second deputy with his inspectors have been effectively suppressing the scattered disorderly resorts, the prosecuting function of the Morals Commission was eliminated from the revised ordinance now enacted.

Although the function of the commission is left advisory, its real authority remains in perhaps a more formidable form. The five commissioners, to be appointed by the mayor with the approval of the city council, are to consist of the commissioner of health, ex officio, a



physician of good standing, and three other citizens, none to receive compensation. A salaried secretary and such clerical and other assistants as the city council shall determine are to be appointed under the civil service law.

The duties of the commission are, in brief, to study all phases of sexual immorality, their causes and effects, and the conditions of practices which tend to promote or restrict them; to study the measures necessary to secure physical and moral rehabilitation of prostitutes, the prevention of prostitution and of venereal disease, and the legal action necessary for the suppression of disorderly houses in Chicago and within three miles of its boundaries; to advise the prosecuting attorney and the police of the results of its investigations and of any violations of law; from time to time to report to the mayor and the city council and to recommend new legislation. It is specifically provided that nothing in the ordinance shall relieve the police or the prosecuting attorney of any duties now imposed upon them by law, and that all city departments shall coöperate in supplying the commission information and statistics.—GRAHAM TAYLOR, *The Survey*, December 12, 1914.

*International Abolitionist Federation.* War often causes sudden changes in customs and laws that were in normal times considered unchangeable. For the sake of the abolitionist cause, as well as for scientific reasons, the International Federation is sending out the following questionnaire:—

1. What measures have been taken by officials (Autorités) since the declaration of war in the domain of morals (moeurs) and especially in regard to the regulation of vice?
2. In any such action, what part has civil authority taken, and what part military authority?
3. What has been generally the attitude of the troops in your country toward sexual morality, at the beginning of the war, and what is it now?
4. What has been, and what is their sanitary condition as regards the venereal diseases?
5. Where there have been changes in laws or ordinances during the course of the campaign, what effect have these had?
6. What lessons for the abolitionist cause do you think can be drawn from war conditions so far?

*Bureau International de la Fédération Abolitionniste*, December, 1914.

*The Value of Venereal Disease Statistics.* The estimate of venereal disease prevalence published in this number (p. 220) based upon the records of the United States Marine Hospitals for twenty-five years, is

somewhat at variance with other estimates that have been widely disseminated. If our annual rate of newly infected victims of venereal diseases is as Surgeon Banks estimates, only 3 per cent. of the total population of the United States, the situation both as to disease and immorality is more promising than has frequently been pictured, even though he concludes with the estimate that treatment for venereal disease is needed for nearly 2,500,000 people each year.

This excellent article well illustrates the difficulties and dangers of generalization which confront the careful statistician. The conclusions suggest the unreliability of statements that have been current in recent years to the effect that 80 per cent. of men at some time become infected with gonorrhea, and 16 per cent. with syphilis. In Germany, Professor Blaschko estimated that among the clerks and merchants of Berlin, between the ages of eighteen and twenty-eight, 45 per cent. have had syphilis and 120 per cent. have had gonorrhea, and that among university students every man was infected with venereal disease at least once during his course. Other observers of venereal disease prevalence in Germany estimate that gonorrhea averages more than one attack to every man, and syphilis one attack to every five men. The results of an attempt made on April 30, 1900, to take a government census of venereal diseases in Prussia, indicate for the entire area that, on an average, twenty-eight out of each 10,000 men and nine out of each 10,000 women of the population were infected.<sup>1</sup> On the supposition that a similar survey in the United States were made and yielded the same ratio, it would show approximately 102,500 adult infected males and 31,680 females, or a total of 134,160 on the day of the census. As this census was based upon the simultaneous reporting by physicians of all cases of venereal diseases under treatment on a given day, it relates only to those cases being actively treated.

Dr. Blaschko estimates that as an average gonorrhea is treated for six weeks, chancroid for about the same period, and syphilis possibly eight weeks. If the same complicated series of corrections and applications of these and similar figures is applied to this hypothetical census for the United States, the result is 509,000 new infections in a year. This illustration is based on practically the minimum figures in the Prussian census, which showed clearly that the incidence of venereal disease was in direct relation to the size of the cities and towns reported

<sup>1</sup> These and similar figures are elaborated and interestingly analyzed in the chapter Abolition and Disease, in *Prostitution in Europe*, Abraham Flexner: Century Company, 1914.



on. The figures for Berlin, 142 per 10,000 males, 45 per 10,000 females, similarly applied to the United States, give 865,400 men and 198,000 women infected, and a total of 2,572,000 cases in the year.

The following are extracts from the minutes of evidence of the British Royal Commission:<sup>2</sup>

"But still you arrive at the general conclusion that the larger the city the greater the proportion of sexual disease, and I suppose that is fortified by a good many figures?" "Yes."

"Now, if we assume (for the United Kingdom of Great Britain) 800,000 fresh infections yearly, you say the figures would involve some 450,000 fresh individuals who had previously not been infected?" "That is so. I do not mean 800,000 persons, but 800,000 fresh infections, of whom probably 450,000 are fresh individuals."

Thus, "you arrive at 114,000 cases of syphilis annually in Great Britain, 686,000 cases of gonorrhea and chancroid . . . one quarter are chancroid and the rest gonorrhea?" "Yes, that is the nearest approach we can get to a sound estimate on the indirect method."

In 1910 the population of the United Kingdom was 45,221,615, which indicates that approximately 1 per cent. of the entire population may be counted as freshly infected individuals each year. If these ratios be applied to the population of the United States the resulting estimate is 1,600,000 fresh infections yearly involving some 900,000 fresh individuals who had previously not been infected.

Concerning the relative numbers of new and existing cases of syphilis the following testimony is suggestive:<sup>3</sup>—

"Then the result of this calculation is that as far as the United Kingdom is concerned, about 28,000 women and 86,000 men contract syphilis annually. Then you go on, if the expectation of life for a syphilitic (acquired at the average age of 24) be 30 years, which is not unreasonable, there must be in the United Kingdom some three millions of syphilitics, allowing for a fair proportion of cures?" "I think that if one grants the annual incidence one is almost bound to grant the other . . . ."

For syphilis alone, these figures in proportion to population suggest that in the United States 162,000 men and 56,000 women annually become victims of syphilis, and that we have perhaps 6,000,000 cases

<sup>2</sup> The Royal Commission on Venereal Diseases in the United Kingdom, appendix to the first report, 1914. Testimony especially of Dr. Douglas White, pp. 329-343.

<sup>3</sup> Ibid., p. 333.

of syphilis in all its stages and manifestations. In general the estimates presented before the British Commission indicate that as an annual average, more than one person in fifty-six in England, Scotland and Ireland requires active treatment for venereal disease.

The official figures for venereal diseases reported for Denmark in 1912<sup>4</sup> applied to the United States would give 12,740 cases chancroid, 110,020 cases gonorrhea, 45,500 cases syphilis, or a total of only 168,260 cases requiring treatment in one year, or about one person in 540 of the whole population. Dr. Banks' estimate based upon actual United States figures for one class of men is approximately one person in each forty of the population.

Some of the published estimates of venereal disease prevalence have been undoubtedly too high and others have not stated the exact basis on which they have been calculated, but on the whole, sincere efforts to study this problem statistically should be encouraged. When an author presents all his data as Surgeon Banks has done, all who read may form their own conclusions.

Two other articles<sup>5</sup> in this number of SOCIAL HYGIENE present interesting figures on the venereal diseases. Whether one agrees with the deductions of the authors or not, it may be conceded that such methods of statistical survey have their definite value in arousing local interest, developing active coöperation from physicians, and challenging health and statistical departments to provide more trustworthy methods and figures. Obviously, any generalization based on information on sailors, who as a class constitute only four-tenths of one per cent. of the male population, is open to very considerable error. Similarly, attempts to apply German or English figures to the American population, such as have been illustrated above for purposes of this comment are of doubtful value even as speculation upon the actual prevalence of venereal diseases. Fortunately, the necessity for such speculation has nearly passed. There are now a number of public and private institutions making careful studies in the United States, which have already given some data and will ultimately provide adequate figures.

*Ophthalmia Neonatorum.* "Figures recently collected by the committee from schools for the blind throughout the country show that

<sup>4</sup> Statistics for Copenhagen presented June, 1914, before the Portsmouth Conference, International Abolitionist Federation by Dr. Svend Lomholt. Report 1914, pp. 212-215.

<sup>5</sup> Rural Morality, P. L. Vogt, p. 207, and The Moral Survey Committee of Syracuse, F. W. Betts, p. 183.



out of a total of 2327 pupils in 21 schools, 684, or 29.3 per cent. of the pupils are needlessly blind from ophthalmia neonatorum; 88 of the 386 children or 22.7 per cent. of those admitted for the first time during the last school year are blind from ophthalmia neonatorum, thus showing that the percentage of needless blindness from this cause in schools for the blind continues about the same this year as for preceding years:

1912, 88 out of 386 new admissions, 22.7 per cent. blind from O. N.

1911, 88 out of 415 new admissions, 21.2 per cent. blind from O. N.

1910, 84 out of 351 new admissions, 23.9 per cent. blind from O. N.

"It was found upon investigation of 108 cases of ophthalmia neonatorum reported from the various eye clinics in New York City to this committee that 62 were attended by physicians, 43 by midwives and three were emergency cases attended by neighbors. In 48 of the 62 cases attended by physicians there was no prophylactic used at birth, nor in 32 of the 43 midwives' cases. Of eleven cases in which injury resulted, six babies lost one eye; two, eyes were scarred; while three infants became totally blind. The cases of total blindness all occurred in the practice of physicians, while of the remaining eight, six were physicians' cases and two were midwives.'

"The value of educational work in this connection is suggested by the fact that 68, or more than half, of the 108 cases investigated were taken to eye hospitals upon the initiative of lay persons who had heard that it was dangerous to neglect babies' sore eyes." *Fifth Annual Report of the New York State Committee for the Prevention of Blindness*, November, 1913.

*Report of Special Committee on Syphilis, Tenth Session, Australasian Medical Congress.* The committee appointed in October, 1908, reported on syphilis at the Congress in Sydney in 1911. The subject was considered under two heads:—

1. The prevalence of the disease.
2. Measures which might be adopted to diminish such prevalence.

In regard to (2), State regulation of prostitution was not favored; notification was not recommended; special wards or departments of general hospitals were recommended as the proper place for treating venereal diseases; rigid enforcement of the laws prohibiting entrance of syphilitics into the State was recommended.

The following resolutions were passed by the Congress:—

1. That in the opinion of this Congress a time will come when the compulsory notification of Syphilis and Gonorrhea will be necessary, and the earnest attention of the Health Department of Australian States should be drawn to the matter,

with the object of introducing such notification when the time is ripe. That the Congress expresses its sense of the importance of having such work done.

2. That it should be a legal offence for any person who is not a legally qualified medical practitioner to treat a case of venereal disease.

3. That each State Government be invited to provide increased facilities for the treatment of cases of venereal disease.

4. That General Hospitals and Dispensaries, rather than Public or Lock Hospitals, should provide the necessary accommodation for venereal cases.

5. That it be a legal offence for any person cognizant of the fact that he or she is suffering from a venereal disease to communicate such disease.

The committee appointed to report at the Congress in 1914 took up particularly the prevalence of syphilis in New Zealand and South Sea Islands. Recommendations of this Committee are as follows:

(1) That Syphilis be declared a notifiable disease. That notification be encouraged, and discretionary but not compulsory; and that the Chief Medical Officer of Health be the only person to whom the notification be made.

(2) That provision be made through the Hospital Boards to establish Laboratories in the four centers where not already existent for the diagnosis of Syphilis.

(3) That free treatment in the Public Hospitals and dispensaries be provided for Syphilitics.

(4) That steps be taken to educate the Mercantile Marine as to the dangers of Syphilis, and that provision be made for preventive treatment on the Inter-colonial Service.

(5) That Legislation be enacted against the treatment of syphilitics by unqualified persons.

*Brockton, Mass., Board of Health.* A circular letter of June 1, 1914, addressed to the physicians of Brockton and signed by the Board of Health, reads in part as follows:—

This Department, being of the opinion that venereal diseases are infectious, communicable and preventable, and constitute a serious menace to the public health, has decided to furnish facilities for aid in the diagnosis and treatment of such diseases.

As venereal diseases have not as yet been placed in the list of diseases required by the State Board of Health to be reported, this Board will not require local physicians to furnish names and addresses of patients; and on the other hand owing to the expense of installing the facilities for such tests, it will be necessary to make a merely nominal charge for the service rendered.

The facilities furnished will comprise, 1st—the Wassermann test for diagnosis of syphilis, in which a positive reaction is now generally accepted as evidence of luetic infection and an indication of necessity of specific treatment; and 2d—the complement fixation test for chronic gonorrheal affections which is highly useful as a method of differential diagnosis between the various pathological conditions following an acute attack of gonorrhea and similar conditions due to other causes.



Directions for taking and handling specimens for examination follow. Outfits are supplied by the Department. The monthly reports of the Board for the six months beginning June, 1914, give the following statistics of Wassermann tests made:—

	Positive	Negative	Total
June.....	2	4	6
July.....	8	14	22
August.....	10	1	11
September.....	5	5	10
October.....	1	4	5
November.....	7	8	15
	—	—	—
Total.....	33	36	69

No statistics of tests for gonorrhea appear.

The Department issues in English and Lithuanian a pamphlet on the care of babies and the following special notice to parents:—

#### TO PREVENT BLINDNESS IN CHILDREN

Should one or both eyes of an infant become inflamed, swollen and red, and show an unnatural discharge at any time within two weeks after birth, it shall be the duty of the nurse, relative, or other attendant having charge of such infant, to *report in writing within six hours thereafter*, the fact that such inflammation, swelling and redness of the eyes, and unnatural discharge exists, to the *Board of Health, City Hall, Brockton, Mass.*

*Eugenics and Its Sociological and Political Value.* This article gives first a short summary of the eugenics movement from the founding of the Eugenics Society of London. Some of the points taken up at the first international congress in London are discussed, and an attempt is made to explain eugenics in the light of Galton's definition when "the primitive biologic base" was abandoned, by the inclusion of those agencies which lie outside of biologic inheritance. Eugenic agents are not discussed, but from an enumeration of dysgenic agents, such as syphilis, alcoholism, idiocy, etc., some are chosen for comment. As might be expected in an Italian paper, the question of penal punishment is discussed more fully than the others. Italians are warned not to think they can afford to neglect the study of penology as developed by other nations, especially Germany, Austria, Switzerland, Servia, and Denmark. Punishment is a strong dysgenic agent. It turns its victim back to his former haunts to spread disease and hate, to propagate children who will swell the number of diseased and unfit. "Eugenics, then, in general, is opposed to penal punishment." It is not only

bad for the person who suffers directly and personally, but also for his family and relatives. "Through the wife and the children born to the condemned man, the race, physically and morally, is placed in jeopardy. These unfortunates suffer sometimes more than those on whom society has placed penal condemnation. Lack of guidance, economic need, starved affection, press them down and down the social scale, without strength to resist, to disease, despair, theft, adultery, prostitution. And while society is trying to put silver nitrate on the sore of the convict, there spring to view thousands of other sores quick with blood and with misery."—GUILIO Q. BATTAGLINI, *Nuova Antologia*, 16 August, 1914.

*Eugenics and the War.* In past ages war may have had some eugenic value, but in our own time, it must be acknowledged to be entirely dysgenic. The best do not necessarily survive and both victor and vanquished nations lose the cream of their stock. To combat the evils of modern war, we should take care that the birth rate of the depleted class is increased, and that the greatest possible percentage of births in this class reach maturity; that all who wish to marry before leaving for war should be encouraged to do so; that wives and children of absent soldiers should be well cared for; that those unable for active service should be protected from economic disturbance due to war. The Professional Classes War Relief Council has been organized to deal with these problems, and the Eugenics Education Society has undertaken the maternity assistance branch of the movement. A maternity home is to be arranged in London with Drs. Scharlieb, Willey, Simson, Barnes, and others on the voluntary staff.—*The Eugenics Review*, October, 1914.

*The Habitual Criminal.* Considering that the habitual criminal is merely an ordinary individual with certain marked qualities, it is not possible to pass over the question of his propagation. His strong natural tendencies are subject to the laws of natural inheritance. These qualities justify eugenic reform in attempting to stop their continuance. In working for such reform, however, the eugenist must remember that he has as yet a weak case in claiming natural heritability of criminal qualities. It is difficult to adjudge just what is due to environment and what to heredity in comparing criminal and non-criminal families. Even if the children of criminal parents are placed in a good environment the problem is not entirely simple. The criminal is easily influ-



enced by his surroundings—for evil, for good. The influence of good surroundings, therefore, should be tested after the period of manhood, and indeed, even to the offspring. Criminal members of bad families should be prevented from breeding. These should be sorted out for special treatment. “The eugenist may, in fact, safely conclude that if attention be paid to the number of crimes committed, to the age at which the life of crime was adopted and to all defects of mind or body, a well-instructed official supplied with full reports would have no difficulty in selecting a large number of individuals whose descendants, if they had any, would certainly be an element of national degeneracy in future. It should be noted, moreover, in this connection, that by these same tests we should be selecting those individuals who are most likely to drift back into a life of crime if given their liberty.” —MAJOR LEONARD DARWIN, *Eugenics Review*, October, 1914.

*Studies in Human Heredity.* Many interesting investigations are under way in the United States. Alexander Graham Bell is soon to publish a study of nearly 3000 individuals from the Hyde genealogies, the results of which indicate that longevity is largely a matter of inheritance. Dr. Bell will also continue his researches in studying the congenitally deaf.

William F. Blades, of Cold Spring Harbor, is carrying on a special study of hare-lip, and Professor J. McKeen Cattell, of Columbia University, is analyzing the family data of 1000 American men of science. Dr. T. D. Crothers, of Hartford, Connecticut, is doing field investigation among the families of inebriates; Dr. Danford, of St. Louis, is studying anatomy in relation to heredity; and Dr. Davenport is carrying on work on the inheritance of mental traits. Other subjects under analysis and study are: inheritance of Huntington's chorea, feeble-mindedness, mortality, marriage and birth rates, twinning, left-handedness, marriage selection, insanity.—DR. FREDERICK ADAMS WOODS, DR. ADOLF MEYER, CHARLES B. DAVENPORT, *Journal of Heredity*, December, 1914.

*Mothercraft: A New Profession for Women.* A plea for professional mothers. Relying on “instinct” as a teacher is in many cases fatal. 2,000,000 babies die of preventable causes yearly, largely because “the greatest profession of the world, that of motherhood, is carried on by an army of untrained workers.” Women of all classes ought to have full scientific courses in all that pertains to motherhood.—SARAH COMSTOCK, in *Good Housekeeping*, December, 1914.

*Teaching the Facts about Reproduction and Sex.* The social hygiene movement so far as its educational phase is concerned endeavors to give to each individual as he grows from babyhood to old age only that information which he needs for dealing with each phase of the subject as he encounters it, yet to give that information before the encounter. The teaching of sex hygiene, so-called, is not a problem of the schools alone; it is a problem related to the entire span of life. When we trace the child back to his first knowledge of the phenomena of reproduction and sex, it is conceded by all that much of his information is obtained before the age when he enters school; and it must be similarly conceded that much of the knowledge he will require in later years cannot be fully comprehended or wisely applied until long after the age at which the majority of children leave our schools.

At the outset it is highly important that the child receive from his parents attention to such physical and social factors as proper food, cleanliness, regular habits, attractive home surroundings, real comradeship with his parents, opportunities to associate with clean-minded, active playmates, and correction of defects or conditions calculated to produce sex-stimuli.

As the child grows older, he encounters the fundamental laws of Nature and along with his discovery that gravity is an unchangeable force in continuous operation, he gains some conception of the law of indestructibility of matter. He wants to know where things come from and into what they are converted when they disappear. Sooner or later he will ask about the origin of babies and what becomes of them when they die. The latter does not mystify him because he learns that their bodies are laid in coffins in beautiful cemeteries and their souls go back to heaven. In accord with this he is quite prepared to understand that the souls of babies come from heaven, but he desires an explanation of their bodies.

The stork story, like that of Santa Claus, satisfies him for a time, but probably for no longer than the Santa Claus story. His discovery that the latter is not true is immediately followed by the facts and a simple explanation of the spirit of Christmas, while his discovery that the stork story cannot be true generally leads only to more unsatisfactory and mystifying statements, either establishing to some degree a breach of confidence between the parents and child or driving him to the street for such information as he can obtain.

Again during the period of adolescence and later in facing the sex problems of adult life and marriage, the individual finds himself with-



out knowledge or a sympathetic source of information. The series of articles begun in this number of *SOCIAL HYGIENE* on "How Shall We Teach" should prove suggestive to parents and teachers as to some ways and means of giving needed instruction to young children and adolescent boys and girls.

*The Bureau of Research of the Upper Peninsula (Michigan) Educational Association.* A report based on the individual judgments of 317 representative citizens on the strength and weakness the schools has recently been issued, touching on moral education, physical training and care of health, industrial education, and general school questions. Only lay opinions were considered.

The first section contains data obtained in response to the question, "Do you believe sex hygiene should be taught in the schools? Why? How?" The answers received were: Yes, 92; No, 175. If parents fail, school must, 1; Indirectly only, 1; Partially, 2; Under certain circumstances, 2. Reasons given for opposition were that teachers are not qualified; that it would make public talk; that it endangers morals of children; that it is the duty of parents. Reasons given for favoring it were, that knowledge benefits health and prevents diseases; that parents shrink from such instruction; that children otherwise get corrupt information from bad sources; that it does away with false modesty and curiosity. The twenty physicians who answered the above questions were unanimously in favor of teaching sex hygiene. Questions asked boys and girls at Houghton where lectures had been given resulted as follows:

1. "Did you learn anything of value at the last lecture?" Boys, yes, 90; no, 8. Girls, yes, 54; no, 20. 2. "Do you favor another lecture?" Boys, yes, 85; no, 13. Girls, yes, 44; no, 30.

"The problem is not merely to teach the pupils the facts of sex, but to do so in a way that will cause them to act in accordance with their knowledge, and this is no easy task even for the most skillful teacher. Furthermore, those who object are doubtlessly correct in asserting that the home should teach matters of sex. On the other hand, those who favor the teaching of sex hygiene assert that it is necessary because the parents do not talk over such matters with their children; however, they would not entrust it to the regular teacher, but to specialists."

The *Journal of the American Medical Association* referring to this report comments on the unwisdom of forcing instruction in sex hygiene. "Premature efforts to place such subjects on the school curriculum in advance of public opinion can only cause misunderstanding and trouble."

The large minority—over one-half—of those in favor of teaching sex hygiene indicates that public opinion may soon be ready for the change in the school curriculum, at least in the Upper Peninsula. For the present, the recommendations of the bureau say, "The teaching of sex hygiene in the school is not favored with the present means at our disposal."

*Sex Hygiene. Capitol District Conference of Charities and Correction, Albany, N. Y., March 8, 1914.* The instruction of the young in matters of sex should be left to the parents, but the school can assist in this education also. (Henry L. K. Shaw, M.D.) Sex is not an isolated subject, but plays its part in subjects that can be taught in the schools. The teacher has a responsibility to teach clean sex truths for the sake of the race. Children, if not taught the truth, are corrupted by distorted information obtained from questionable sources. "There should be no specific teaching of sex education below the 7th grade in the elementary schools . . . Without going into details as to the great number and variety of facts to be imparted, I may repeat that the connotations of literature, history, and civics must be combined with the facts of biology, nature study, and hygiene and interpreted in terms of ethics and sociology. During the early ages, sex facts must be intellectualized in order not to emphasize the developing emotional phases of child nature. During puberty, when emotional waves are fast rushing upon the child mind, they must be harnessed and directed into channels that will do the least damage." (Ira S. Wile, M.D.) The adult public can be profitably helped by printed matter, lectures, exhibits, social organizations, etc., and children can best be helped by properly informed parents. Character is the best safeguard for the child. The pathological side of sex should not be emphasized, though knowledge of the venereal diseases is necessary. Definite courses in sex education should not be given in schools below the high school grade. (Clinton P. McCord, M.D.) The campaign against the venereal diseases arouses both medical and moral forces to cope with the great evil. Physicians and boards of health should cooperate in every way to educate the public to a single standard of morals, and to a realization of the scourge of venereal disease. Increased facilities for advising, diagnosing, and treating patients should be striven for. The public should be instructed by social organizations, parent-teacher associations, literature, etc., and above all, teachers in normal schools should be trained in the various phases of the sex problem. (William F. Snow,



M.D.) Women should be fully educated in regard to sex problems in order to take their part in the world intelligently and helpfully. The relative or parent who enters a child in a free school might receive a "brief printed outline" showing the necessity for sex instruction, and thus stimulate parents and guardians to inform themselves and coöperate with the teacher. Both working girl and society girl respond encouragingly to a high-minded, clear presentation of sex hygiene. (Rosalie Slaughter Morton, M.D.) *Albany Medical Annals*, November, 1914.

*Some Experiments in Sex Education.* Mr. Peabody, of the Morris High School, New York City, started out when young to teach the facts of reproduction, his courses in biology furnishing him the medium. As he grew older, he says, "I have come to see that the problem of sex education involves much more than mere instruction in the principles of biology; that, on the contrary, it is a problem of the most far-reaching significance, requiring for its solution the coöperation of the home, the school, the church, and all other available agencies that make for righteousness." Mr. Peabody, after a presentation of several statements showing the need for sex education, goes on to give an account of the methods of instruction pursued, first, in his own home; second, in the Morris High School.

In his family the question arose "before the children were five years old." At first it was a question only of motherhood, easily settled during the summer on a farm where a pet dog had a litter of puppies. But soon after this came "insistent questions relating to fatherhood." This point was discussed during agricultural experiments with popcorn and sweet corn which father and eight-year old son carried out.

In the Morris High School biology courses the teachers "emphasize the functions of all living things—food-getting, digestion, assimilation, respiration, and reproduction." A new biology elective of five periods a week for third and fourth year students is devoted to "comparative physiology, personal hygiene, home and city sanitation." Sex instruction is carried much further in the elective courses than in the required courses; and one other teacher in coöperation with Mr. Peabody carried on a kind of seminar work among fifty or sixty picked boys. To these boys was given a thorough review of the whole process of reproduction from the lowest organism up to man, warnings of the dangers of indulgence and venereal diseases, the inspiration of chivalry, and the rewards of pure manly living. None of the women teachers

felt competent to carry on such work among the girls; as a substitute they engaged Miss N. M. Smith to lecture to the senior class.

Mr. Peabody doubts the advisability of lectures by outside doctors or other physiological experts. "Sex education is too vital and personal to be given in a wholesale fashion."—JAMES E. PEABODY in *Educational Review*, November, 1914.

*The Most Urgent Needs in Respect to Sex-Education.* The sex question cannot be solved except by education. "It is coupled up with the moral and social evolution of the race. Its method is the method of education and development." The biology of sex is only a starting point; and much that is intrinsically sex instruction will never be so named.

"Sex instruction then is much more than furnishing knowledge of a few facts of the reproductive organs and processes, although there is some very valuable and inspiring matter there. It includes knowledge of all that sex and its best observance has meant to the human race; it includes an understanding of home, and marriage, of husband and wife, of fatherhood and motherhood, of parental love for children, of all the fine things that have come into human life and relations and literature because of reproduction and sex; it includes giving the best standards and ideals of cleanness and self-control and purity; it means that gradual building up of purposes and attitudes in accordance with the opinions of the race; it means help in securing choices and conduct that will make for sound habits of sex life; it means bringing everything possible from biology, psychology, child study, history, literature, sociology, and religion to reinforce public opinion and conscience in helping the individual to control sex impulses in the interest of the total contribution they make to personality and the race instead of indulging them in the interest of a momentary gratification; it means securing an attitude of fairness, of chivalry, of honor, of humanity in the whole matter; incidentally it means putting adultery alongside murder where it belongs, instead of with petty larceny or as a mild virtue, as some now tend to class it."

The great and constant importance of sex in life makes indifference to it impossible. It only remains to see that the work of sex instruction is intelligently apportioned and well carried out. The necessary steps may be outlined as follows:—

1. We must redeem the idea of sex.
2. We must deal primarily with the constructive and positive aspects of sex rather than the perversions and pathology of it.



3. We must create public sentiment favoring the using of all suitable social agencies in this enterprise.
4. We must train the present parents and teachers.
5. We must train future parents and teachers.
6. We must observe some simple pedagogical principles.
7. We must appreciate that sex behavior in man is largely a matter of inhibiting over-strong natural impulses,—through higher, more recently developed human qualities.—THOMAS W. GALLOWAY, *The Light*, January-February, 1915.

*Formation of a National Committee.* Major Leonard Darwin, president of the Eugenics Education Society of London, has inaugurated an English National Council for Combating Venereal Diseases. This body is to consist of a council, an advisory board, and an executive committee. Sir Thomas Barlow presided at the inaugural meeting on November 13. The military situation was first dwelt on, and it was stated that military authorities were ready to coöperate actively in educational propaganda. Lord Kitchener was reported as heartily welcoming the proposed work of the council. The civil aspect of the problem was also taken up, and coöperation sought especially from women, and the social agencies which are caring for recreational facilities. Following are the aims and objects of the Council:—

- “1. To provide accurate and enlightened information as to the prevalence of these diseases, and as to the necessity for early treatment.
2. To promote the provision of greater facilities for their treatment.
3. To increase the opportunities of medical students and practitioners for the study of these diseases.
4. To encourage and assist the dissemination of a sound knowledge of the physiological laws of life in order to raise the standard both of health and conduct.
5. To coöperate with existing associations, to seek their approval and support, and to give advice when desired.
6. To arrange, in connection with such organizations, for courses of lectures, and to supervise the preparation of suitable literature.
7. To promote such legislative, social, and administrative reforms as are relevant to the foregoing aims and objects.”—*The Vigilance Record*, December, 1914.

*The New Chivalry.* A movement among men and young men in the defence of home and country, promoted by the New Jersey Social Hygiene Association, Rev. Henry E. Jackson, President, the Madison

Building, Montclair, New Jersey. "In dealing with the 'Social Evil' the methods of direct attack through force and law have so often and so long proved futile that I am fully persuaded the time has come for us to go deeper in our treatment so as to touch and purify the central springs of human action. To use a figure of Havelock Ellis, we have been working to cleanse the banks of the stream, but have made little or no attempt to purify the stream itself. Right thinking seems to me to be the proper means for purifying the 'stream itself.' Until there be correct thought there cannot be right action, and when there is correct thought right action will naturally follow. Freedom of any kind can be acquired only through knowledge. Right thinking is the citadel of the sex question and it is useless to defend the outposts while the citadel itself is in danger. The *New Chivalry* is a movement for education in correct thinking about sex matters. With respect to eugenic ideals, it is becoming increasingly clear that information alone is insufficient and may prove harmful, and that fear as a deterrent is a weak and not altogether a worthy motive. It seems apparent that until the sense of chivalry is awakened in the heart of a man, and his internal resources are developed, he is not much of a man, and that any dependence placed upon him is doomed to disappointment. The virtue which needs always to be guarded is scarcely worth the sentinel. A nation's walls of defense are built of her chivalrous sons. The aim of the *New Chivalry* is to strengthen America's defenses. . . . The *New Chivalry* then is a challenge to all patriotic men to align themselves in behalf of a cause, which is vital to the welfare of the country. It is a simple, definite, constructive plan by which each man and boy can serve the cause and begin operations at once. He can begin with himself and then with the comrade next to him. The *New Chivalry* is not a new organization but a new movement. It has no constitution, no by-laws, no stated meetings, no officers, no annual dues, no banquets, no deficits to pay. Each man and boy becomes a Knight of the *New Chivalry* and then begins to work at it wherever he may be. He becomes a Knight just as the Knight of old became one, by declaring his allegiance to the cause. Inasmuch as the *New Chivalry* enrolls both men and boys in the same Knighthood, it will be noticed that some articles in the Declaration apply to one period of life and some to another. It is intended to cover the whole of a man's life. The Declaration of Principles that each man and boy is asked to make is as follows: 'As a Knight of the *New Chivalry*, I hereby declare my loyalty to the following principles, and my purpose to follow them



God helping me: (1) To a personal observance of the single moral standard for both sexes; (2) To seek information from right sources concerning the high value of the fact of sex and the danger of its abuse; (3) To marry no woman until I am assured of my physical fitness for marriage; (4) To observe the laws of heredity in the divine function of parenthood for the sake of building a better race; (5) To use every legitimate means for the suppression of the traffic in the bodies and souls of women; (6) To cast my vote and influence in favor of all laws looking towards the final abolition of commercialized vice; (7) To assist in relieving economic pressure as a source of prostitution; (8) To make known my loyalty to the *New Chivalry* and create sentiment in its behalf by using its medal of honor; (9) And strive to persuade at least one comrade to enter the same Christian Knighthood."—*The New Chivalry*, by Henry E. Jackson. George H. Doran Company, New York City.

*A Useful New Zealand Society.* The New Zealand Society for the Health of Women and Children in its Seventh Annual Report, May, 1914, shows the wide extent and success of its work "to help the mothers and save the babies." The purposes of the society are in brief:—

1. To uphold the sacredness of the body and the duty of health; to inculcate a lofty view of the responsibilities of maternity. . . .

2. To acquire accurate information and knowledge on matters affecting the health of women and children and to disseminate such knowledge. . . .

3. To train specially and to employ qualified nurses to be called Plunket nurses, whose duty it will be to give sound reliable instruction, advice, and assistance, gratis, to any member of the community desiring such services . . . with a view to conserving the health and strength of the rising generation, and rendering both mother and offspring hardy, healthy, and resistive to disease.

Of the society's seventy branches or committees, twenty have Plunket nurses, numbering twenty-seven, doing advisory work, some of whom serve other committees beside the one employing them. The society maintains a baby hospital at Dunedin, the work of which both in the care of patients and the training of nurses seems to be of a high order of excellence. The educational and advisory work of the local committees and visiting nurses is, however, emphasized and is probably more wide-reaching than that of the hospital. Advice and instruction to mothers as to the feeding and care of the child on a scientific basis

made popular by careful explanation are said to have produced results that are surprising. It is reported that the infantile death rate in Dunedin which was 93 per 1000 births in 1904 has fallen to an average of 40 per 1000 births for 1911 and 1912, while that for all New Zealand for 1912 was but 41 per 1000 births. This is contrasted with the rate per 1000 births in 1910 for Russia, 232, and for Germany, 170. Great stress is laid in explanation of this favorable showing upon the fact that the society's nurses above all, in season and out of season, urge all mothers to nurse their children. The attention of the society has been called by the medical profession to dangers and results of venereal infection in women, and the subject seems to be receiving consideration.

*Big Brother Conference.* The Big Brothers, Big Sisters, and kindred organizations held a conference in New York City November 4 and 5, for purposes which may be summed up as twofold: First, to improve the methods, both field and office, of the workers; Second, to bring about a closer coöperation among organizations interested in the rescue of boys and girls from bad habits, and also those interested in preventing such boys and girls from getting into the children's court, where the Big Brother organization originated. Many of the discussions at the conference were technical, and of most interest to those actually engaged in this work, but there were many discussions in the broader field showing the inspiration and ideals back of the movement.

It may be of interest to those unfamiliar with the purpose and work of these organizations to learn that the Big Brothers and Big Sisters organizations were launched to supplement the work of the children's court. Their work is carried on through the volunteer efforts of men and women who believe that society must bear a large part of the responsibility for juvenile delinquency. These efforts have developed in two directions—first to rehabilitate largely through the medium of a job the boy or girl who has appeared in court; secondly, to reach and start right as many as possible of those who are started wrong but have not yet been brought to court. The distinctive method adopted has been for each big brother or sister to stand with and behind some little brother or sister and to see to it that he has a chance to work and to play in wholesome surroundings. Emphasis is laid (as has been so well said elsewhere in regard to the whole philosophy of preventive social work) not upon suppressing any vices that he may have acquired partly through the neglect of society but upon releasing his virtues.

The Directors of the Big Brothers Association are considering the



advisability of training the Big Brothers, so that they may be able to talk to their boys helpfully as to their sex functions and responsibilities. While the Big Brothers is as yet a local organization, they are also considering seriously the appointment of a national secretary and the broadening of the scope of their work.

The statistics of the organization show that in New York sixty-five per cent. of the little brothers come from the juvenile courts, and that the remaining thirty-five per cent. are sent by social organizations, parents, and other boys who have been helped; that the number of little brothers that appear in the children's court a second time is barely two per cent. The office of the Association is located at 200 Fifth Avenue, New York. The Secretary in charge is Mr. R. C. Sheldon.

*The National Board of Censorship of Motion Pictures* has just completed and sent out a pamphlet containing suggestions for a type of ordinance relating to motion pictures and providing for a system of regulation thereof. This proposed ordinance provides for the appointment by the Mayor of a commission of five men and women to supplement locally the work of the National Board. The function of this commission is explained in detail on page five of the pamphlet as follows:

"It shall discover and voice public opinion on the character of motion pictures to be exhibited in the city. They represent the executive in the city who appoints them. They concentrate their attention primarily on uncensored films which theatre owners or lessees desire to circulate. They guard against the circulation of films which have been condemned or in which there have been cuts or eliminations made by the National Board. This is necessary in a very few films which business conditions require to be sent to exchanges to meet obligations for their release before it is possible to make the cuts. It is the duty of the exchanges to make such eliminations before circulation. The commission reviews also motion picture films about which it has received written complaints by citizens. The commission allows properly censored pictures to be shown in the picture houses with a minimum of delay and friction. The City Commission will find it valuable to seek the advice of skilled citizens in their midst before the condemnation or passage of controversial subjects like pictures dealing with the white slave traffic, the use of drugs, labor conditions and religious themes. This will follow the procedure of the National Board in deciding upon such complicated questions." The Richmond, Virginia, *Leader*, of De-

ember 2, contains a statement of the establishment of the first branch of the National Censorship Board, in Richmond, presumably under the above or a similar ordinance.

### WANTED: A PRIZE WINNER

The American Social Hygiene Association is arranging a competition for a prize of \$1,000 offered to the Association by the Metropolitan Life Insurance Company for the best new social hygiene pamphlet for adolescents between the ages of twelve and sixteen. Competition is open to all. Manuscripts are to be submitted anonymously, should not exceed 3500 words, and will be judged by a competent jury. For further information, address The American Social Hygiene Association, 105 West 40th Street, New York City.

This competition is the direct result of the need felt by the Metropolitan Life Insurance Company for pamphlets on social hygiene topics suitable for use among its industrial policy-holders, and conforming to such standards as are indicated in the articles "What shall we read?" appearing in *SOCIAL HYGIENE*, viz.: (1) Accuracy in scientific statement; (2) Such use of statistics and citations as is conservative and warranted by their context; (3) Broad and practical grasp of the subject on the part of the author, as indicated by views and conclusions expressed; (4) Pedagogical soundness in presentation; (5) Effectiveness of presentation for the group addressed. As these studies show, there is great lack of agreement as to what books on social hygiene are desirable for general reading or special uses. The Metropolitan Life Insurance Company has not succeeded in finding by a careful search anything that seemed just suited to its needs, and after a thorough study of the situation in consultation with The American Social Hygiene Association this prize offer is made.



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## EVENING CLINICS FOR VENEREAL DISEASE

MICHAEL M. DAVIS, JR., PH.D.

*Director of the Boston Dispensary*

The report of the testimony taken before the British Royal Commission on Venereal Diseases is filled with statements to the effect that as an essential part of the campaign against syphilis and gonorrhea, more adequate facilities for diagnosis and treatment must be provided. While many more hospital beds are indeed needed, the great bulk of treatment is ambulatory, so that the increase of treatment facilities must in major part take the form, under present conditions, of more outpatient clinics. The need that such clinics be held at hours accessible to working people—this ordinarily meaning the evening hours—is expressed at no less than seventeen places in the British Report by many different witnesses, including, of course, some of the leading experts of the United Kingdom.

Evening clinics are not unknown in this country, but the number is yet quite small. The conditions under which dispensaries have been established have naturally caused outpatient clinics to be opened at hours most convenient to the medical men who have generously volunteered their services. The proposal to establish evening clinics has incurred some opposition from the profession, partly because of the feeling that undue competition with private practice would result, and partly because of the failure of those interested in the establishment of evening clinics to recognize the exact character of the

problems which these clinics must face, and the proper organization to deal with them. So long as out-patient clinics are established chiefly to care for the so-called "poor," meaning those who are at or below the line of self-support, or as centers of medical teaching, we have one condition of affairs. We have quite another condition when we propose to establish clinics as public health measures for the purpose of providing diagnosis and treatment for such dangerous contagious diseases as syphilis and gonorrhea, and with the aim that the clinics shall reach a large proportion of the population. It is clearly unfair to the medical profession to establish such clinics, unless the medical service is salaried. Furthermore, we must understand as exactly as possible, the economic classes whom these clinics are to reach. If we are to regard the clinics as public health measures rather than as charities (they may of course be both) then we must give up the notion that the people entering them are "objects of charity." We must expect to receive persons who are self-supporting, but who are unable to meet the cost of the best treatment at the usual private fees. We must welcome the opportunity to establish clinics with such fees as these persons can afford to pay and we may properly endeavor to make such clinics entirely, or at least largely, self-supporting.

With this general theory in mind, the Boston Dispensary during 1914 established a clinic for the treatment of gonorrhea among men, and a clinic for the treatment of syphilis, receiving at first men only, but now open to women also. This experiment illustrates certain principles of the movement to provide adequate facilities for treatment of venereal diseases.

The evening genito-urinary clinic for men was opened in the Boston Dispensary on March 23, 1914, and it has been maintained three evenings weekly, Monday, Wednesday, and Friday. The medical service has the same directing staff as the genito-urinary department of the regular morning clinics of the dispensary. The organization of this staff includes two chiefs, each on duty six months of the year, an assistant to each chief, and such additional assistants as the size of the clinic requires. The salaries have been \$500 for the six months' evening service



(three nights a week) for the chiefs. The first assistant receives a little more than half this amount. When the clinic was started it was expected that all the other assistants would also receive salaries, but so many men have volunteered for service that no salaries except to the chief and first assistant have been paid. A chief clerk, who may be called the clinical manager, is provided, and an assistant clerk. The pharmacy of the Boston Dispensary is open to serve this and other evening clinics, and a cashier, located outside of the clinic, receives all the fees from patients.

The equipment of the clinic includes a sterilizing outfit, microscope, cystoscopes, endoscopes, etc., an operating room where minor operations can be performed under local anesthesia, a room for cystoscopy, and treatment rooms in which four tables for irrigations, etc., can be operated simultaneously. The number of tables is about to be increased to six. There is a card system of records.

The fees charged patients are 50 cents a visit and the prices for medicines are somewhat above the cost of the drugs. Thus for twenty-four santal oil capsules, costing at present about 30 cents, 50 cents is charged. It might be added that twenty-four such capsules are sold at retail in Boston at prices ranging from 75 cents to \$1.25, rarely less than \$1.

During the first year of the clinic, closing March 22, 1915, 632 individual patients were received, paying 6809 visits. This is an average of 10.77 visits per patient. The expense of the clinic including salaries, medicines, supplies, a charge for the heating and lighting of the rooms, for the renewal and improvement of the equipment, and in fact for all charges except rent and supervision by the general officers of the dispensary, was \$4622.89. The income from the clinic from the fees paid by patients for admission and for medicines was \$4936.34. These figures show that the clinic as a whole has involved no additional expense to the institution maintaining it, although had a charge for rental or for overhead supervision been made, the surplus of \$313 would have been more than eaten up.

It should be added that patients unable to pay the 50 cents admission fee, or the fees for medicines, have not been refused.

The alternative is open of coming to the morning clinic at which a 10-cent fee is charged (25 cents for the first visit). But when the story told by the patient makes clear that to come in the morning means serious loss of wages, and when the evening fees cannot be met, patients have frequently been taken at reduced rates, or free. The proportion of such cases has rarely exceeded 10 per cent. of the total.

In the last week of July, 1914, an evening clinic for syphilis was opened. This has been maintained one night weekly, a salaried physician and a trained nurse being in attendance. The pharmacy and cashier used at the genito-urinary clinic serve this also. The laboratory of the Boston Dispensary, which is used for the genito-urinary clinic for the diagnosis of smears (when these are not examined in the clinic itself) and for complement fixation tests, is used also by the syphilis clinic for Wassermann tests. A dark-field microscope is available for diagnosis of primary cases. For the first nine months of this service, 116 patients were treated, paying 449 visits. The fees charged are 50 cents a visit. Medicines are furnished at prices somewhat above the cost of the drug. Injections of neo-salvarsan have been given for a fee of \$3.50 but beginning in May, 1915, the increased market price made it necessary to raise the fee to \$4.50. Wassermann tests are \$1.00. In this clinic, as in the evening genito-urinary service, certain patients who could not well come in the morning or pay the evening fees have been taken at reduced rates, or without charge. On the other hand, a few applicants who appeared able to pay private fees have not been admitted to either clinic.

As the syphilis clinic has been in operation for less than a year, most of what is said in the following, concerning evening clinics, will relate to the genito-urinary service. It may merely be mentioned that the income from the evening syphilis clinic was \$592.15, the expense \$377.55, this including the receipts from neosalvarsan but not the fees from Wassermann tests, both income and expense for this work being charged to the Boston Dispensary Laboratory.



According to the principles already laid down the desirability of self-supporting evening clinics must depend considerably upon the classes of patients reached. In the clinics just described a fairly full history is taken from each new patient as indicated by the form of record card which is reproduced here.<sup>1</sup>

Of the 632 new patients, 263 had previously been treated in the morning genito-urinary clinic of the Dispensary—mostly men who had been out of work, but who on securing a position asked to be allowed to come in the evening. Transfers in the opposite direction were also made, although less frequently. 369 new patients in the evening clinic had never been treated in the Boston Dispensary before. The following table shows their distribution by age:—

		<i>per cent.</i>
Single, under 21 years.....	86	23½
Single, 21 or over.....	240	65
<hr/>		<hr/>
Total single.....	326	88½
Married, under 30.....	23	6
Married, 30 or over.....	20	5½
<hr/>		<hr/>
Total married.....	43	11½
Total new patients.....	369	100

Statements of weekly income were secured from 204 of these patients: 84 gave their income as \$10 or less a week, 99 as between \$10 and \$15, 19 as over \$15 and less than \$20, and 2 as over \$20.

Of 197 patients from whom data were secured, 89, or 45 per cent. came with their first gonorrheal infection and 108, or 55 per cent. had had a previous infection. As would be expected, the young men under 21 showed a preponderance of first infections, while the great majority of the older men and of the married men admitted a previous infection. 184 patients gave testimony as to the source of infection with the following results:

<sup>1</sup> As a result of the year's experience, certain changes will be made in this card. Some of the details concerning the source of infection will be omitted. The following headings will remain "Prostitute in house," "Prostitute on street," etc., "Friend," "Mar. Woman," "Wife." Space for filling in the weekly income as elicited from the patient, will be provided, although these data of income cannot be considered accurate except for purposes of comparison.

B. D. No. ....

**Genito-Urinary Department**

NAME ..... S. M. W. D. Age

BOSTON DISPENSARY				RECORD IN OTHER DEPARTMENTS			
Address				Dept.	Date		
Occupation				Diagnosis			
Birthplace				Dept.	Date		
Living: Home	Lodgings			Diagnosis			
No. in Family	{	Adults	..... Toilet	Dept.	Date		
		Children	.....	Diagnosis			
Alcohol: None	Early	Periodic	Chronic	Dept.	Date		

**DIAGNOSIS**

PREVIOUS ATTACKS. Number		Dates and Duration		Syphilis		Chancroid	
Complications							
Previous Medical Treatment							
PRESENT INFECTION: Date		Came to Clinic from		Sex relations since		\$	
Source: Prostitute, on Street		Incubation		Days. \$		in House \$	
"Friend" \$		"Recom'd" \$		Mar. Woman \$		Wife \$	
PRESENT CONDITION: Micturition: Pain		Blood		Frequency { Day		{ Night	
Urethral Discharge				Gonococci { Yes		{ No	
Urine: 1st		2d		Micros. Exam.			



Prostitutes in houses of ill fame.....	8
Prostitutes who had been met in street, dance hall, cafe, etc.....	140
"Friend" (i.e., no payment).....	36

Of 192 who gave testimony as to residence, 77 were living at home and 115 were lodgers. The single men under 21 were equally divided between those living at home and those living at lodgings, while of the single men over 21 years, 41 were living at home and 89 in lodgings. Of 22 married men, only 6 lived with their families in lodging houses, the remainder at home.

A comparison of the patients at this evening clinic with the morning genito-urinary service shows that the same age distribution prevails, and that the percentage of married men is about the same. In the evening clinic the patients are, as would be expected, of a somewhat better economic condition. The confirmed alcoholics are relatively few; the casual workers, or the loafer class, are practically absent in the evening, while present in the morning clinic to a certain extent. The differences are merely what would be expected, considering that a 50-cent fee is charged in the evening.

Data were gathered from 200 cases concerning the medical treatment which had already been secured for the infection for which the patient sought treatment at our clinic. Of the 200, 32 had received no previous treatment. These were mostly those who had come to us immediately after the onset of symptoms. 39 had had treatment by private doctors. They testified that they had left their doctor for one of two reasons, either that they had no more money to pay (this the most frequent reason) or that they had not received satisfactory care (this the less frequent). 24 had visited some other medical institution, a hospital or dispensary. 38 had been treated by quacks or advertising "medical institutes." 67 had treated themselves with medicines purchased on the advice of drug clerks or friends. Thus, 105 of the 200 had received no reputable medical attention.

This testimony suggests an inquiry into the relative cost to the patient of the different services afforded. The drugs usually

prescribed in our clinic for a case of acute gonorrhea, cost the patient, at the prices charged, 75 cents weekly. If purchased in drug stores on a physician's prescription the price for the same articles would be not less than \$1.50 and often as much as \$2.00 or over. A patient making three visits a week to the clinic, pays \$1.50 for admission fees and 75 cents for medicines, a total of \$2.25 a week. An attempt has been made to ascertain the amount that would usually be paid for medicines by patients who practice self-treatment on the advice of drug clerks or friends. The information secured from patients and from those familiar with drug stores, indicates that men following this course would pay \$2 and upward, and usually not less than \$2.50 for sufficient medicines for a week's treatment. Of course self-treatment is rarely pursued beyond the point necessary to relieve acute symptoms, so that the total cost to the patient is likely to be less than were treatment pursued to a cure under proper medical guidance. Thus it may be said that the cost to patients at the clinic, counting everything, exceeds little, if at all, the prices which must be paid for medicines alone when bought at commercial rates, either on a prescription from the physician or at the patient's own initiative. It is obvious that the clinic cannot be said to take money that would otherwise go to the medical profession.

How effective is the treatment afforded, medically speaking? The clinic has averaged forty-five patients a night. The number of medical men in attendance has ranged from 4 to 7, in addition to the two clerks attending to the executive detail. Yet even with this staff, to what extent does the patient receive sufficient personal attention? Is treatment pursued long enough to accomplish substantial benefit or cure? Can such questions of efficiency be decided, and if so, how?

In a paper presented before one of the sections of the American Medical Association at Atlantic City in June, 1912,<sup>2</sup> the writer outlined some of the methods by which the efficiency of out-patient treatment could be tested. A thorough test of medical results requires an examination by the clinic's physician of

<sup>2</sup> Published in *Journal of the American Medical Association*, November 9, 1912.



each case record, after the patient has been discharged or has ceased to return for treatment. The physician must decide whether he would regard the case as "cured," or otherwise, on the basis of certain agreed tests, and the percentage of cures, etc., can then be tallied. As mentioned in the Annual Report of the Boston Dispensary for 1914, two such tests in genito-urinary clinics have been made in the knowledge of the writer, one by Dr. Henry D. Sanford in the Lakeside Hospital, Cleveland,<sup>3</sup> Ohio, 1913, and one in the Boston Dispensary, 1911-12. A series of 100 cases was considered in the former test and 499 in the latter. Dr. Sanford's test showed 12 per cent. of cures and the Boston Dispensary clinic, 11.4 per cent. The percentages today are probably considerably higher.

A test of this character cannot be made in a clinic till at least six months after the end of the period covered, because time must be allowed to achieve results with the patients admitted toward the close of the period. A test for negative results, however, can be conducted. Such a test is indicated in the following table:<sup>4</sup>

*Patients Paying One or More Visits to the Evening Genito-Urinary Clinic of the Boston Dispensary 1914-1915*

NUMBER OF VISITS TO CLINIC	TOTAL NUMBER OF PATIENTS	CASES OF OTHER THAN GONORRHEA	NUMBER OF PATIENTS WITH GONORRHEA	PERCENTAGE
1	168	83	85	16
2	54	8	46	8½
3	50	3	47	9
4	31		31	6
5	56	1	55	10½
6-9	77	2	75	14
10-14	44	1	43	8
15-20	44	1	43	8
21-30	41		41	8
31-40	22		22	4
41-50	14		14	2½
51-60	13		13	2½
61-70	6		6	1
over 70	12		12	2
Total.....	632	99	533	100

<sup>3</sup> *Cleveland Medical Journal*, vol. XII (1913), page 813.

<sup>4</sup> Were the count of visits made later, instead of only a month after the clinic year closed, the results would of course be more satisfactory.

It is obvious that an efficiency test of this character is chiefly negative. The fact that the patient has paid 40 or 50 visits is not in itself evidence that he is cured. On the other hand, the fact that a patient with gonorrhea pays only one visit is evidence that the clinic failed to accomplish anything substantial for him. In the efficiency test conducted by Dr. Sanford at the Lakeside Hospital clinic, already referred to, 56 per cent. of the patients paid five visits or less. In the above table this percentage is an even 50. It is interesting to find that in the morning clinics of the Boston Dispensary, for the same period as that covered by the night clinic, the corresponding percentage for 500 arbitrarily selected cases of gonorrhea was 54. The evening clinic having the same rooms, equipment, and staff, shows better returns than the corresponding morning clinic. This is more strongly brought out when the individual cases are tabulated. The percentage of patients paying only one visit in the morning clinic was 28, in the evening, 16; two visits: morning 12, evening  $8\frac{1}{2}$ ; percentage of patients paying one or two visits was 40 in the morning and only  $24\frac{1}{2}$  in the evening clinic.

The value of making efficiency tests of this kind at periodical intervals is very considerable. They furnish a means of checking the work of the clinic and are of continuing interest both to the medical staff and to the administrative officers. The procedure of making such tests is very simple, and little time is required. A tabulation form like that presented in the preceding table must be ruled, and each case record (with a given diagnosis) tallied on the proper line, corresponding to the total number of visits paid by the patient. Where it is possible to make the more intensive study of the medical results of treatment another tabulation form has been used which is reproduced for the possible convenience of some readers.

The evening pay clinics of the Boston Dispensary have been established for too short a period to warrant prophecies of the future. The obvious indications, however, are that such clinics can be made successful from the medical, financial, and social standpoints. With the present fees, methods, and groups of



*Boston Dispensary*

EFFICIENCY TEST IN.....DEPARTMENT.....

for months of.....191

Diagnosis Tabulated.....

VISITS PER PATIENT	MEDICAL RESULTS						TOTAL NUMBER OF CASES  Per cent.
	Continued treatment, discharged cured	Continued treatment, ceased or was discharged improved	Ditto, not improved	Treatment pursued and now continuing	Case transferred to care of another Medical or Social Agency	Result unsatisfactory because patient failed to return for treatment ("Lost Cases")	Medical outcome unknown
<i>One</i> .....							
<i>Two</i> .....							
<i>Three</i> .....							
<i>Four</i> .....							
<i>Five</i> .....							
<i>Six to Eight</i> ...							
<i>Nine to Twelve</i> .							
<i>Over Twelve</i> ...							
Totals.....							
Percentages....							

patients reached, there is an enormous field for such clinics, i.e., practically all venereal patients from the whole vast group of self-supporting wage-earners. To reach such patients among clerks, students, and professional and business men of small means, would probably require more individual privacy than has thus far been found necessary, although the existing routine of the clinics already provides for more individualization than is often found. Any great increase in the privacy of conference with the physicians and in diminished contact with numbers of other patients would increase the expense.

On the other hand, are we not leaving out the lowest paid workers who cannot, or should not, afford even a 50-cent fee? Is there not need for evening clinics, free, or at the nominal prices usually charged at morning or afternoon clinics? Undoubtedly there is such a need. It is questionable whether the pay and the free clinics can be combined in one. A small proportion of free patients can be admitted to a pay clinic, as the service at the Boston Dispensary has proved. How large a proportion could safely be admitted, only experiment can tell.

On one point we should be clear. The attempt to establish evening clinics on a large scale for the treatment of syphilis and gonorrhea would involve such vast expenditure of funds that unless the clinics are made self-supporting by the charging of certain fees, the day will be far distant when adequate treatment facilities can be afforded. We ought to have, therefore, such self-supporting clinics; and, as a subsidiary problem, to provide for those who cannot pay the fees, bearing in mind that they are a minority in number. The question has already been raised whether public funds may not properly subsidize clinics for treatment of these dangerous contagious diseases. Undoubtedly the laboratory service for Wassermann and Swartz tests may be provided in public laboratories, as is already done here and there. Provision of salvarsan at public expense for infectious cases unable to pay the cost of the injections, is doubtless also ahead.

Opposition to evening clinics, particularly if they are self-supporting, has already appeared and is likely to increase from some sections of the medical profession. This is in considerable



measure due to misunderstanding. The facts which this paper presents indicate that these clinics compete with drug stores and quacks rather than with physicians. They furthermore create salaried posts for physicians. Those who are interested in combating venereal disease must decide, on a basis of a careful study of the field, whether more treatment facilities are needed; and, if they are, of what sort and for what classes of the population? If out-patient clinics are indicated as an important means of enlarging treatment facilities, we must establish clinics at such hours, and under such financial conditions, as will render them most capable of doing the work that needs to be done. We must regard them as public health measures. It is a prime duty of the leaders in this campaign to see that the leaders of the medical profession, and the interested general public, are informed as to the facts and kept abreast of developments by a persistent process of education. Information rather than argument or invective must be depended upon to overcome opposition. Those who have at heart the instruction of the public in sex hygiene rather than the combating of venereal disease must also be enlisted in the effort to secure more and better treatment facilities. They must be reminded that, while the out-patient clinic and hospital are primarily for diagnosis and treatment of disease, they are also very important educational influences. In the anti-tuberculosis movement the tuberculosis dispensary has been an educational centre as much as a clinic. Rightly organized facilities for treatment, adequate to meet the needs of the population and properly correlated with the general public health service of the state and the local community, are necessary factors both in the cure of existing disease and in the campaign for education and prevention.

# A SURVEY OF VENEREAL CLINICS IN NEW YORK CITY

B. S. BARRINGER, M.D.

AND

## A STATISTICAL EFFICIENCY TEST

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### I

This survey was undertaken under the auspices of the Society of Sanitary and Moral Prophylaxis and the Association for Improving the Condition of the Poor. Its object was to see how many clinics of Manhattan had come up to the requirements set by the Associated Out-Patient Clinics of New York.<sup>1</sup>

As far as known all the clinics of New York in which syphilis and venereal diseases are treated were visited. There are twenty-seven clinics in which syphilis is treated. Of these seven have been approved, and twenty disapproved. Of the twenty-six venereal disease clinics but four have come up to the requirements and twenty-two have been disapproved.

This on its face places both the syphilis and venereal clinics in a bad light. The clinics are not as bad, however, as this report indicates for many of those disapproved could become, with slight effort and with a few changes, approved clinics. In fact, there are only twelve syphilis and venereal clinics that are so hopelessly bad as to demand complete reorganization.

It is interesting and somewhat disconcerting to find that after all the insistence made by the Associated Genito-Urinary Clinics that syphilis and venereal diseases be treated in separate departments, only five clinics have so separated the two.

In the survey of the clinics certain interesting facts came out

<sup>1</sup> For these requirements see p. 355.



from which certain further recommendations were made. For instance, it is our general belief that it is more often the fault of the authorities who have provided inadequate facilities and inadequate instruments than it is the fault of the chiefs of clinics, that clinics are bad. One sometimes sees a clinic which comes up to the standard run by a chief who may also run in another dispensary a clinic which is considerably below the standard because of poor equipment, poor rooms, etc. This is, however, not always true, as there are instances of two different clinics run by the same chief and equally well equipped, one of which is up to the standard and one of which is decidedly below. The causes of such a condition are at times obscure, but it should not be difficult for those responsible for the conduct of the dispensaries to trace them and to apply adequate remedies.

Because of such conditions it is suggested that the hospital or dispensary authorities who are responsible for the rooms and equipment of a clinic be asked to coöperate with the Associated Genito-Urinary Clinics in providing proper rooms and equipment.

Many of the rooms in which the clinics are held are decidedly filthy. This by the way applies not alone to genito-urinary and syphilis clinics. The effect upon a patient of advice given by the clinic physicians as to personal cleanliness, for example, is considerably negated if given in a room in which everything is dirty. This is again a matter for the clinic authorities and not for the chief of clinics.

It was further found that a few of the clinics were open but two days a week. Therefore, the further recommendation was made that a clinic should be open at least three days a week as it is believed that many venereal diseases require treatment at least three times a week.

The facts discovered regarding the discharge from treatment of gonorrhea patients are somewhat shocking to the careful practitioner. Many clinics make apparently no attempt to hold their patients beyond the time when their urine is clear. In others the beer test alone was used. Because of this a still further recommendation was made that a uniform method of discharging gonorrhea patients be adopted, and that this include a complement fixation test. The fact that a patient cannot be

discharged until he has had a blood test means something to the patient. All patients are beginning to know what blood tests in venereal diseases are because of the wide use of the Wassermann reaction, and if the clinics insist upon a complement fixation test being negative before discharging a patient, they will certainly discharge very few who still harbor gonococci.

A further recommendation was made that framed copies of the recommendations of the Associated Genito-Urinary Clinics be placed in every clinic. That would seem to be the only way to impress these recommendations upon both the clinic authorities and the physicians of the clinic.

The following three means are suggested for bringing the unapproved clinics up to the standard: First, wider publicity of the recommendations of the Associated Genito-Urinary Clinics. Second, coöperation between the clinic authorities and the chief of clinics. Third, a scheme, not perfected as yet, for division among the dispensaries of certain privately contributed money now divided among the hospitals. Such a division if limited to those clinics which come up to the standard of the Associated Clinics should influence those which now fall short of it to improve their work and equipment in conformity with the standard requirements.

## II

If efficiency is the ratio of results accomplished to effort expended, the efficiency of genito-urinary clinics in New York is low. It is because of the great amount of valuable time and money that is wasted in the treatment of venereal disease that the question should be one of direct interest to dispensary superintendents, clinic physicians, social workers, and the contributing public. If these clinics exist chiefly to swell the receipts of the dispensary pharmacy, the question of clinic efficiency is unimportant, but if clinics set as their aim the cure of their patients at a minimum cost, then, if they fail in this, a consideration of the reasons for the failure is desirable. And yet, while estimating that over 2,500,000 people receive medical service yearly from the out-patient departments and dispensaries of New York, Chicago, and Boston at a cost of over \$1,500,000, Michael M.



Davis,<sup>2</sup> of the Boston Dispensary, asked three years ago, "Has \$100 been spent in studying the results of the treatment, in testing methods, and in framing standards, by which to estimate achievement in relation to expense?" Thanks to Mr. Davis the question is no longer answered in the negative.

The solution of clinic inefficiency lies along several lines. The necessity of proper equipment and adequate facilities has just been discussed. The standards set by the Associated Out-Patient Clinics, presented in the December issue of *SOCIAL HYGIENE*, contain the fundamental needs of a genito-urinary clinic. But no matter how complete the equipment and how perfect the methods of treatment, no adequate idea can be had of the waste of time and money on the one hand, or the accomplishment of results on the other, without accurate knowledge of the number of patients visiting the clinic, the percentage cured, the number of visits per patient, and especially the percentage coming once but not returning for the necessary treatment. Moreover, it is appreciated that knowledge of conditions, though necessary, is not of itself a remedy. If, in order to effect cures, it is necessary to bring men back for many repeated treatments, and if at present over one-half return not more than five times, steps should be taken, whether by physician, clinic clerk, or social worker, to bring the patients back for treatment. If the fault lies with the overcrowding of the clinic the number treated should be limited.

Supplementary to the above survey of the genito-urinary clinics, and in connection with a study of the treatment of Association for Improving the Condition of the Poor patients having venereal disease, the Bureau of Public Health and Hygiene planned to observe and compare the results obtained in several clinics, selected as representative of the best and of the worst types of day and night clinics. Instead of finding the information readily available, it was either found to be unobtainable, or obtainable only upon many days' research. The number of patients, the number of visits per patient, and the results of

<sup>2</sup> The Efficiency of Out-Patient Work, Michael M. Davis, Jr., Ph.D., Director of the Boston Dispensary, Boston, read before the American Medical Association, Atlantic City, June, 1912

treatment in the four clinics studied were obtainable to the following extent: in one clinic it was absolutely impossible to determine such facts, as no record was kept beyond the name, address, and diagnosis at first visit; in another an analysis of about 99,000 cards, representing all patients coming to the entire dispensary during a period of three years, offered the only means of determining the facts; in the other two an analysis was necessary of only a year's clinic records, though these records, in one case, were the private possession of the physician in charge. The desirability of information regarding the operation of a clinic should be as manifest as the necessity for bank accounting.

Detailed analysis of a year's records was possible in only two of the clinics. It was necessary of course to go back about six months from the time of the study so that new patients coming in the last month of the year and continuing treatment into the following year could be taken into consideration. Patients were divided into three main classes—gonorrheal, syphilitic, and others. Gonorrheal patients, acute and chronic, diagnosed by the presence of gonococci, were then classified according to whether they had been "dismissed as cured," "ceased treatment, improved," or "ceased treatment, unimproved." The standards used in these classifications, while not identical, are fairly comparable. In both clinics a patient was declared "dismissed as cured" only when his record so stated. In clinic "A" this was done when there was complete absence of discharge after the beer test, the urine was repeatedly clear, and no gonococci could be found. Complement fixation was not a regular procedure. In clinic "B" no case was discharged as cured until, in addition to the other tests, the blood was found negative. The class "ceased treatment, improved" consisted in both clinics of those in whom discharge was absent (whether only temporarily or permanently was not known), the urine was only slightly, if at all, cloudy, and gonococci were not found. There are undoubtedly a number in this group who would, in the course of another week or two, be pronounced cured, just as there are doubtless those in whom the disease, being only dormant, would flare up following any indiscretion. The third group is composed



of those in whom the symptoms were active. Following are the number and percentages in each group:—

*Gonorrhea*

	CLINIC A		CLINIC B	
	Number	Per cent.	Number	Per cent.
Dismissed as cured.....	25	9.7	38	9.4
Ceased treatment, improved.....	50	19.3	57	14.2
Ceased treatment, unimproved.....	184	71.0	308	76.4
	259	100.0	403	100.0

Less than 10 per cent. were dismissed as cured. If all those "ceased treatment, improved" are added to those cured, the percentages 71.0 and 76.4, still remain as indicative of those who have come to the clinics, been treated, and, while still carrying the infection, have been lost track of. That the situation is not peculiar to these best two clinics may be seen by reference to the tests conducted by Michael M. Davis<sup>3</sup> in 1912 and Dr. Henry L. Sanford,<sup>4</sup> in 1913. Davis found 11.4 per cent. of 450 new gonorrheal patients coming to the Boston Dispensary during six months were cured, while Sanford found that of a hundred consecutive cases of gonorrhea admitted to the Lakeside Hospital Dispensary, Cleveland, during six months in 1912, 12 per cent. were cured. Dr. Sanford says, "Whether twelve cures out of a hundred are a creditable number or not, with the drawbacks of this class of patients, and the fact that students in training assist in the clinic, I will leave to the judgment of others who have worked under these conditions. But creditable under the circumstances or not, it is useless to pretend that such results are satisfactory."

Nor is the situation improved when viewed by the number of visits made per patient. Opinions vary as to the number of treatments necessary to effect cure, but it will probably be admitted that small results can be obtained from only one or two

<sup>3</sup> The Efficiency of Out-Patient Work, cited above.

<sup>4</sup> An Efficiency Test of Dispensary Treatment of 100 Cases of Gonorrhea, Henry M. Sanford, M.D., Cleveland, the *Cleveland Medical Journal*, December, 1913, page 813.

visits, and that the majority of cures necessitate well over five visits. The number and percentage of patients grouped according to the number of visits made are as follows:—

*Gonorrhea*

## Clinic A

NUMBER OF VISITS	DISMISSED AS CURED	CEASED TREATMENT IMPROVED	CEASED TREATMENT UNIMPROVED	TOTAL	PER CENT.
1			75	75	28.9
2- 5		10	52	62	23.9 52.8
6-10	4	5	28	37	14.3
11-15	4	10	9	23	8.9
16-20	6	6	11	23	8.9
21-25	4	6	3	13	5.0
26-30	3	5	3	11	4.2 41.3
31-35		3	2	5	1.9
36-40	2	1	1	4	1.5
41-45	2	2		4	1.5
46-50					
51-60		1		1	0.4
61-70		1		1	0.4 5.7
Percentage	25 9.7	50 19.3	184 71	259 100	99.8 99.8

## Clinic B

NUMBER OF VISITS	DISMISSED AS CURED	CEASED TREATMENT IMPROVED	CEASED TREATMENT UNIMPROVED	TOTAL	PER CENT.
1			122	122	30.3
2- 5	7	7	113	127	31.5 61.8
6-10	7	17	36	60	14.9
11-15	8	13	15	36	8.9
16-20	7	8	7	22	5.5
21-25	2	8	5	15	3.7
26-30	4	1	4	9	2.2 35.2
31-35	1	1	3	5	1.2
36-40	1	1	2	4	1.0
41-45			1	1	0.2
46-50					
51-60	1	1		2	0.5 2.9
Percentage	38 9.4	57 14.2	308 76.4	403 100	99.9 99.9



The percentage of patients making one visit only was 28.9 at Clinic A and 30.3 at Clinic B while Davis found it to be 47.8. The percentage of patients making 5 visits or less is 52.8 at Clinic A and 61.8 at Clinic B, while Davis found 81.2 and Sanford 56. Certainly no one will deny that if 30 to 50 per cent. of the patients come only once, there must be a serious waste of the physicians' time and the clinics' money. Of 386 patients making five visits or less in the two clinics, only 1.8 per cent., were dismissed as cured.

# SOCIAL HISTORY

In Clinic A the fullness of the records made possible a classification of the source of infection. Street prostitutes were responsible for 36.6 per cent. of the infections, house prostitutes 18.9 per cent., domestics 10 per cent., friends 10 per cent., working women 7.7 per cent., wives 1.5 per cent., and unknown 14.7 per cent.

Other data of interest:

CLINIC A	CLINIC B
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## *Previous Venereal Disease History*

	Number	Per cent.	Number	Per cent.
Gonorrhea.....	131	50.6	174	43.2
Denied.....	114	44.0	207	51.4
Syphilis only.....			3	0.7
No record.....	14	5.4	19	4.7
	259	100.0	403	100.0

## *Occupations*

	Number	Per cent.	Number	Per cent.
Skilled.....	129	49.8	273	67.7
Unskilled.....	100	38.6	107	26.7
No occupation.....	2	0.8	4	0.9
No record.....	28	10.8	19	4.7
	259	100.0	403	100.0

CLINIC A			CLINIC B	
Character of Gonorrhea				
	Number	Per cent.	Number	Per cent.
Acute gonorrhea.....	198	76.4	261	64.8
Chronic gonorrhea.....	61	23.6	142	35.2
	259	100.0	403	100.0
Nativity				
Native.....	152	58.7	209	51.8
Foreign.....	107	41.3	154	38.2
No record.....			40	10.0
	259	100.0	403	100.0
Conjugal Condition				
Single.....	182	70.3	362	89.8
Married.....	41	15.8	40	9.9
Widowed.....	4	1.5	1	0.2
Unknown.....	32	12.4	0	0
	259	100.0	403	99.9
Age				
Under 21.....	51	19.7	90	22.3
21-25.....	88	34.0	187	46.4
26-30.....	58	22.4	75	18.6
31-35.....	20	7.7	29	7.2
36-40.....	11	4.2	11	2.7
41-45.....	9	3.5	8	2.0
46-60.....	3	1.2		
Unknown.....	19	7.3	3	0.7
	259	100.0	403	99.9

The previous tables have dealt exclusively with gonorrheal patients. Judging from the records of Clinic A, conditions are similar in respect to syphilis. Of 116 patients included under the classification of syphilis, 69 were diagnosed as secondary or tertiary syphilis, 33 as chancroid ulcer, 14 as suspect. In addition to the gonorrheal and syphilitic patients, 201 patients were registered as being treated at the clinic. The following



table shows the number and percentage of patients grouped according to diagnosis and the number of visits made:—

*Clinic A*

NUMBER OF VISITS	PATIENTS					
	Syphilis		Other than Gonorrhea and Syphilis		Gonorrhea, Syphilis and others	
	Number	Per cent.	Number	Per cent.	Number	Per cent.
1	34	29.3	113	56.2	222	38.5
2- 5	35	30.2	52	25.9	149	25.9
6-10	15	12.9	18	9.0	70	12.1
11-15	5	4.3	6	3.0	34	5.9
16-20	5	4.3	2	1.0	30	5.2
21-25	4	3.4	9	4.4	26	4.5
26-30	7	6.0			18	3.1
31-35	9	7.8	1	0.5	15	2.6
36-40					4	0.7
41-45	2	1.7			6	1.0
46-50						
51-60					1	0.2
61-70					1	0.2
Percentage	116 20.1	100	201 34.9	100	576	99.9

It is fully appreciated that the physician has very little time to devote to a study of his records. It is for this reason that every effort must be made to simplify the task, if task it is. No more unfortunate system could prevail than that which returns the history and treatment card of a patient to a file, where absolutely nothing but the reappearance of the patient himself awakens it from an otherwise perpetual sleep. Here indeed is effectively hidden both the fruitful and the barren work of the clinic. A simple operation divides the quick from the dead. The first step is to have an active file in which the history and treatment cards of the patients who come to the clinic during the course of a month may be filed. At the end of the month the number of cards in the file represents the number of individuals visiting the clinic that month; the number of visits made by each can be ascertained in a very few minutes; the number making one or two visits only is at once apparent; the number cured is at

hand. In fact, the work of the clinic for the month is revealed in a brief fifteen minutes. Before, it was quite impossible to tell how many different individuals were treated during the month, while the most phenomenal memory could not recall how many patients were treated once and once only. This much then can be accomplished at no actual expense and at a saving of time, for the ease of finding a card in the small active file will more than compensate the few minutes spent in analysis at the end of the month.

If it is desired to study each month as a separate unit, the cards may be returned after analysis to the dead file. Being already in numerical order the length of time necessary for this procedure would be slight. If the analysis of several months was desired, the cards of patients not returning to the clinic might be filed in the dead file, so as to keep the active file really alive, a record being kept of such transfers.

There is equal room for improvement in the recording of information. Elsewhere the demands of modern conditions have done much to simplify and improve the physical form of record cards and the methods of handling them. There is a surprising difference in the ease or difficulty of recording information on a well-planned or a poorly-planned card. Probably the highest degree of perfection at present attained in record keeping is found in the so-called "Index Visible," invented by Prof. Irving Fisher of Yale, which not only places every record where its index number or name is always visible and its entire information can be read without removing the card, but which also provides, with relatively little labor for maintenance, an almost automatic system for keeping track of the return or failure of patients to return to the clinic as instructed. This system which has been fully described by Davis,<sup>5</sup> is in use in several dispensaries in New York and Boston.

No attempt has been made in this statistical study to point out in detail other methods of improving the efficiency of a

<sup>5</sup> A Method of Promoting the Efficiency of an Out-patient Clinic, Michael M. Davis, Jr., Ph.D. and Elmer W. Barron, M.D., *Boston Medical and Surgical Journal*, December 4, 1913, pp. 820-822.



clinic. Statistics can indicate the weak points in clinic efficiency; they cannot correct them. But if the statistics presented in this paper make it sufficiently clear that accurate knowledge of conditions existing in a clinic should be at hand and that steps should be taken, whether by the physician, the clinic clerk, or social worker, to bring patients back to the clinic until they are cured, the purpose of this study is attained.

[*Note.*—The standard requirements for genito-urinary clinics adopted by the New York City Associated Out-Patient Clinics are as follows:—

# I. SYPHILIS

1. The treatment of syphilis, whatever its manifestation, should be conducted in one department, which shall be either a special department of syphilis or the dermatological department.

2. Whenever the nature of the lesion, such as eye, throat, viscera, etc., has directed the patient to a department other than that for syphilitics, the treatment should be conducted jointly by the two departments, but the anti-syphilitic treatment be administered in the department of syphilis or the dermatological department.

3. Every department for the treatment of syphilis should be provided with a dark-field microscope.

4. Facilities for making the Wassermann reaction test should be provided, if possible, in every institution where syphilis is treated.

5. Wherever laboratory facilities for making the Wassermann reaction test are not available at the clinic, provisions should be made for the prompt conveyance of the specimens to the Department of Health or other places at which the examinations are made.

6. The principle of limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

7. Intravenous medication may be administered to suitable ambulatory cases of syphilis.

8. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

9. The Association recommends that a suitable uniform circular of instructions be given to every syphilitic patient at the dispensary.

10. The Association recommends that uniform forms of records be employed in all the clinics treating syphilis.

## II. GONORRHEA AND CHANCROID

1. Every department for the treatment of gonorrhea and chancroid should be provided with a microscope.

2. Every department for the treatment of gonorrhea and chancroid should be provided with proper facilities for sterilization.

3. Facilities for endoscopic and cystoscopic work should be provided.

4. Wherever laboratory facilities for making the complement deviation test for gonorrhea are not available at the clinic, provision should be made for the prompt conveyance of the specimens to the Department of Health or other place at which the examinations are made.

5. The principle of limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

6. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

7. The Association recommends that a suitable uniform circular of instructions be given at the dispensary, to every patient suffering from gonorrhea.

8. The Association recommends that uniform forms of record be employed in all the clinics treating gonorrhea.



The Association has recently adopted the additional requirement that genito-urinary, skin, and syphilis clinics be open at least three days in the week. It has under consideration for action at its next meeting that a uniform method of discharging gonorrheics be adopted, and that this include a complement fixation test.]

## ONE ASPECT OF THE MENACE OF LOW WAGES

MARGARET DREIER ROBINS

*President of the National Women's Trade Union League of America*

The first public protest in America against the insufficient pay and wretched conditions imposed upon women was made, as far as we know, by Mathew Carey in 1829. He so stirred the people of Philadelphia that a committee was appointed by the town meeting of the city and county of Philadelphia to inquire "what is the effect upon the comfort, happiness and morals of the females who depend on their work for support and of the low rate of wages paid to that class of society?"

This inquiry into the conditions under which women work was followed by investigation after investigation, both private and public, for eighty long years. When in 1905 the National Women's Trade Union League appointed Miss Mary McDowell of Chicago, chairman, to demand an investigation and report upon those industrial conditions by the Federal Department of Commerce and Labor it was in the hope that an investigation, national in scope and authoritative in character, would end the investigating period of industrial reform.

The Report of the Federal Investigation in 1910 restated the findings of investigations of particular trades and localities and confirmed what many of us knew. The individual and social menace of the industrial conditions under which thousands of young girls earn their daily bread was set forth through nineteen volumes of reports with a particularity of detail that should satisfy the most exacting demand for "facts."

But since then further knowledge of these conditions—pressing upon the heart and mind—has been brought to us by the admirable inquiry conducted by the New York State Factory Investigating Commission. The public hearings held by this Commission as well as by the United States Industrial Relations



Commission have illumined many dark places for those of our fellow citizens lacking time or inclination to study printed reports.

We now know beyond all peradventure of doubt that every product of modern industry has beside and above its cost price in money a social price in humanity. Some articles that we seem to be getting very cheap will be found to be costing us very dear. The glory and strength of motherhood, the dream and music of childhood are many times sold at the bargain counters. The costly social price appears when we consider vagabonds that were child-laborers, and disinherited women who worked in the sweatshops and department stores. Products that are made for wages less than living and by hours longer than health endurance are anti-social and immoral products and express a ruinous social cost, no matter what the selling price may be. Such products are the result of parasitic industry and are filled with social poison. All industry of this nature is a leech upon the economic and race life and should be outlawed as we outlaw adulterations and fought as we fight pestilence. This social price in the products of modern industry is destined to become the first concern of enlightened economists and statesmen.

One of the most reiterated reasons given for the low wage paid to women and young girls is the assertion made that these workers represent unintelligent, unskilled, inefficient labor; that they need to be trained; that if they were skilled workers their wage would entitle them to a living. If there is one statement above another which shows lack of knowledge of the conditions in industry today, it is the assertion that skill is the only determining factor in the wage question.

Believing as we do in all that makes training and education universal, we may yet ask ourselves what of the hand-workers of costly lace, representing some of the most skilled as well as the cheapest labor for generations? What of the skilled workers in the sewing trades? What of the skilled needlewomen who embroider beautiful shirtwaists or dresses, and after working for two weeks at such an embroidered dress will receive a wage of \$4.50 for the two weeks' work? What of the Irish crochet yokes for which the girl receives 9 cents a yoke, paying  $2\frac{1}{2}$  cents for the

cotton with which to sew the yoke? What of the fine Irish crochet edging for which the girl gets 2 cents a yard, being able to make three to five yards an hour? What of the girls who, with their deft fingers willowing plumes, received 15 cents an inch three years ago and 3 cents an inch today? What of the fact that the telegraph operator will get a third less if a woman than a man, though she receives the same number of messages and handles the same amount of work with the same capacity as the man sitting by her side? What of the fact that the bookkeeper as efficient, as accurate, as capable as the man will receive one-third the wages because she is a woman? What of the fact that the basis of a teacher's pay is not the quality of the teaching but the question, man or woman? What about the bindery girl who loses her position as a hand-worker and is reduced in her wage from \$14 to \$5 a week because of the introduction of machinery? What of the fact that in trade after trade we are eliminating skill by the introduction of machinery?

Inquiry into the question of the low wage paid to the women in America has brought out the close relationship between the low wage and the social evil. The girl who is hungry and tired and lonely is likely to take "a long chance" and when invitations come from the foreladies as well as foremen in the department stores or factories, or are brought by leading customers of her employer, her instinctive friendliness naturally responds. That there is commercialized vice, organized for the purpose of betraying the youngest of our sisters, we now all know, and that it sends its representatives into the day's work of factory and store and business we also know. The only protection for the girl under those circumstances is to be found in her trade union organization. It adds the strength of the group to her own individual strength and guards and protects the girl and teaches self-government and self-respect. To strengthen the hands of the girls so that they are empowered to protect themselves within the four walls of their work is the imperative duty of every man or woman who wishes to combat the social evil.

In the recent strike in Chicago of the unorganized Polish girl workers in the U. S. B. and B. Co.—one of the former prison



contractors—the lack of protection of the unorganized working girl from insult and wrong was brought out clearly. The fear of losing their jobs had compelled the girls to put up with alleged familiarities and brutalities of a foreman, but when they went on strike against the intolerable low and unfair wages<sup>1</sup> paid them they found the courage to protest against the insults offered them and five girls filed affidavits against the foreman who was arrested. His case was investigated by the City Welfare Bureau and he was brought to trial in the Morals Court of Chicago before Judge Goodnow the middle of October, 1914. When the defense made the plea that this arrest was simply part of the agitation of the strikers Judge Goodnow replied:

"Some people believe that because girls are foreigners any language may be used in their presence so long as they do not understand it. That is a mistaken idea. They are as keen and quick to understand indecent language and actions as other girls and such an atmosphere is not conducive to morality. It will have an effect on their character that later will be harmful.

"The fact that the girls did not make the complaint until they were on strike from this factory has nothing to do with the case. They claim they made no complaint to the president of the company because they were afraid of losing their jobs. My experience has been, usually, what happens if a girl complains of such things is that she must either endure them or quit, and if they brought the case into Court before they were on strike they undoubtedly would have been out of a position anyway."

This strike was lost and although the foreman was convicted and fined in the Morals Court, he is still in the employ of the company.

<sup>1</sup> Prices paid by U. S. B. and B. Co. as per pay roll Aug. 25, 1914.

Prices paid in all other Chicago factories for same work

Helen Striclele, sewing 105 dozen brooms...	\$3.61	Price in all other shops.....	\$8.92
Annie Siscijlez, sewing 108 dozen brooms...	3.39	Price in all other shops.....	9.16
Lizzie Tomaska, tying 48 dozen toy brooms	3.92	Price in all other shops.....	7.76
Wesweka Sweze, 36 doz. whisks tied.....	3.40	Price in all other shops.....	7.20
Frances Terelott, sewing more than 210 doz.		Price paid in all other shops for 210 doz.....	12.60
whisk brooms.....	4.92		

Wage paid to all other piece workers about the same per cent. below what all other shops in Chicago pay.

One further story: In one of the unorganized factories in a city on the Atlantic coast where hats are made a young Russian girl was insulted by the foreman. She stood her ground and told him in plain language what she thought of him. She was discharged for insubordination. The girl wrote a letter to her employer sending this letter by registered mail. Probably the employer never saw the letter; at any rate, the girl never received an answer, and for two weeks, coming steadily to the end of her earnings, she was looking for a job. That she finally found work was due to the accidental meeting with a friend from another city. In that same city is another factory in which hats are made. Here too a foreman insulted a young foreign girl; here too the girl stood her ground and told the foreman what she thought of him in plain language; here too she was discharged for insubordination; and then, the story changes. She told the foreman in her broken English that he had to show "just cause" for her dismissal and when at that moment the union organizer, a young American girl, came into the factory to look after some other matters of business, the young immigrant girl told her the story of the insult. An apology was asked of the foreman. This he refused to give. Thereupon a shop meeting was called and two hundred-odd girl workers laid down their tools and voted to go out on strike unless the foreman made his apology. Again the foreman refused to apologize. The strike was called and then it was manifest that the foreman did not run the factory. He had to report the strike to his employer. When the employer heard the story and when he found that the facts of the case as reported were true he not only insisted upon the apology being made by the foreman in the presence of all the workers but he dismissed the man at once.

But if the low wage shows the darkness of tragedy, there is also the light of heroism. It is essential that it be definitely understood that there are girls by the tens of thousands who have maintained the integrity of their womanhood in the face of great personal suffering and self-sacrifice, as well as in the face of grave temptation. I know girls who have lived twelve in a room, on twelve mattresses, because their earnings did not



permit them better sleeping accommodations, and who have lived for three years at a stretch on rye bread and olive oil, unless invited out for a meal. I know girls who have simply paid for the space of half a bed during the night; and that same bed was not only shared by them during the night with another girl, but had been used by two girls during the day time, these other girls being night workers. I know girls who take it as an every-day matter-of-fact experience of working girl life that they should daily go without their luncheons. I know girls who have entered a saloon because they could there get a bowl of soup as well as a glass of beer for five cents, receiving in that bowl of soup better nourishment than any other expenditure of five cents could bring them. I know other girls who, with equal matter-of-factness never think of spending money for car fare or lunches or laundry or outings, and never dream of earning enough to make life even half-way decent and comfortable, or give a chance for any realization of aspiration or ideals or education—or sweetness of fresh air in the mountains or by the sea—and yet these girls by the tens of thousands, in the face of such constant denial of all that makes life worth while, have held their womanhood intact and protected its integrity.

To the courage, the grit, the fineness of character all can testify who know intimately the daily life of the working girls. But well may we question the civilization, the democracy, the Christianity of a community tolerating such conditions. We are demanding in the every-day life of our working girls the stuff out of which heroes and martyrs are made.

The question of the wage is not whether a girl can or cannot hold her own in the face of suffering and poverty and temptation; but whether any able-bodied, intelligent young woman is to put all the years of her girlhood and womanhood, all the possibilities of the joy of her motherhood, in jeopardy because she is giving her all in service without receiving sufficient remuneration to make possible decent nutrition, decent clothing, decent living conditions for herself—conditions making for the education and development of all the fine powers hidden and held within her.

## PROSTITUTION AND MENTAL DEFICIENCY

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Of the multitude of environmental and hereditary factors that make the production of a prostitute possible, we have turned our attention in this study to one which is mainly hereditary: that of mental deficiency or amentia. This study sets forth with comments, the findings of various investigators who have tried to ascertain what proportion of prostitutes are aments or mentally defective. It will be seen that the correlation between amentia and prostitution is sufficiently striking to demand more careful mental examination of preadolescents and more elaborate provisions for the discovery, training, and protection of children whose minds are not normally developed.

I. It is necessary at the beginning to make clear the meaning of the term "amentia" which is in use in England, but is less frequently heard in the United States. The terms amentia and dementia may be thought of as covering the general field of mental anomalies. Dementia, as the derivation suggests, indicates loss of the normal ability of the mind to function, and is due to disease or injury of the central nervous system. The term amentia refers rather to a condition in which the central nervous system has failed to develop normally and in which a consequent developmental defect in intelligence results. According to Tredgold, about 80 per cent. of cases of amentia are probably due to hereditary causes, the remaining 20 per cent. being caused by intra-uterine and early infancy injuries.<sup>1</sup> The three grades of amentia (according to Tredgold's figures for England) occur in about the following ratio per one hundred aments: idiots, six; imbeciles, eighteen; feeble-minded adults, thirty-nine; feeble-minded children, thirty-seven; or in every 10,000 population

<sup>1</sup> A. F. Tredgold, *Mental Deficiency*, p. 8, 1908. W. Wood & Co.



there are two idiots, seven imbeciles, fifteen adult feeble-minded, and fourteen minor feeble-minded; it may be noted in passing that there are in the same 10,000 population, thirty-six insane persons.<sup>2</sup>

The figures which will be given in this study are for prostitutes who, at the same time, are aments. A considerable number of prostitutes are also insane, but insanity lies in another field from feeble-mindedness, being due in general, to disease of the nervous system. In the administration of mental tests it has been found that an insane subject indicates his or her insanity by a peculiar "scattering," as Goddard terms it. That is, the subject is able to perform certain types of tests successfully from the simplest to the most complex, failing upon the peculiar mental operations, which call upon those functions of the brain impaired by disease. On the other hand the ament shows a general inability, which is rarely, if ever, mistaken for insanity.

II. The fact that the groups of prostitutes tested have been inmates of institutions, such as reformatories, prisons, and detention homes, means that a preliminary process of elimination has been gone through. It is safe to assume that, of the prostitutes in a given city, the dullest and least efficient mentally are the ones to fall into the hands of the authorities. Obviously the keen-minded woman is much less likely to be apprehended than her less intelligent companions. Her wits insure her safety. Consequently there is a larger proportion of aments among prostitutes in custody than among those who remain at liberty to ply their trade. It is also clear that the more strictly the police enforce the laws against commercialized vice, the more likely the efficient, intelligent prostitute is to suffer arrest. Similarly, in a city in which police regulation is very lax, only the extremely obtuse would be haled into court. Thus, the ratio between

<sup>2</sup> Corresponding figures for the United States are not at hand. In a recent survey of the extent and care of feeble-mindedness the New York State commission found 21,000 aments not in any institution for the care of mentally deficient; of whom 3000 were between the ages of 16 and 45, the child-bearing period for women. Only 3000 aments are in institutions in that state.

the number of mentally defective prostitutes in custody and the total number of prostitutes in custody, varies inversely with the activity of the police. The one case to which these remarks seem not to apply, is the study of prostitutes in the red-light district of Richmond, Virginia. Certain comments regarding the Richmond figures will be made in the following pages.

A second comment is necessary. Norms for women of the same social standing, education, employment, and age as those to which the majority of prostitutes have belonged before entering a life of vice, have not been established. That is, tests have not been made of a thousand scrub women and an equal number of factory girls, domestics, and similar types. It seems impossible at the present time to say that prostitutes are more or less intelligent than the whole group of women who, in the main, are of the same education, age, and efficiency as the prostitutes were before entering careers of professional immorality.

On the other hand it has been found that girls of a much higher intelligence and education than the average domestic or factory girl have failed to scale up to normal according to the Binet-Simon tests, which are most commonly used. Dr. Jean Weidensall gave the Binet tests to a number of Chicago Normal School girls, with the result that a large number failed to scale up to normal. She also gave the same tests to maids who had worked satisfactorily for several years at Chicago University, and to a similar group at Vassar College, and they also failed to scale up to normal. There could be no question, as a matter of fact, regarding the normality of these individuals. Prof. Robert M. Yerkes, of Harvard University, believes the Binet test to be unsuited for use in measuring the intelligence of post-adolescents. Dr. Weidensall says, "Obviously Dr. Goddard's adaptation of the Binet tests does not serve to differentiate the efficient working woman from the feeble-minded girl of ten, eleven, or twelve mental years . . . . On the other hand the general intelligence tests fail to make out as subnormal certain girls of whom we have not a few (at Bedford Reformatory) who in general information are entirely normal, but who are otherwise constitutionally unfit, whose voluntary control is poor, who are



easily distracted and emotionally unstable.”<sup>3</sup> Dr. Frederick W. Ellis explains that the experience of the staff of the Neurological Institute of New York has lead to the conviction that the Binet-Simon scale has a higher value for group study than for the interpretation of individual cases. Dr. Ellis says: “Between using the scale with a group in such a way as to show the efficiency of any individual in the group as compared with the other members, and using it so as to bring about the formal designation of an individual by such terms as idiot, imbecile or moron, there seems to be the widest difference in spirit and in the result obtained.

“As a matter of fact, only a small proportion of the whole number (of girls from the New York Probation and Protective Association) were feeble-minded, in an unequivocal use of the term, such as might be taken to imply necessary residence in some one of the present existing institutions. None were congenital idiots; only one was a true imbecile; and only a few were morons in the true sense of possessing a structure that is primitive, but still capable of being trained for primitive mental and physical tasks.

“On the other hand, almost all of them were pronounced variations from the standard types of individual and social efficiency. These variations were so uniformly present, and so pronounced, as to make it impossible to abandon the use of the familiar terms feeble-minded, idiot, imbecile, and moron, without trying to find some substitute form of classification.”<sup>4</sup>

Summarizing, it is probably true, first, that the prostitutes who have been examined (with exception hereafter mentioned) have been an automatically picked group; second, norms for women of same age, education, and industrial level have not been established by which really to measure the prostitute; and third, the use of any mental test requires elaborate collateral

<sup>3</sup> Jean Weidensall “Psychological Tests as Applied to Criminal Women,” *Psychological Review*, Sept., 1914.

<sup>4</sup> Frederick Ellis, M.D., 1913 Report of New York Probation and Protective Association, p. 42.

physical testing and observation before the results can be accepted as conclusive.

III. Among the earliest scientists to call attention to the marks of degeneracy among prostitutes, was Lombroso. His term "moral idiocy" as applied to prostitutes, is practically synonymous with the more specific terms "sociopath" and "moral imbecile" which are in common use among psychologists today. Lombroso was convinced from his observations that moral idiocy was the fundamental basis of prostitution.

Pauline Tarnowsky in *Etudes Anthropométriques sur les Prostituées* (1887), gives figures derived from measurements of fifty prostitutes in St. Petersburg. She found that  $44\frac{1}{3}$  per cent. had skull deformities;  $42\frac{1}{2}$  per cent. face deformities; 42 per cent. ear deformities; and 54 per cent. teeth deformities. About four-fifths of her cases were the offspring of alcoholic parents and about one-fifth were the last survivors of very large families. Simultaneously with her examination of fifty prostitutes, Tarnowsky also examined fifty peasant women of about the same age and mental development, and found the prostitutes showed shorter anterior-posterior and transverse diameters of the skull and "concludes from her researches, that the prostitute, as a rule, is a degenerate, being the subject of an arrested development tainted with a morbid heredity and presenting the stigmata of physical and mental degeneracy in full consonance with her imperfect evolution."<sup>5</sup>

Bonhoeffer in Breslau examined 190 prostitutes in prisons and found that of this number 102 presented stigmata of degeneracy; and 53 were feeble-minded. In 1882 C. Andronico examined 230 Italian prostitutes and found that 20 had flat noses, 35 had handle-shaped ears, 10 had vicious implantation of the teeth, and 35 had receding foreheads.<sup>6</sup>

E. S. Talbot gives the following results from examining 30 prostitutes at the Bridewell, in Chicago: 16 abnormal zygomatic process; 14 asymmetry of face; 3 mongoloid heads; 16 epignathic;

<sup>5</sup> E. S. Talbot, *Degeneracy*. Contemporary Science Series, 1899.

<sup>6</sup> *Ibid.*, p. 321.



11 prognathic; 16 brachycephalic skulls; 13 mesticephalic skulls; 3 oxycephalic skulls.

The research of which Tarnowsky's work may be taken as typical, is superficial compared with the more penetrating and exhaustive methods of the modern student. The previously quoted data smack of phrenology which was in vogue at the time these measurements and tests were made. The psychologist still looks for the stigmata of degeneracy, for the cleft palate, misshapen ear, and asymmetrical skull, but he seeks also, by means of a subtler science, to secure more accurate knowledge of the functioning of the mind than can be obtained by examining the promontories and depressions of the skull. From the foregoing figures, one thing may be assumed to be true: prostitutes that have been examined, most often in prisons and detention homes and other custodial places, present a large number of the stigmata of degeneracy. Cranial anomalies especially have been observed. In one case in which a comparative examination was made of prostitutes and peasant women of the same age and mental development, the prostitutes were found to possess more physical deformities and less skull capacity than the women with whom they were compared.

IV. An investigation, which was made under the auspices of the Virginia State Board of Charities and Correction, presents a very high percentage of aments among the prostitute residents of the Richmond red-light district. Of one hundred and twenty persons tested, the examiner found forty-two or 35 per cent. to be imbeciles, and fifty-eight or 48.3 per cent. to be morons. That is, one hundred or 83.3 per cent. were mentally defective and only twenty or 16.7 per cent. were declared normal.

In the beginning of the investigation the examiner visited houses of prostitution of various types with a police escort and administered the tests to the women in their resorts. Later the examinations were made in the office at Police Headquarters. "An examination usually lasted from fifteen to twenty minutes," reads the report. "These were prolonged to at least half an hour, that a friendly footing might be established." The Binet scale was used in making the tests.

The summary of the correlation between chronological and mental ages is quoted from the report:

		<i>per cent</i>
Number tested.....	120	
Below 20 years of age.....	4	3.3
20 to 30 years of age.....	93	77.5
30 to 40 years of age.....	16	13.3
40 to 50 years of age.....	6	5
50 to 60 years of age.....	1	.8
Number of imbeciles tested.....	42	
Below 20 years of age.....	1	
20 to 30 years of age.....	31	
30 to 40 years of age.....	8	
40 to 50 years of age.....	1	
50 to 60 years of age.....	1	
Number of morons tested.....	58	
Below 20 years of age.....	3	
20 to 30 years of age.....	45	
30 to 40 years of age.....	6	
40 to 50 years of age.....	4	
Number of normals tested.....	20	
20 to 30 years of age.....	17	
30 to 40 years of age.....	2	
40 to 50 years of age.....	1	

Commenting upon these figures the report reads: "And what does this mean? That of one hundred and twenty women only twenty are able to judge between right and wrong; that one hundred women need institutional care that they may be happy, decent, and self-supporting instead of miserable centers of vice and corruption and disease."

Serious as the conditions indicated by this investigation may be, the fact that the examination of each individual was made in less than half an hour, lays open to question the thoroughness of the examination. Many recognized alienists require, as a minimum, from four to six hours for examination before being willing to pass upon the subject's mentality. The investigation apparently did not take into consideration the family history of the prostitutes and there is no indication of a thorough physical examination to check and substantiate the results of the mental tests.



The following table shows the correlation between mental ages and grades in which the mentally defective prostitutes were when they left school.

MENTAL AGE	SCHOOL GRADES					HIGH SCHOOL	TOTALS
	4th	5th	6th	7th	8th		
7		1					1
8	1	2					3
9	3	4	1	2	2	1	13
10	3	3	1	2	1	4	14
11	3	2	3	3	8		19
12	2	2	1		3	1	9
							59

This table shows that fifty-nine of those grading as amentals were in the fourth school grade or higher when they left school. This is an attainment quite unusual for an imbecile. For even granting that all of the fifty-eight prostitutes classified as morons were among the fifty-nine who went as far as or further than the fourth grade, there is still one imbecile left for whom to account. Again the average age of a normal child in the eighth grade is fourteen years. But according to the report, two of those who were in the eighth grade when they left school have now a mental age of only nine, one has a mental age of ten, eight have a mental age of eleven, and three have a mental age of twelve.

It is interesting to notice that of the group of prostitutes examined four had been stenographers, a comparatively complex type of employment, yet they graded as amentals. The proportion of imbeciles to morons is extremely high, being in the ratio of 1 to 1.3.

V. The physician of the Chicago Morals Court in her first report, (December 31, 1913) makes the following statement regarding the six hundred and thirty-nine prostitutes whom she had examined: "Over four hundred were mentally deficient, two were found to be insane, and sixty-eight little more than imbeciles, having mental capacities of less than a seven year

old child." That is, approximately 62 per cent. of the six hundred and thirty-nine prostitutes were aments.<sup>7</sup>

Other tests of women from the Morals Court were made by Dr. W. J. Hickson of the Psychopathic Laboratory. The following results are for one hundred and twenty-six cases. "This included normal cases, borderland mental defectives, sociopaths, morons, dementia praecox cases, alcoholics, and drug habitues. Out of this group twelve or 9.5 per cent. were normal; four or 3.1 per cent. were borderland defectives; eleven or 9 per cent. were sociopaths; eighty-six or 68.2 per cent. were morons; five or 4 per cent. were cases of dementia praecox; six or 4.7 per cent. were outspoken alcoholics; two or 1.6 per cent. were outspoken drug habitues . . . . Considering the mental defectives and normals together, we have one hundred and thirteen cases (i.e., excluding the last three groups). Twelve or 10.62 per cent. showed average intelligence, none of these going anywhere above this level. Four or 3.54 per cent. were borderland cases. Eleven or 9.73 per cent. were sociopaths, who are the highest type showing outspoken mental defect. Eighty-six or 76.10 per cent. were morons, the next lowest group of the feeble-minded class. We did not have any imbeciles or idiots from the Morals Court, though quite a large proportion of the morons were of the low grade type bordering on the imbecile group. In other words 89.37 per cent. of our cases are feeble-minded or borderland. If we leave out the borderland cases it shows that 85.83 per cent. of our cases, exclusive of the insane, alcoholics, and drug habitues, are distinctly feeble-minded."<sup>7</sup>

The tests used are modifications of the Binet-Simon, Rosso-limo, Graduated Association, and Standard Psychiatric tests. There is no authority by which the Psychopathic Laboratory can compel a person in custodial care to undergo a mental test. Is it not likely that only the dullest and most suggestible and easily influenced of the prostitutes were prevailed upon to submit to examinations? The initial process of elimination, previously discussed, should be kept in mind in considering all figures resulting from tests of prostitutes who have passed through the courts.

<sup>7</sup> Judge Chas. N. Goodnow, *The Light*, January, 1915.



VI. The State Training School for Girls at Geneva, Illinois, has a population of about four hundred of whom a great majority have been committed for sexual immorality. Dr. Olga Bridgman reports that of one hundred and eighteen consecutive cases that were examined upon entry to the institution one hundred and five or 89 per cent. "were graded as feeble-minded; that is they showed a retardation of three years or more; seven or 6 per cent. were backward, being one or two years retarded, and six or 5 per cent. were graded as normal." The Binet tests as modified by Dr. Goddard were used, "for the purpose of making a rapid estimate of the mental status of the children."

Fourteen of the one hundred and eighteen had been committed as "dependents or uncontrollable." Of the one hundred and four remaining, all of whom had been sexually immoral, one hundred and one were graded as feeble-minded and three as normal. According to the Binet tests, then, 97 per cent. of the children sent to this institution because of sexual immorality are feeble-minded.

Dr. Bridgman summarizes her findings as follows:

TABLE I. *Consecutive Admissions*

		<i>per cent</i>
Total number examined.....	118	100
Normal.....	6	5
Backward.....	7	6
Feeble-minded.....	105	89

TABLE II. *Sexually Immoral*

		<i>per cent</i>
Total number examined.....	104	100
Feeble-minded.....	101	97
Normal.....	3	3

#### SUMMARY

"1. Of the one hundred and four girls committed to Geneva as sexual delinquents, one hundred and one or 97 per cent. were feeble-minded according to the Binet tests. This would seem to prove mental deficiency to be an important causative factor in the causation of sexual immorality and to indicate the routine employment of a mental examination for all children of this class in order to determine how far they may be held responsible.

"2. Of the feeble-minded, comparatively few are aggressive sexual perverts, but most are helpless victims, who should have protection, and who, under close supervision, may lead useful, contented lives.

"3. By no means all delinquent girls are feeble-minded, but probably those not amenable to supervision and direction in their own homes are largely so."

The real point in the above considerations seems to be this question: Can a pubertal or adolescent person who shows a retardation of three years according to the Binet test be classified absolutely as feeble-minded? Judging from the experiments with the Binet tests upon normal persons of unquestionable efficiency and ability such a question must be held open to further investigation. It may be that the Binet tests scale too high and that many normal persons, especially during or near the age of puberty when marked physical changes are taking place, would be unable to pass the tests creditably. Or, on the other hand, it may be that, even with a retardation of three years, especially at the age of puberty, we cannot safely assume that the individual is actually feeble-minded. The report of Dr. Bridgman's work is so brief that complete details of the examinations are not at hand.<sup>8</sup> Dr. Henry H. Goddard however speaks of Dr. Bridgman's work in this study as "one of the most careful studies on record." It is likely that the extremely high figures are due to the fact that the persons examined were, for the most part, pubertal and adolescent.

VII. One of the most painstaking scientific studies of the relation between amentia and prostitution was made by the Massachusetts Commission for the Investigation of the White Slave Traffic under the direction of Dr. Walter E. Fernald. The report of the Committee in discussing the work upon the Mentality of Prostitutes reads as follows:

"A study of the mental condition of each prostitute involved the following inquiries: a physical examination of the woman; a study of the family and personal history, including moral and

<sup>8</sup> *Journal of the American Medical Association*, August, 1913.



social reactions and standards, industrial efficiency, etc., as revealed by probation, court or institution records, or as described by the woman herself; the school opportunities enjoyed and the school grade reached; an informal examination to show ability to read and write, to add, multiply, and divide simple numbers, and to make simple arithmetical computations; simple questions to test practical knowledge and general information; inquiries as to associates, recreations, interests, etc. The inquiry generally was intended to demonstrate the woman's power of attention, judgment, common sense, and native mental capacity, without regard to her school advantages or education."

The group of women tested were in the custody of prisons, a detention home, and industrial schools. One hundred prostitutes were taken at random from each institution and were tested as described above. The result of these tests is given in the following table:—

*Mentality of prostitutes*

	IN PRISONS	IN DETENTION HOUSE AWAITING TRIAL	IN INDUSTRIAL SCHOOL	TOTALS	PER CENT
Feeble-minded.....	54	46	54	154	51.3
Insane.....	4		7	11	3.7
Normal.....	42	54	39	135	45
Total.....	100	100	100	300	100

Quoting the words of the report:

"The above table shows that of the three hundred prostitutes, one hundred and fifty-four, or 51 per cent. were feeble-minded. All doubtful cases were recorded as normal. The mental defect of these 154 women was so pronounced and evident as to warrant the legal commitment of each one as a feeble-minded person or as a defective delinquent.

"The women in this group as a class came from shiftless, immoral, and degenerate families; they were industrially inefficient, as shown by the low wages received and by their inability to retain a position, even in unskilled callings; they were very deficient in judgment and good sense; they lacked ordinary gen-

eral knowledge and practical information, as well as ability to perform simple computations, or to read or write except in the most elementary way.

"The general moral insensibility, the boldness, egotism and vanity, the love of notoriety, the lack of shame or remorse, the absence of even a pretence of affection or sympathy for their own children or for their parents, the desire for immediate pleasure without regard for consequences, the lack of forethought or anxiety about the future—all cardinal symptoms of feeble-mindedness—were strikingly evident in every one of the one hundred and fifty-four women.

"The mental inferiority of many of these women was masked by the glibness of tongue, the bold and confident manner, and the attractive physical appearance which are so often found in such cases. The general appearance and bearing of many would not suggest feeble-mindedness to an inexperienced observer."

As measured by the Binet scale the mental ages of the 154 women were as follows:—

None	had the mentality of a 12 year old child
10	had the mentality of a 11 year old child
67	had the mentality of a 10 year old child
50	had the mentality of a 9 year old child
19	had the mentality of an 8 year old child
8	had the mentality of a 7 year old child

In describing the prostitutes classified as normal the report reads: "The one hundred and thirty-five women designated as normal, were, as a class, of distinctly inferior intelligence. Some of the women seen at the Detention House were so under the influence of drugs or alcohol as to make it impossible to test their mentality. These drunken alcoholic and drug-stupefied women were all recorded as normal. . . . Not more than six of the entire number seemed to have really good minds."<sup>9</sup>

Few comments upon this work are necessary. It is thorough, accurate, and sound. The results are for three hundred women taken from three institutions and this is undoubtedly the largest group of prostitutes that have been carefully studied in regard

<sup>9</sup> Report of Massachusetts Vice Commission. 1914, Legislative document.



to mental condition. Dr. Fernald in a letter to the writer, commenting upon this study, says: "I believe that the institution and court cases do represent to a certain degree the dregs of the prostitute class. In other words, there is a certain grade of the so-called high class prostitutes who are not mentally defective. You will note that we did not call many persons feeble-minded who would be so designated if the Binet scale were used arbitrarily. We have not sufficient data as to the rating, by the Binet scale, of the class of women of the same social scale as the immoral women tested to enable us to make definite statements."

VIII. In an article entitled *Mental and Physical Factors in Prostitution*, published in the *Women's Medical Journal*, July, 1914, Edith L. Spaulding, M.D., resident physician of the Massachusetts Reformatory for Women at South Framingham, Mass., gives a most interesting summary of the mentality of prostitutes in that institution.

The study includes mental and physical examination of two hundred and forty-three inmates of the Reformatory. In order to have proper background, inquiry was made into the educational advantages in each case. In doubtful cases or in cases where there were indications of amentia the Binet-Simon tests were used. The result of this work is shown in the following table:—

		per cent	
Mentality good.....	55 cases	22.6	} 34.5
Mentality fair.....	29 cases	11.9	
Mentality dull.....	40 cases	16.5	} 49.0
Mentality subnormal.....	71 cases	29.2	
Mentality moron.....	47 cases	19.8	
Mentality imbecile.....	1 case		

As this table indicates, 49 per cent. of the prostitutes were subnormal or aments. This compares well with the 51 per cent. found by the Massachusetts Commission, mentioned in the preceding section.

Besides the number who were mentally defective there were cases both among aments and among the mentally normal showing various psychopathic tendencies. Dr. Spaulding summarizes these cases as follows:—

"Twenty-nine cases, or 11.9 per cent. of the two hundred and forty-three cases studied have given a history of epilepsy; twenty-eight cases or 11.5 per cent. have had hysteria." Furthermore there were a considerable number of borderland cases. The findings in these groups were as follows:—

	<i>per cent</i>
29 cases giving history of epilepsy.....	11.9
28 cases giving history of hysteria.....	11.5
5 cases psychopathic personalities	} ..... 14.4
3 cases transferred to hospitals for the insane	
15 cases markedly neuropathic	
12 cases "control defectives"	

Dr. Spaulding concludes that of the group under her observation all but 15 per cent. were either aments or were suffering from nervous disorders. In other words 85 per cent. had been weakened in capacity to resist the temptations of every day life. However, this 85 per cent. must not be confused with the 49 per cent. the proportion of aments, which is the particular point of interest in this study.

IX. The Bureau of Social Hygiene at Bedford Hills, New York, has made careful and exhaustive studies of the physical and mental characteristics of immoral women, especially prostitutes, committed to the New York State Reformatory for Women. Dr. Jean Weidensall, until recently the psychologist in charge, has published several valuable papers setting forth the results of the studies of the Bureau.

It has been generally assumed that amentia is not remediable. The ament may be trained but cannot be educated in the scientific sense. Accordingly in an institution where many aments are under supervision there will be many who cannot improve to the point of being able to direct their conduct successfully in ordinary community life. The Bureau of Social Hygiene observed that many of the women committed to the Reformatory were actually reformed and on the other hand that many were undoubtedly feeble-minded. Accordingly Dr. Weidensall administered the Binet test, as revised by Dr. Goddard in 1908, to two hundred women as they came in sequence from the courts. It was found that only 0.5 per cent. could pass the twelve-year-



old test and that the average was 10.07 (7.7 years.) The results of these tests are tabulated as follows:—

	years
2 tested.....	6
15 tested.....	7
13 tested.....	8
47 tested.....	9
74 tested.....	10
48 tested.....	11
1 tested.....	12

Dr. Weidensall commenting upon these figures says:

“Inasmuch as a fair per cent. of this number were bound to prove reformable if the practical experience of the institution was to be relied upon, we must needs conclude either that the feeble-minded were reformable or that the tests, at least as applied to the criminal woman, were inadequate.”

Some of the mental characteristics of these prostitutes, uncovered by other tests, were great inaccuracy in an operation paralleling a common industrial process, narrowness of scope of interest, slow and variable visual and auditory reaction time, slowness of reaction time in tests of motor coördination and association of ideas, and narrow memory span.

Of these characteristics Dr. Weidensall says:

“These delayed reaction times; this narrowness of memory span; this failure to sort cards and learn to draw stars in the mirror, etc., as well as college women can do them, may to a certain extent be true also of the normal (efficient, law-abiding) working girl and woman. At least until we have tested these latter we cannot say that our women are subnormal. The possibility is that many of them are; but the chances are likewise very great indeed that the records of the better 40 per cent. of the criminal women will be in most respects like the normal working women’s, and that both will be appreciably below those of the college girl in quantity and rate—if not in quality.

Our most imperative need in the field of mental tests as applied to the criminal woman is the determination of norms, the determination, at least, of the lowest and the average degree

of intellectual capacity and motor control which a law-abiding woman must possess to earn a living.<sup>10</sup>

In George J. Kneeland's *Commercialized Prostitution in New York*, Dr. Katharine Bement Davis gives as follows the results of the Binet test as applied to one hundred and sixteen of the six hundred and forty-seven inmates of the New York State Reformatory for women:—

Showing mentality of 5-year-old child.....	2
Showing mentality of 6-year-old child.....	1
Showing mentality of 7-year-old child.....	6
Showing mentality of 8-year-old child.....	6
Showing mentality of 9-year-old child.....	29
Showing mentality of 10-year-old child.....	44
Showing mentality of 11-year-old child.....	26
Showing mentality of 12-year-old child.....	2

Of these women forty-four or 37.9 per cent. were unhesitatingly pronounced mentally defective; seventy-two were doubtful. The total number of women under observation was six hundred and forty-seven of whom one hundred and ninety-three, or 29.8 per cent. were "decidedly mentally defective."

In a recent publication of the Bureau of Social Hygiene the first hundred cases studied by the Bureau were summarized under the following heads: age, offense, physical characteristics, mental characteristics, family, recommendation as to disposition of case, and disposition of case.

For the purposes of this study, the mental and physical characteristics, together with the ages of the forty-seven cases committed for the offenses of being a "common prostitute" or of violation of the "Tenement House Law" have been summarized as follows from the report of the Bureau:—

	Age	Physical Description	Mental Description
1	22	No defects. Gonorrhea. 1 miscarriage.	Like 4th grade girl well developed.

<sup>10</sup> Psychological Tests as Applied to Criminal Women, reprinted from the *Psychological Review*, September, 1914. An excellent summary of the problem of amentia among prostitutes and worthy of careful reading.



	<i>Age</i>	<i>Physical Description</i>	<i>Mental Description</i>
2	26	No defects. Gonorrhea.	Like a 7th grade girl of 14. Capacity to develop mentally poor. Industrial training more vital.
3	27	Appendix, tube and ovary removed. Gonorrhea.	Like a 6th grade girl. Not the fault of too little school. Capacity to learn poor.
4	24	No defects. Epileptic. Gonorrhea.	Like a 7th grade girl. Native capacity to learn good. Needs school.
5	22	No defects. Blood not tested.	Unmistakably feeble-minded. Speech defect.
6	19	4 operations on appendix. Curvature of spine. 1 child.	Like a 5th grade girl. Excellent control of attention. Will develop surely but slowly, mentally when stronger.
7	21	Left ovary and tube removed. 2 children. 2 miscarriages. Gonorrhea.	Normal. Will profit by training and can learn.
8	22	No defects. Gonorrhea.	Mental training good. Chronic story teller i.e., abnormal imagination. High strung and easily distracted.
9	26	No defects. Poorly nourished.	Normally O. K. Melancholia.
10	19	No defects.	Feeble-minded.
11	16	Health good. Epileptic.	Mental deterioration due to degeneration of nervous system. Altogether subnormal.
12	22	Appendix, ovary and pus tube removed. Alcoholic. Gonorrhea.	Normal.
13	21	No defects. Gonorrhea.	Little schooling. Needs further testing. Pathological nervous condition possibly lapses during tests.
14	26	Rectal abscess. 1 still birth. 2 illegitimate children.	Below normal. Like a 5th grade girl and capable of slight improvement.
15	24	No defects. One illegitimate child.	Feeble-minded.
16	22	Heroin habit. Pregnant.	Probably high grade feeble-minded. Re-test after training.

	<i>Age</i>	<i>Physical Description</i>	<i>Mental Description</i>
17	25	Tumor removed from pelvis. Tubercular gland left neck. 2 illegitimate children. Gonorrhea.	Normal. Needs schooling of which she has had but little.
18	23	No defects. Gonorrhea.	Probably normal. Needs to learn English.
19	25	Alcohol and cocaine. Very nervous. Gonorrhea.	Tests normal. Temperamental and emotional instability.
20	20	Has had abortion. Gonorrhea.	Tests normal.
21	24	High arched palate. Cholasma of neck. Gonorrhea.	Doubtful. Pathologically slow. Needs English. To be retested.
22	20	No defects. 2 miscarriages. Gonorrhea.	Little below normal. Emotionally unstable. Hysterical type.
23	21	No defects. Pregnant.	Immature and altogether untrained.
24	21	2 operations for appendicitis. Miscarriage since entrance.	Retarded. Needs training and re-testing.
25	22	Thin, delicate. Has had chorea. Adenoids, tonsils and appendix removed. Mouth breather. Gonorrhea.	Case for further study. Hysterical. Not feeble-minded.
26	16	No defects. 2d and 3d toes of both feet webbed.	Tests normal. Needs discipline.
27	22	No defects. Gonorrhea.	Like a 7th grade girl. Capacity to develop slight.
28	19	No defects. Operation on neck for abscess. 1 illegitimate child.	Like 4th grade girl. Will not develop much. To be re-tested.
29	22	No defects. Syphilis and gonorrhea.	Like 7th grade girl. Capacity to develop slight.
30	19	No defects. Operation on neck for abscess. 1 illegitimate child. Syphilis.	Probably high grade. Feeble-minded.
31	21	No defects. Syphilis.	Tests normal.
32	24	High narrow palate. Syphilis.	Not normal. Needs further testing.
33	16	No defects. Syphilis and gonorrhea.	Inconsistent record. Probably normal.



	<i>Age</i>	<i>Physical Description</i>	<i>Mental Description</i>
34	27 or 28	Nervous tremors. Syphilis and gonorrhea.	Almost certainly below normal. Motor co-ordination poor. Needs English and training.
35	21	No defects. Syphilis.	Responses uneven. Probably subnormal.
36	20	No defects. Syphilis and gonorrhea.	Very slow and retarded. May improve.
37	20	No defects. Syphilis and gonorrhea.	Probably feeble-minded. Ignorant and illiterate. Capacity to learn fair.
38	18	No defects except eyes. Syphilis and gonorrhea.	Backward. Unstable. Learns slowly.
39	22	No defects. 1 miscarriage. Syphilis.	Below normal.
40	21	Pus tube and ovary removed. 1 child. Nervous and thin. Syphilis and gonorrhea.	Dull. Case for further study. Needs schooling pitifully.
41	19	Enlarged thyroid and tonsils. Left eye very deficient. Acne of skin. Syphilis.	Tests normal.
42	19	1 miscarriage. Ectopic operation. Spinal curvature between shoulders. Syphilis.	Feeble-minded but can learn. Should be given training.
43	26	No defects. Probably alcoholic. No blood tests given.	Not tested.
44	18	Weak heart. No other defects. Syphilis and gonorrhea.	Slow and retarded.
45	21	1 legitimate child. 1 miscarriage. No defects. Gonorrhea.	Feeble-minded.
46	18	Tonsils and adenoids removed. No defects. Gonorrhea.	Retarded. Needs training. Will develop.
47	23	Had smallpox. 2 miscarriages. No defects. No blood tests given.	Not tested.

The chart shows great prevalence of physical disease and mental defect. Gonorrhea or syphilis, or both, occur in thirty-three cases. Twenty-nine are unmistakably aments. The hopeful aspect of the situation is the indication that training and medical

attention would undoubtedly improve a large portion of these cases. The data of the forty-seven cases under consideration do not indicate such a hopeless situation as the findings of Dr. Bridgman at Geneva, Illinois, and of the State Board of Charities and Correction at Richmond, Virginia. The question arises, "Are the physical and mental anomalies, characteristic of a large number of these cases, due to a life of prostitution, or is the immorality of the women due to physical and mental defects and diseases?" Probably the truth lies between the two alternatives, the causes and effects being interactive.

X. Thus far this study has dealt with statistics and general principles. In order to present the specific problem more clearly two typical cases are given. These illustrate the complexity and difficulty of the problem, and indicate the need of facilities for the care of aments and especially of those borderland cases which are most dangerous to society. Becoming troublesome in one institution they are expelled and permitted to be at large until a new offense brings them into the hands of the law again. The expense in morals, health, and money which this unintelligent and unsystematic policy involves cannot be even estimated.

"H. B., nineteen years of age, born in the United States, was convicted of carrying a concealed weapon and was paroled April 2, 1913, from the Court of General Sessions to ——— House for the purpose of investigation and mental and physical examination. The investigation revealed that H. had been soliciting on the streets for immoral purposes and had been giving her money to an Italian; that she had been previously committed to Bedford Reformatory and returned to that institution for violation of parole. Soon after she left Bedford the second time she had associated with bad companions and after a brawl in a dance hall, had accepted a weapon from a man and concealed it in her muff. Physical examination showed that H. was suffering from venereal disease. Mental examination showed that the girl was feeble-minded and in need of permanent care in a custodial institution.

"A report, based on the complete examinations, was made to the judge with the recommendation that the defendant be sent



to an institution for feeble-minded girls. H. was released on suspended sentence April 12, 1913, after she had consented to enter Randall's Island Hospital. For seven months she remained in the institution. The superintendent reported that during this time H. was incorrigible and grossly obscene, and declared that she was criminal instead of feeble-minded. Owing to the fact that H. made several attempts to escape from the institution, she was the occasion of considerable annoyance to the officials. When it was announced that she was to be discharged because of her incorrigibility, a worker of the Association arranged for her return to court. In the Court of General Sessions she was sentenced to one year in Auburn prison."

"Another girl, M. K., born in the United States, of German parentage, was arrested August, 1908, when sixteen years old, on her father's complaint that she was an incorrigible child. At that time she admitted that she had been immoral and charged her father with being responsible for her trouble because of sending her away from home after the death of her mother. In spite of efforts made to help her and to find work for her, she continued her delinquent course. An illegitimate child was born to her in 1911. A procurer induced M. to come and live with him, and a short time afterward married her and sent her to the streets to earn money by prostitution. She knew that he had previously married one of her friends, but she believed his word that he had secured a divorce. After the procurer was arrested as the result of evidence secured by a worker of the Association, he pleaded guilty to the two charges of bigamy and compulsory prostitution. Both M. K., whom he had compelled to lead a life of prostitution, and S. L., whom he had tried to force into the life, were willing to give evidence against him, and he was sentenced to from two to three and a half years in Sing Sing Prison.

"The diagnosis of the psychologist with regard to M. showed that she was feeble-minded and included the following: 'She is slow, dull, stupid, gross, and careless, and has apparently yielded quite completely to the wrong influences with which she has come in contact. Her retardation in experience began as early

as her mental retardation, and she has not been active either in getting or giving of her best. She seems to be decidedly of the parasitical type and little subject to improvement.' Although twenty years of age, when the mental examination was made, her mentality was found to be that of a child nine and a half years old. Reports with regard to the three other children in the family show that all were mentally slow or retarded.

"When the reports were received that M. was causing trouble at the Randall's Island Hospital and must be discharged, a worker of this Association took her to court September 19, 1913, to secure her commitment to a reformatory institution. The only complaint that could be made against M. was for vagrancy in that she was 'receiving charitable aid for the treatment of infectious disease caused by leading a life of debauchery.' She pleaded guilty to this charge and was sentenced to Bedford Reformatory."<sup>11</sup>

XI. Tabulated summary of the above studies of relation between prostitution and amentia:—

	Number prostitutes examined	Per cent aments
State Board of Charities and Correction, Richmond, Va.....	120	83.3
Chicago Morals Court.....	639	62.0
Chicago Morals Court.....	126	85.8
Illinois Training School for Girls.....	104	97.0
Massachusetts Vice Commission.....	300	51.0
Massachusetts State Woman's Reformatory.....	243	49.0
New York State Reformatory for Women.....	193	29.8
Bureau of Social Hygiene.....	100 <sup>12</sup>	29.0
Total.....	1825	

In all, 1825 cases have been tested, the results ranging from 97 per cent. to 29 per cent. of aments among the persons tested. The surprisingly wide variation in the figures given above indicates a great difference in the methods used and in the interpretation of results. Undoubtedly the type of prostitute found in New York and examined at Bedford is about the same as that found in Chicago and examined by the Chicago Morals Court.

<sup>11</sup> Report of New York Probation and Protective Association. 1913.

<sup>12</sup> Eleven of the 100 were classified as distinctly feeble-minded. Eleven as probably feeble-minded. Two not tested. The rest were normal or probably normal.



The difference lies in the examiner and his or her method and interpretation. Such results leave the student in an unsatisfactory situation. The question still remains, "What proportion of prostitutes are mentally defective?" It would be possible to strike an average from the percentages given above for the 1825 cases but such an average would be obviously useless for it is manifest that 29 per cent. and 97 per cent. cannot both be correct. The point seems to be that a moron is one type of person to this examiner and another type of person to that examiner. Those figures may be taken as most reliable which are secured by the most expert diagnostician, having the subject longest under observation, and penetrating deepest into the family and personal history and the physical condition of the subject.

In conclusion, the points of importance which emerge are as follows: 1. There is a great need for the establishment of norms for women of the same general industrial class as that to which prostitutes have belonged before becoming prostitutes, in order that comparisons may be made. 2. There is a need to study carefully a large number of prostitutes who have not undergone the initial process of elimination in the courts. 3. The whole correlation between prostitution and amentia is still undetermined. The most accurate and conservative studies thus far made indicate that about one-half of the prostitutes who come into the custody of city and state institutions are mentally defective.

## THE CITY THAT HAS FOLLOWED UP ITS REPORT ON VICE CONDITIONS

REV. CLIFFORD GRAY TWOMBLY

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After the first *Report<sup>1</sup> on Vice Conditions in the City of Lancaster, Pennsylvania*, was published in February, 1914, and the houses of ill fame were ordered to close, the Vice Committee entered upon an active campaign against further existing evil conditions, and six months later determined to have a second investigation made. This investigation, like the first, was begun by investigators furnished by The American Social Hygiene Association during the fall of 1914—when 130 separate reports were made on side-rooms of saloons and hotels, road-houses, drinking clubs, parlor and assignation houses and hotels, dance halls, gambling resorts, and restaurants—and was continued to February 1915, through other agencies, during which period 95 additional reports were received.

The progress made during the year can best be shown by quoting the introduction of the report of this second investigation substantially as it will appear:—<sup>2</sup>

“There was at first some criticism of the publication of the *Report on Vice Conditions in the City of Lancaster, Pennsylvania*, but the committee were convinced (and we believe that the events following the publication of the report have proved that we were right beyond the possibility of a doubt) that the only hope for a permanent cure of the evil of commercialized vice in the city, was through a proper amount of publicity, through adequate and accurate information, through giving the whole body politic certain, reliable, and undeniable facts, which would make the

<sup>1</sup> A Report on Vice Conditions in the City of Lancaster, Pennsylvania, 1913.

<sup>2</sup> A Second Report on Vice Conditions in the City of Lancaster, Pennsylvania, 1915.



community realize the 'existing conditions,' and which would create that public sentiment in the community which alone could effect a lasting improvement. Many of our best citizens were almost entirely ignorant as to the alarming extent of commercialized vice in Lancaster; others, suspecting it, did not see how it would be possible to change the situation, or to compel the enforcement of the law, except by a long process of education; and far too many men (and women) in the city believed, or had come to believe, in the policy of the segregation or toleration of vice. How could such a situation be met? How could such a mistaken belief be changed and uprooted, unless the results of such a policy in Lancaster were disclosed? If the assertion were true that the authorities of the city were allowing houses of ill-fame to be run because they were but carrying out the wishes of the public in the matter, then the only thing to do was to make the public think and wish differently by giving them some of the real and terrible results of such a policy, through facts gathered in such a way that they could not be doubted. The fear on the part of some, of the harm which might be done to some of the young people of the city who might read such parts of the report as had to be published in the papers in order to reach the public, could be as nothing, we believed, to the actual harm which the whole evil situation was doing unceasingly and increasingly year in and year out, and had done for years past, and would have continued to do for years to come, if it had not been checked. The mayor himself had laid great stress upon public opinion as determining his course of action in dealing with the matter, but how was public opinion to be formed without publicity?

"On February 17, 1914, ten days after the publication of the *Vice Report*, Mayor F. B. McClain called together a meeting of about one hundred citizens in the Y. M. C. A. building, and there agreed, in response to the overwhelming sentiment of that three-hour meeting, to adopt the policy thenceforth of the strict enforcement of the law, and of the suppression of commercialized vice in the City of Lancaster.

"The mayor's order was put into effect on February 23, 1914,

and all of the twenty-seven parlor-houses of prostitution and of the fifteen assignation houses, were notified by the chief of police to close up from that date. Notice of warning was also sent to the owners of the different properties. At first many of the madames and keepers of such houses thought that the policy of suppression would be only a temporary policy, and that the movement would soon 'blow over;' but now at the end of a full year of the enforcement-of-the-law policy, all the madames and keepers and inmates of houses who are left in the city, realize that this policy is an established one, and that they run the constant risk of imprisonment if they still continue their nefarious business in secret or under the pretense of having 'furnished rooms to let.'

"Seven raids have been made upon such houses by the police, working in conjunction with the Vice Committee and the Law and Order Society.

"Five keepers have been sent to jail (four for three months each, and one for five months), and the trials of two more are pending.

"Three parlor-houses and three bed-houses are still running secretly or intermittently for a small number of 'vouched for' customers, but cannot (with one or two exceptions) continue to exist for another six months, we believe, on the very limited amount of business they are now doing.

"Six new houses have opened up on a small scale since the investigation was made, four of which have already been obliged to break up and discontinue.

"All of these houses, old and new, are known to the committee, and it is only a question of time of the gathering of sufficient evidence before the proprietors, if they continue their business, will be arrested.

"The estimated weekly number of 4000 to 5000 customers, or frequenters of these resorts, has, we believe, been reduced to one or two hundred.

"Fourteen madames have moved to other quarters in the city, and have in most cases practically ceased business; eighteen more have left the city. About 75 per cent. of the girls who were inmates of houses have also left the city, some to go to their homes,



some to enter legitimate business, and some (the larger part) to quarters, known and unknown, in other cities and towns.

"Lancaster is no longer a 'wide-open' city, nor its tolerated immorality such a flagrant menace to the youth of the city as it was only a little over a year ago, but the whole vice situation has been put upon an entirely new basis: The laws are to be obeyed; commercialized vice in our midst is no longer to be tolerated; the chief of police and his men are to be supported in doing their work faithfully in this respect, and in carrying out their oath of office; and the new mayor, Hon. H. L. Trout, has given the Vice Committee assurance of his coöperation in the work, and of his determination to pursue and enforce the same policy of suppression. All this is a vast change for the better! We breathe a new moral atmosphere! Even the post office reports a marked and significant decrease in clandestine correspondence through the general delivery and private boxes. And those who say that vice conditions in the City of Lancaster are as bad now as formerly, simply do not know the facts, or purposely misrepresent them. We believe that the city is immeasurably cleaner, morally, than it was a year ago.

"But much remains to be done! Twenty-five per cent. of the prostitutes who were formerly inmates of bawdy houses, and many clandestine prostitutes and street-walkers who were here when the *First Vice Report* was published (of whose names and addresses the committee have a list of over one hundred), are still, in many instances, plying their trade in 'side-rooms' of saloons and 'hotels,' in beer clubs and dance halls, in rooming houses, and upon the streets, and selling themselves for gain to the immoral men who make that trade possible and profitable.

"This *Second Report on Vice Conditions in the City of Lancaster, Pa.*, is published not only to inform the people of Lancaster of what has been accomplished during the past year towards the suppression of vice in the city, and towards making Lancaster a cleaner and better place to live in, but also and particularly to inform them of the results of a second investigation which has recently been completed of some of the 'side-rooms' of the saloons and 'hotels' of Lancaster (whose intimate

connection with, and responsibility for, much of the clandestine prostitution that has still been going on in our midst, will be evident), of road-houses, and of Sunday beer clubs and drinking clubs. The publication of this *Second Vice Report*, the committee feel (as in the case of the *First Report*), needs no apology. The reduction of commercialized vice to its lowest reducible minimum in the city is the whole community's responsibility and problem; and if so, it is a vitally essential factor in the successful solution of this problem that the public shall be kept informed of existing conditions, and of the progress that is being made, and of the action that still needs to be taken. And so, this report is put forth with the hope that again all good citizens of Lancaster who care for the moral welfare of the people, and especially of the young people of the city, will be moved to exert every influence in their power to bring to an end these further intolerable conditions."

The more important evils referred to as still to be combatted were the side-rooms of saloons and hotels, road houses and hotels outside the city, and Sunday beer clubs and drinking clubs.

## I

The side-rooms of saloons and hotels mentioned in this preface, are rooms where women can go and drink liquor with men. They are usually entered through a "Ladies' Entrance" from the street, and are connected with the bar-room by a door, or, when they are on the second floor as is often the case, by a flight of stairs.

They are a terrible menace to the moral life of any city. In the dozen or more investigated within the limits of the City of Lancaster, practically the same conditions were found to prevail. All were found to be gathering-places for prostitutes and street-walkers, and for large numbers of men, many of them young men, who came there to meet the women, to drink with them, to make dates with them, and to go off with them to some evil resort.

In practically all of these side-rooms, also, liquor was furnished freely and without hesitation to those already intoxicated,



and in several instances to minors whose age apparently was never inquired; and in three of these city "hotels" men and women were allowed to cohabit together at will and without molestation, in the small drinking-rooms behind the bar, or upstairs: "You can go up there to the small rooms with your girl, and drink, and do whatever you want to, and no one will bother you as long as the door is shut, and no one will come unless you ring the bell," were the instructions of the bartender, or the son of the proprietor, or the proprietor himself, to the investigators.

Young couples were seen to come to these side-rooms and hotels continually, and often children were brought there with older people, late at night; while the "growler" trade by women from "rooming" and other houses in the neighborhood was conspicuous. Most of the side-rooms were discovered to be simply *adjuncts to the business of prostitution*, and without them, it was believed, half of the saloons and hotels investigated could not exist, *and one more stronghold of vice would be undermined.*

The road-houses and hotels outside of the city were found not to be so largely patronized as might have been expected by reason of the closing of the bawdy houses of the city, except perhaps in the case of one of them on Saturdays and of one other which was found to be a low resort for whites and blacks together. It must be added, however, that while these road-houses and hotels were, happily and encouragingly, found not to be patronized by so large a number of men and women as had been expected, they were nevertheless found to be resorts for pimps and prostitutes and immoral couples, and a crying danger to the city and to the whole community. (These places are reached by trolley cars and taxicabs from the city, and one of the worst of them is over 15 miles away.)

Remonstrances were filed in the Court of Quarter Sessions of Lancaster County in March, 1915, by the Vice Committee through their attorney, William H. Keller, Esq., against the granting of licenses to seven of the nine saloons and hotels found by the committee to be immoral resorts, and against the granting of licenses to two of the four road-houses and hotels outside of the city.

On March 6 and 20 the court refused to grant licenses to three of the hotels and to one of the road-houses remonstrated against, while the application of another hotel outside of the city, which was remonstrated against, was withdrawn by the applicant. The court also refused to grant licenses "to the present applicants" of two other hotels in the city, which were remonstrated against. On March 6, 1915 also, the court gave out a general notice to all hotel men in the city and county that "side-rooms maintained for the purpose of furnishing liquors to women must be closed up immediately, and if they are operated any longer it will be done at the risk of the owners of the properties in question."

The Sunday beer clubs and drinking clubs, thirty-five or forty in number, are one of the worst evils, if not the worst evil, in the City of Lancaster, at the present time, which the Brooks High License Law leaves practically untouched and unmolested.

Sixty per cent. to seventy per cent. of the whole total of information concerning bawdy houses, and bed-houses, prostitution, professional and clandestine prostitutes, charity girls, side-rooms of saloons, "hotels," and road-houses, both for the *First Vice Report* and for the *Second Vice Report*, came directly to the investigators from one of these larger drinking clubs, and from the acquaintances which the investigators made there. This club which has a large membership, and is very largely attended, was the main artery of information concerning the underworld of Lancaster. True bills against three of these Beer Clubs were found by the April Grand Jury upon evidence presented by the Vice Committee, and the cases are to be tried in the September Court of Quarter Sessions.

The Committee closed their second report with the following recommendations:

1. The closing up by an order of the court of all side-rooms of saloons in the city where immoral men and prostitute women can go and drink together at all hours of the day and night.

2. As strict a surveillance as is permissible under the law, of all Sunday Beer Clubs and Drinking Clubs and disorderly



Restaurants, by the Mayor and the Police Department, and the quick arrest of all disorderly people, and proprietors of disorderly resorts.

“3. A more drastic campaign on the part of the Police against ‘mashers’ and street-walkers, not a single one of whom, so far as we know, has been arrested since the *First Vice Report* was published over a year ago. We realize the difficulty under which the Police Department labors in this respect, without the aid of a special city ordinance (like that of Philadelphia, for example, which was passed by Act of Assembly) against this evil, but we believe that such arrests can and ought to be made under the Common Law, and that their effect would be most salutary.

“4. The publication of the names of the men as well as of the women who are caught in vice resorts, without distinction as to family, or age, or standing in the community; and the prompt prosecution of all those arrested, for fornication or adultery. We believe in this not only as a most efficacious further deterrent of vice, but also as an insistent demand of justice.

“5. A greater feeling of responsibility, and a more outspoken Public Opinion, on the part of all public-spirited citizens to support and to bring to a successful issue the effort to reduce commercialized vice and prostitution in the City of Lancaster to the lowest possible minimum, and thus to make the city a cleaner and better city for our boys and girls, and for all future generations, to live in.

“We believe that all prostitute girls arrested in vice resorts, and on the streets, should be sent to a (Cottage) Reformatory, on an indeterminate sentence, where they could be intelligently studied, medically treated, and morally reformed if possible; and we look for the time to come when public opinion will be sufficiently aroused and informed all over the State to pass the legislation necessary to accomplish this. The present method of imprisoning simply the madame of a house for a short period, and allowing the girls to go free (with or without a fine) to take up their illicit trade immediately again, is inconclusive

and unintelligent, and often compels us to do our work twice over, while it does nothing to reform the girls. We need the 'new conscience' not only to fight this 'ancient evil,' but we need the 'new conscience' to protect society from it, and to provide the means to redeem its victims, or at least to keep them from being a further menace to the community."



## SOCIAL HYGIENE AT THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION

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An international exposition is frequently spoken of as a microcosm, and there is an interesting parallel between the social hygiene movement in the world at large and the interests of social hygiene within the walls of the Panama-Pacific International Exposition. In both are splendid remedial, educational, and constructive activities. In both there are wonderful, interesting, and beautiful things, and beside them certain evil conditions, as yet unabated. As in the larger world, so at the Exposition there is the great public, well meaning and indifferent, ready to be helped or to be dragged down; and among that public are weak individuals and others ready to prey on them. Finally there are the authorities, some of them indifferent, others preoccupied and perhaps unaware of conditions, like absentee landlords and capitalists, and others active in their efforts to maintain the best standards, worthy of the Exposition and the State. In each there are, in short, on the one hand, certain deplorable conditions, and on the other, laudable counteractant influences. This parallel applies not only to the Exposition itself but to the city of San Francisco and in lesser degree to some of its municipal neighbors.

### I

The social hygiene movement has increasingly owed its strength to the correlation of its campaign with other lines of constructive social work. The most important and well balanced of recent books under this caption are more inclusive, and they fill out more closely the potential meaning of the phrase than did

earlier books which were constrained to confine their efforts to the restricted lines of sex education and vice prosecution.

Built around the home and the process of human reproduction as its central theme, the social hygiene movement to attain its ideals must include or be correlated with all efforts which bulwark the family, protect the individual, preserve character, and make for the normal use of productive and reproductive energy. The home is increasingly dependent upon society for its physical protection and for its health, its education, its recreation, its industrial employment, and its ideals; and every institution of society based on these needs may affect the home and future generations for good or for ill. Taking social hygiene in its broader sense, therefore, the propaganda cannot be and no longer is confined to the organizations bearing the name.

Similarly, at the Panama-Pacific International Exposition, many exhibits beside that of the American Social Hygiene Association present material in the general field of social hygiene. Considering the Association's exhibit under its several sub-sections, which correspond closely to the fields above noted, the writer has found that several of its major phases are supplemented by excellent material elsewhere on the grounds. In the Race Betterment Exhibit is a list of over twenty organizations working for race improvement.

The American Social Hygiene Association's exhibit falls into three parts—part one, general; part two, special phases; part three, catalog and literature for distribution. The use of the exhibit practically adds a fourth division—personal interviews and group conferences directed by the Association's field secretary, who is assisted by other members of the staff assigned to duty at the Exposition, and a corps of volunteer associates.

The Exhibit consists of a series of fifty wall charts supplemented by models, pictures, and illustrated albums dealing with the medical, educational, religious, and legal phases of social hygiene. The charts combine the merits of careful, accurate statements and attractive appearance. The general color scheme is a series of rich brown tones ranging from the cream tint of the walls through the dark wood frames to the lighter brown of the



chart material. The lettering is in red and black and many of the pictures used are in bright colors, in good keeping with the general decorative scheme of the Exposition's buildings.

The social hygiene problem is conceived not as a mere attack upon immorality and prostitution or an attempt to control and reduce venereal diseases or a campaign for sex instruction, but as a movement of broader scope including all these as related to life perpetuation,—the handing down of unblemished physical and mental inheritance from generation to generation. Social hygiene with this conception in view is directed to the promotion and guidance of sex education, the establishment of the single standard of morality, and the suppression of prostitution and its associated evils—venereal diseases, mental and moral degeneracy, and economic waste. The work of the Association is shown as based upon four fundamental processes: (1) Investigation, through which it seeks to obtain the facts related to every phase of the problem it is endeavoring to solve. (2) Education, with the purpose of disseminating these facts and awakening public opinion. (3) Demonstration of the utility of remedial and preventive measures devised in accordance with the principles ascertained through investigation. (4) Application of such measures as are proved by experience to be of sure and permanent public advantage, with the belief that they will eventually find public support.

The Social Economics Section of the Exposition offers to teachers a "certificate of study" of the exhibits under its direction awarded upon the basis of a written examination. Among the topics covered is social hygiene, regarding which the following statement is made: "Satisfactory answers to the following questionnaire will indicate a worth-while knowledge of social hygiene. It is based chiefly upon the exhibit of The American Social Hygiene Association at the Panama-Pacific International Exposition." This questionnaire covers social hygiene in its relation to biology, eugenics, hygiene, medicine, public health, sociology, ethics, religion, and government, and is well adapted to encourage the student to a careful consideration of the subjects presented, rather than a perfunctory preparation for answering a few test questions.

## SCHEMATIC OUTLINE OF THE AMERICAN SOCIAL HYGIENE ASSOCIATION'S EXHIBIT

*Part One.*

Outline of Divisions.	Titles of the Principal Charts.
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*The Home.*

- |                      |  |
|----------------------|--|
| 1. Marriage.....     | Marriage<br>Home<br>Marriage a Sacred Union  |
| 2. Parenthood.....   | Parents<br>Health, Habits, Handicaps   |
| 3. The Family.....   | The Home and Its Environments<br>Guide, Philosopher and Friend<br>The Makeshift Home |
| 4. Prostitution..... | The Lawless Union<br>Prostitution  |

*Protection of the Law.*

- |   |   |
|---|---|
| 1. Administrative Control of<br>Social Evil.....        | Law<br>Vice Investigations<br>A Unanimous Opinion |
| 2. Administrative Control of<br>Venereal Diseases. .... | Various Plans<br>Progress                         |
| 3. Legislation.....                                     | Laws  |

*Heredity, Social Diseases, and Sex Hygiene.*

- |  |   |
|--|---|
| 1. Eugenics.....                       | The Unbroken Chain of Life<br>The Choice of Husband and Wife<br>Feeble-mindedness |
| 2. Racial Poisons.....                 | Syphilis<br>Alcohol   |
| 3. The Social Diseases.....            | Medicine<br>The Venereal Diseases<br>Gonorrhea                                    |
| 4. Individual Hygiene.....             | Regimen   |
| 5. Quack Physicians and Medicines..... | Progress  |
| 6. Economic Burden on Society.....     | Society's Load  |

*Education.*

- |                     |  |
|---------------------|--|
| 1. The Streets..... | Education<br>Knowledge<br>Interpreting the Fable of the Stork<br>Present Opportunity for Sex Education |
| 2. The Home.....    | The Questioning Child<br>Nature Study Charts<br>Progress   |



Outline of Divisions.	Titles of the Principal Charts.
3. Organized Efforts.....	Investigation Education Demonstration Application Literature
<i>Recreation.</i>	
1. Commercialized Amusement.....	Amusements and Their Environment
2. Socialized Recreation.....	Recreation
3. Athletics and Outdoor Life.....	An Antidote for Immorality
<i>Employment.</i>	
1. Demoralizing Industry.....	Industry Menacing Morals
2. Socialized Industry.....	Industry Conserves Morals Occupation
<i>Religion and Ideals.</i>	
1. The Sanction of the Church.....	Religion Progress
2. Constructive Work by the Church.....	Religion Fulfilling its Opportunity

*Part Two.* As the several convention periods occur—i.e., medical, scientific, educational, religious, commercial—special charts will be mounted for demonstration and discussion, presenting condensed statements, striking phrases, photographs, and summaries of statistical studies and investigations in these various fields.

*Part Three.* The catalog will contain the important statements from the charts comprising part one, with explanations and suggestions for further reading upon each phase of social hygiene. The literature for distribution includes copies of the publications and reprints of the Association and such literature as each constituent state or local society desires distributed.

*Part Four.* The personal interviews and parents' conferences are outlined below.

The principal charts and models bearing upon social hygiene in other exhibits may be summarized in accordance with the general subdivisions of the Association's exhibit.

*The Home.* The International Committee on Marriage and Divorce shows in its exhibit the facts and figures of divorce, and suggests remedies.

*Heredity, Social Diseases, and Sex Hygiene.* The heredity of feeble-mindedness is shown in charts exhibited by the Woman's Christian Temperance Union, the Oakland Public Schools, the California State Home at Sonoma, the Massachusetts Board of Insanity, and the National Committee on Mental Hygiene. The latter has also three charts on immigration and eugenics. Several other excellent charts showing the inheritance of feeble-mindedness and other traits desirable and undesirable, are presented in the Race Betterment Exhibit which also emphasizes eugenic ideals in marriage and in personal hygiene. The effects of racial poisons are also shown graphically. There are small but excellent exhibits of the work and literature of the American Genetic Association and the Eugenics Record Office.

The hygiene of pregnancy is presented by the Oakland Child Welfare League. Gonococcus infection of the new born, its effects, the method for its prevention, and the control of midwives are shown in this exhibit, and also in the Massachusetts Social Economy Exhibit (by the Perkins Institution for the Blind and the State Board of Health) and in the New York City Board of Health and Bellevue and Allied Hospitals Exhibits (New York City Building).

In the Japanese public health service exhibit may be found a chart on midwifery, and pathological models. The New York City Board of Health shows its Wassermann Laboratory with statistics. Some ultimate results of syphilis are forcefully portrayed by photographs and descriptive material in the charts of the New York State Hospital Commission, including general paralysis and paresis, ordinarily called softening of the brain, locomotor ataxia, and certain forms of arterio-sclerosis. One chart names the reduction of syphilis as one of the principal measures necessary to the reduction of insanity. Graphic charts in the same general field are shown in the display of the National Committee on Mental Hygiene, which forms part of the United States Public Health Service Exhibit in the Liberal Arts Building. These charts show brain and cell conditions, the distribution of paresis by age, sex, and birthplace, and as compared with small-pox, and, graphically, the cost to the public of insanity.



The economic burden of syphilis incurred by the nation is shown by a conspicuous model in the Public Health Service section. The bill is itemized as follows: number of cases 2,000,000; deaths reported 9,132,235; average age at death, thirty years; present value of lives lost, \$18,081,500.00; potential value of lives lost, \$69,208,500.00; loss of wages 1913, prior to death, \$1,771,024.00; medicine, nursing, etc., and other care, \$1,683,450.00; wages lost by those sick, but not dying if each case lost one month's time, \$94,660,000.00; total \$185,404,474.00. Near this model is an enlarged transparency of the syphilis "germ" that does the mischief—the *treponema pallida*.

The problem of infant mortality is touched on in the United States Public Health Service Exhibit, and forms a major part of the exhibit of the Federal Children's Bureau, though syphilis as a cause is not named. The Oakland Child Welfare League shows its effect on the birthrate, among other racial poisons, such as alcohol and white lead.

The relation of alcoholic drinks to immorality and the social evil is shown graphically by the charts and literature of both the Anti-Saloon League and the Woman's Christian Temperance Union, the latter having its exhibit immediately adjoining that of this Association. The effects of alcohol as a racial poison are also featured.

Quack medicines are shown up in this exhibit and in that of the American Medical Association. The dangers of fake "sex cures" are, however, nowhere adequately presented at the Exposition except in the excellent framed placards recently placed in every public lavatory on the grounds by the California Social Hygiene Society. The effectiveness of these placards will be incalculably increased because of the world-wide attendance at the Fair.

*Education.* The common and largely justifiable popular prejudice against "introducing sex instruction into the schools" is perhaps responsible for the conspicuous and unfortunate omission of every phase of the subject from the Educational Exhibits. As Spencer wrote: (Education, Chapter I), "If by some strange chance not a vestige of us descended to the remote future save

a pile of our school books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents; 'This must have been the curriculum for their celibates' we may fancy him concluding. 'I perceive here an elaborate preparation for many things: . . . but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently then this was the school course of one of their monastic orders.' "

The American Medical Association has in its booth the literature on sex education issued by it, and the American Institute of Child Life displays its pamphlets for parents in the Race Betterment Exhibit.

*Recreation.* While the exhibits showing playgrounds, athletics, and club work do not mention social hygiene, the normal outlet for energy and the resulting reduction of juvenile delinquency, much of which is complicated with phenomena of sex, are naturally a strong feature of their propaganda. Several city exhibits show their recreation facilities and public baths.

*Industry.* Certain charts of the National Child Labor Committee show the relation of devitalizing labor and demoralizing occupations, such as the news and messenger service, to the growth of immorality.

*Religion.* Beside the booth of the International Committee on Marriage and Divorce, there are among the displays of religious organizations no exhibits showing the work of the Church and Sunday School in maintaining and raising standards of personal purity.

Returning to the Association's exhibit, it is a striking tribute to its originators that there is in it so little overlapping with other exhibits. While it is reasonably comprehensive, it does not overload and distract the spectator, as do some others in the building, and from each chart may be carried away a single concrete and useful idea. It is noticeable that the phases upon which it concentrates, sex education and the administrative combat against the social evil, are just those which are not touched



on by any other exhibit on the grounds. The exhibit attracts its full share of visitors. Its advertising value is frequently shown by the way in which some chart or other attracts the eyes of passers-by and draws them in. After observation of the crowds, the charts have been so arranged as to place the charts of most general appeal at the points of greatest attention, the others being ranged in logical order following them. The nature study charts and drawings by Bertha Chapman Cady<sup>1</sup> attract much favorable attention, especially from parents, and several children have been instructed in company with their parents with charming results.

This idea is being carried out still further in a series of Parents' Conferences at the exhibit of the Federal Children's Bureau nearby. By the courtesy of the Bureau, the Association is offered the use of its private conference room on Mondays when it is not in use. The coöperation of eight prominent physicians and educators for advisory work is already assured, the schedule of appointments being such as not to over-burden any one advisor. It is not purposed to have group lectures unless the demand becomes large. A carefully worded bulletin announces that any parent may meet a certain advisor personally at a certain hour, and may take counsel as with a family physician in regard to the welfare and instruction of his or her children in matters of sex.

The comment on the Association's exhibit has so far been almost entirely favorable, and in many cases spontaneous, even on the part of experts in exhibit work and persons of conservative views. It will reach during the exposition period select groups of persons who are most likely to act as leaven in their own communities. The registration book, which is so far only for those most interested, already shows addresses from all parts of the United States.

It is proper that appreciation of the Exposition Department of Social Economy and of the valuable assistance its officers have rendered should be expressed. Without their recognition of social

<sup>1</sup> Mrs. Bertha Chapman Cady, Director of Library and Study Club activities of The American Social Hygiene Association.

hygiene as a movement dealing with one of the great problems of preventive medicine and conservation of morals, the subject would not have found place or would probably have been inconspicuously located out of proper relation to allied movements. Social hygiene workers also have reason for satisfaction that these Exposition authorities have steadily refused to accept applications for space from a large number of commercial concerns and well-meaning but erratic social organizations, which would have presented misleading ideas and solutions of social hygiene problems.

Outside the Exposition grounds there are in the vicinity of San Francisco exhibits, lectures, and practical demonstrations of the application of science, educational methods, law, and religion to social hygiene problems. As illustrations may be mentioned the work of the California Social Hygiene Society, especially through its chart and lantern-slide demonstrations; the social hygiene and personal hygiene courses and medical advisory work of the University of California and of Leland Stanford Jr. University; the free laboratory examinations for syphilis and gonococcus infections by the California State Board of Health and municipal health departments, the successful repression of commercialized vice in certain municipalities; and the practical character-building and protective work being done by such agencies as the Y. M. C. A. and Y. W. C. A. In each of these the visitor will find many interesting and practical applications of the most recent methods that have been proposed.

## II

In discussing social hygiene at the Exposition, it must not be overlooked that exactly the same factors which make it an educational agency of far-reaching influence in spreading useful information upon every conceivable phase of human progress, may make it an equally far-reaching agency for disseminating vice and immorality with a consequent wide-spread increase in prevalence of venereal diseases. To understand the extent to which these forces of evil education exist or may develop, it is



necessary to review some of the more important factors which must be considered in weighing the probability of its being said in 1916 that the Panama-Pacific Exposition and the City of San Francisco maintained a far higher standard of morals than had ever before been reached during an exposition period.

The first battles over the moral standards which should be maintained during the period of the Exposition occurred during the campaign for the selection of San Francisco as the exposition city. So far as securing promises and formal acknowledgment of responsibility for these standards go, the moral forces of the nation were victorious. In 1913, the moral forces of the state successfully carried their fight for the enactment of a red-light abatement law. There followed in the next eighteen months a struggle which thoroughly tested the relative strength of the vice interests and the moral element of California's population. The state-wide referendum vote on this abatement law proved that, on a concrete issue, the people as a whole could be depended on to support high moral standards, but this vote also showed that in San Francisco itself the vice interests were so strong and able so cleverly to confuse the issue that the moral element had failed in local support of this measure. Since the passage of this law, there has developed in connection with it a series of exhibitions of the difference between law and law-enforcement. During the 1913 session of the legislature, the defeat of a bill to prevent the sale of intoxicants within the grounds of the Panama-Pacific Exposition, and in 1914 the failure of an attempt to carry an ill-advised state-wide prohibition initiative petition brought out some of the methods by which issues may be confused and different moral forces brought into conflict with each other to the advantage of vice interests.

In the late months of 1914, the California Law Enforcement League was organized. The difficulties which this organization encountered and the state of affairs disclosed by its activities, constitute additional exhibits of the destructive forces always alert to seize every opportunity to lower the moral standards of a city as a step toward increasing the profits of vice. To the social worker and the student of government, San Francisco's

history, since the beginning of preparations for the exposition, presents many new and instructive lessons.

The prospectuses of the Exposition have widely circulated statements such as—"The safest place in the United States for man, woman, or child in 1915 will probably be the grounds of the Panama-Pacific Exposition. Every protection, precaution, and safeguard that man has devised against accident, annoyance, and misdemeanor will be provided for the security of visitors. . . . Travelers' Aid work in conjunction with the Woman's Board will mean that a traveler may come from any part of the world and go to any county of this vast State protected at all times by the agencies of the Travelers' Aid. It will mean that any mother who cannot accompany her daughter may trust her to travel alone to San Francisco or any part of California. It will mean that this girl will be met and protected upon her arrival, will be directed to a home where she may be safe and comfortable. . . . The Amusement Concessions have been granted with the most rigid selectiveness. Everyone admitted has satisfied a high standard of propriety, good taste, and educational value as well as effective funmaking and entertainment. . . . The amusements and 'concessions' permitted on the Exposition site have been selected from more than six thousand applications for space and will be of the highest character; clean, wholesome, and free from objectionable features."

In various ways and at various times and places assurances of this character have been given by prominent officials of the Exposition including its president. Their statements make it evident that the Exposition authorities were not unmindful of the importance of safeguarding moral standards, as well as the life and health of visitors, not only inside the grounds but throughout the city of San Francisco. The mayor of San Francisco has similarly assured individuals and the public concerning the maintenance of satisfactory conditions.

Notwithstanding this official attitude, there is cause for anxiety over the measure of success which may attend these efforts. It has probably been the experience of every exposition city heretofore that, as the year progressed, vice in various forms



increased. Soon after the opening night of the Exposition, the "'49 Camp" concession was closed down by the Exposition authorities. Liquor was sold in the dance halls by women of ill fame who had formerly been employed at one of the most notorious dance halls of the Barbary Coast and coarse scenes of drunkenness were enacted. The "'49 Camp" has since reopened. Liquor is still sold, but different women are present, among whom are some professional prostitutes. "Underground Chinatown" was also closed down, though newspaper reports denied that it was because of immoral conditions. Liquor is sold at all but one of the dance halls and cafés dansants on the Zone. Many girls have been found intoxicated in or near the grounds, since the Exposition opened, though fewer now than at first. The expected arrangements for police matrons have not yet been completed. Several concessions have displayed muscle dancers, one of which for an admission fee of twenty-five cents is still showing four to six of them with a highly objectionable "spieler." The audience often contains boys and girls under twenty-one, and laughter and cat-calls are frequent at the worst moments. To make this performance decent in the usual acceptation of the term would mean its elimination. At least one very disorderly combined dance hall and rooming house is within two blocks of the Exposition's main entrance. It is frequented by Exposition guards and soldiers and occasionally by girls visiting or employed by the Exposition. Several saloons are still closer to the gates. Two car lines from the Ferry House to the Exposition, one of which leads to the Zone entrance, pass directly through the notorious Barbary Coast (the dance hall district), half a block from the so-called segregated district for prostitution. The Exposition has now been open for three months, and there is increasing uneasiness over these conditions, the city's apparent failure to prevent flagrant and open prostitution, and the conduct of some of the dance halls in a manner calculated to lower the moral standards of their patrons.

While these conditions are deplorable, yet, in order that perspective judgment may be preserved, it should be remembered that conditions are probably not so bad as at many previous

expositions; that a great majority of the concessions and performances on the Zone are quite harmless, some of them being excellent, diverting, and educational; and that extreme conditions apparently are checked by the authorities. Several organizations have capable workers doing preventive work on the grounds. Mrs. Kate Waller Barrett, of the National Florence Crittenton League, as special agent of the United States Government, is in charge of foreign girls under bond. The welfare workers of the National Young Women's Christian Association are doing constructive and preventive work among the many employees who can be reached by such activities. The Travelers' Aid Society has a branch office on the grounds and has workers there to help improve conditions and protect girls on the grounds. These agencies are in a position to observe conditions and to assist the authorities in maintaining their pledges by furnishing them information in regard to any positive evils, but the Exposition, rather than any such agency, must ultimately be responsible for action directed against these evils.

The conditions in the city itself present a most complicated situation. Nominally, of course, the mayor as head of the municipal government may be charged with any failure to maintain moral standards within the city; but present conditions indicate that there are evil influences at work which will require for their elimination more than the mayor's cognizance and opposition. To the San Francisco and the Exposition authorities have been sent, from conservative national bodies, public officials, and individuals, inquiries for specific information concerning the present state of affairs and offers of any assistance which may be possible from without the State. The replies to these communications have not in all instances been satisfactory or reassuring.

For the purpose of helping to maintain the moral safety proclaimed by the authorities of the Exposition and the City, various organizations have already issued friendly warnings concerning dangers which may be encountered by young men and women, and especially by girls who may be dependent upon



securing employment during their stay on the Pacific Coast. Among such warnings are the following:—

“Danger signals are being flashed to young people bound for the Panama-Pacific Exposition without money, friends, or definite positions. To show that warning is needed, the American Social Hygiene Association points to a report indicating that there is much unemployment in San Francisco and calls attention also to the city’s moral conditions which give cause for anxiety. A survey of unemployment among women in San Francisco has been completed by the California branch of the Association of Collegiate Alumnae. At the Exposition alone the manager of the employment bureau reported to the investigators that there were on file in his office, December 7, between 90,000 and 100,000 applications for positions. Of these, between 9,000 and 10,000 are women. But the number of positions for women to be filled directly by the Exposition authorities is not more than 1,000.

“Employment bureaus are crowded with applicants. One, for example, which has kept statistics for 1913, stated that 1,978 applications were received for three months, September to November, 1914, as compared with 824 in 1913, while the number of places filled in 1914 was only 217.

“Factories, department stores and offices also have an oversupply of labor according to the study made by the Collegiate Alumnae. One store reported a daily excess of 20 applicants over this time last year. A second has received 177 requests for work made from October 24 to December 4, of which 110 were made by easterners who applied in person, showing that these women were on the ground and jobless. Another large department store had so many inquiries about employment that it mailed a letter to applicants advising them to keep away from San Francisco.” *The Survey*, April 10, 1915.

The Social Hygiene Department of the General Federation of Women’s Clubs has helpfully, actively, and quietly aided the organization’s members to study San Francisco conditions during the winter, and its Industrial and Social Department has

recently distributed broadcast a warning to girls calling attention to the efforts of the women of San Francisco directed against commercialized vice in connection with the Panama-Pacific Exposition and says: "Every girl should be warned against advertisements of positions in San Francisco, for every place that is worth while will be taken, and the door that will be open for the strange girl will be the door that leads to perdition."

"The papers that do their duty to the girlhood of the nation will publish the warning, and women of every town and city who would protect the youth of the land, will sound the alarm and caution and guard the girls of their neighborhood."

The moral forces which are endeavoring to support the authorities and encourage them to greater effort find that it is a difficult matter to direct their endeavors so that the desired results may be obtained without injuring the attendance and appreciation of the Exposition's wonderful presentation of progress in every field of human endeavor. A growing sentiment is, however, evident in many parts of the nation toward voicing a general protest against any failure of the authorities and citizens of California to safeguard in every possible way the health and morals of visitors to the Exposition.

### III

Another phase of social hygiene at the Exposition and one which is perhaps the most important, is the attention which the subject will receive in the programs of the congresses convening in California, and the public and university lecture courses arranged. The indefatigable and original methods of the Exposition Department of Congresses, illustrated by the grouping of congresses,—i.e., medical, scientific, religious, educational, etc., will greatly add to the attendance and the consequent effectiveness of educational work in special fields such as social hygiene. This department has issued great quantities of literature, guide-pamphlets, syllabi of meetings and similar matter. All this has had the effect of direct advertising for the Associations mentioned, and of stimulating coöperation and possibly correlation



of work among the more important national bodies influencing the public welfare.

A partial list of the addresses and social hygiene lectures already announced indicate the scope and importance of social hygiene in the programs of the national organizations which are to hold sessions in California this year.

The American Medical Association, San Francisco, June 21-25, will have in its Preventive Medicine Section a symposium on occupational diseases, including a paper by Dr. William F. Snow on the relation of occupational environment to venereal diseases. The Hospital Section of this Association will have a symposium on venereal diseases, including papers by Michael M. Davis, Jr., Director, Boston Dispensary; Dr. Robert J. Wilson, Director, Bureau of Hospitals, Department of Health, New York City; Dr. B. S. Barringer, Venereal Disease Clinic, New York City, and Mr. P. S. Platt, Bureau of Public Health and Hygiene, Association for Improving the Condition of the Poor, New York City; and Dr. Robert T. Legge, Professor of Hygiene, University of California. On Health Conservation Day, Wednesday, June 23d, there will be no section meetings. The general meeting of the Association in the Exposition Memorial Auditorium in the forenoon will be addressed by Dr. Victor C. Vaughan, President of the Association, on "Infection and Immunity;" by Dr. W. C. Gorgas, Surgeon-General of the United States Army, on "Yellow Fever;" by Dr. W. J. Mayo, of Rochester, Minnesota, on "Cancer: Its Prevention and Cure;" and by Dr. W. A. Pusey, of Chicago, on "Syphilis as a Modern Problem." In the afternoon short talks by well-known experts, with lantern slide and motion picture illustrations, will present in popular form the public health problems involved in various diseases, including syphilis and gonorrhea.

The American School Hygiene Association, San Francisco, June 26-27, will include in its program a paper on Social Hygiene and the School.

The American Social Hygiene Association is arranging a conference at Berkeley, August 3-5, the details of which have not been announced. Among the other organizations meeting during

this week are: The American Statistical Association, the American Sociological Association, the American Economic Association, the American Association for the Advancement of Science, the American Pharmaceutical Association.

The National Education Association, Oakland, August 16-28, will be addressed on social hygiene topics by Dr. Thomas M. Balliet, Dean of the School of Pedagogy, New York University, and Dr. Lewis M. Terman, of Leland Stanford, Jr. University.

The World's Purity Federation, Ninth Congress, will meet in San Francisco, July 18-24. The program for this Congress is not completed, but it is announced that, among others, Mr. William Alexander Coote, of London, England, well-known as a leader in international work for the suppression of white slave traffic, will be present and deliver one or more addresses.

The University of California offers at its summer session, June 21-July 31, 1915, a course to be given by Dr. William F. Snow on Social Hygiene, with especial reference to its influence upon the future of the race, and taking up for consideration the educational, commercial, and social problems involved. Various phases of social hygiene will be taken up in many other courses in this summer session. The official announcement of congresses, conferences, and conventions lists eight hundred and twenty-two organizations of various kinds which will hold sessions in San Francisco and vicinity. Each of these will be attended by from a few dozen to several thousand delegates and visitors. The American Social Hygiene Association through its western division office, will endeavor to bring the social hygiene movement to the thoughtful attention of this great assembling of representative residents from every part of the United States and foreign nations.

The Panama-California Exposition, San Diego, has its own schedule of public addresses, exhibits, and a number of conferences, but social hygiene can best be dealt with in a subsequent report.

Altogether social hygiene in California this year promises great gains in the acquisition and general dissemination of knowledge.



## THE CONTAGION OF GONORRHOEA AMONG LITTLE GIRLS<sup>1</sup>

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While syphilis and gonorrhoea have been recognized as infectious diseases by the community at large, they have only in few instances been placed by public health authorities among the reportable diseases because of belief in their almost universal venereal origin. Of late, the increasing number of reports of innocently acquired syphilis has induced medical authorities, with the assistance of social service workers, to supervise more closely infected cases during their active stage. But gonorrhoea, which, with the exception of the conjunctiva, practically always gains its entrance through the genito-urinary tract, has for this very reason received but scanty consideration in preventive medicine. Occasionally patients will try to conceal their derelictions by attributing their gonorrhoeal infection to an unclean towel or lavatory, but it is reasonably certain that among adults infection in that way is extremely rare.

Very different conditions, however, are present in gonorrhoeal infection among little girls. The contagiousness of this disease has been amply proven by the epidemics that have from time to time invaded children's hospitals and institutions. The profession at large has thus far failed to realize that a condition so infectious in institutions must also frequently be transmitted from child to child, or through some other agency outside of hospitals

<sup>1</sup> This article is based on the treatment and social service follow-up observations of 66 cases of gonorrhoeal vaginitis in children coming to the St. Louis Children's Hospital and Washington University Hospital for eighteen months previous to the spring of 1914. The full report of these cases will be found in the *American Journal of Medical Sciences* for October, 1914.

and institutions. Wherever children congregate in considerable number, in schools, playgrounds, or tenements, and use the same lavatories or towels, infections of this sort are likely to spread. It is generally recognized that the disease is more common than was formerly supposed. Seippel<sup>2</sup> estimates the number of cases appearing annually in Chicago at 500. Pollock<sup>3</sup> figures the yearly infections in Baltimore at about 800 to 1000 girls. Our 66 cases coming from practically one clinic in eighteen months are evidence of the prevalence of this disease in St. Louis. We must remember that in the absence of pronounced symptoms, cases are frequently overlooked. An investigation by Dr. P. C. Jeans, resident pediatrician of the Children's Hospital, over a period of five months showed that out of a total of 262 girls over one year old, coming to all branches of the dispensary during that time, 14 or 5.3 per cent. were infected with gonorrhoeal vaginitis. Only five of these girls came to the clinic because of the vaginal discharge; in the remaining cases symptoms were absent or considered of no importance.

Unfortunately the external genitals of little girls are so formed anatomically as to offer the best possible nidus for infection. The delicacy of the epithelium and the absence of any hairy covering make them easily infected by gonorrhoeal secretions with which they may accidentally come in contact. Investigation as to the source of infection in our 66 cases showed that the mothers in only two instances had an active gonorrhoea. Other possible sources of infection are other members of the family, persons living in the same house, playmates, etc. Rape or sexual contact did not seem to be an appreciable factor in the etiology. In none of the four cases where rape was considered as a possible cause was there any external injury indicating this as likely. In one instance the mother accused a boy of sixteen as being responsible for the infection. He was arrested and the examination showed that he did not have gonorrhoea. Only a few girls in our series came from the ignorant

<sup>2</sup> Cited by E. R. Spaulding, *Amer. Jour. Dis. Children*, 1913, v, 266.

<sup>3</sup> The Acquired Venereal Infection in Children, *Bull. Johns Hopkins Hospital*, May 1909, xx, 142.



foreign-born population among whom the superstition that gonorrhoea can be cured by transmitting it to some innocent child is said to exist.

If the hand of the infected mother were an appreciable factor in transmitting infection to her child, we should expect to find more cases during infancy when the child requires most attention, whereas our report and those of others show infection far more frequent among older girls. The transmission of the disease through towels, wash-rags, bed linen, or other cloths would seem to be infrequent. We know that the gonococcus loses its virulence rapidly if deposited on any absorbent material and exposed to the drying effect of air. Where, however, little girls sleep in the same bed with infected mothers, there is considerable danger of transmitting the disease.

In institutions where a number of children are bathed one after the other it is readily possible that the tub may be a source of infection. This would hardly be an appreciable factor among the endemic cases in homes, since here there is usually a considerable interval between baths.

In the lavatory seat, however, we have every factor suitable for spreading this contagion. Secretion containing gonococci deposited here will, owing to the moisture of the surrounding air and absence of sunlight, remain a long time undried and virulent. Moreover, lavatories, even in grammar schools, are as a rule so high that the smaller children in using them are forced to have their genitals and clothing rub over a considerable portion of the seat. The greater the number of persons using the same lavatory, the less interval of time is apt to elapse between its use, and hence the greater the likelihood of carrying infection. The lavatories in tenements, playgrounds, and public schools are consequently a source of considerable danger.

The same factors that make little girls the most ready victims of this infection also contribute to make them the most important agents in its transmission to other girls. With the open formation of the genitals in girls and the unnatural high seat in lavatories it is impossible for an actively infected child to avoid contaminating the seat with her discharge. In a considerable

number of our cases children with a profuse discharge for two or three weeks had been attending school previous to coming to us for treatment. Exactly how often children are infected from the school lavatories no one can positively say, but when we have record that a child of five years, whose parents, brothers, and sisters were shown to be free of gonorrhoea, whose home lavatory was immaculate and used only by the family, became infected one and a half months after attending school, the interpretation can hardly be questioned. Furthermore, it is rather striking that in my own tabulation, 47 out of 66 girls were of school age.

While no portion of the city was exempt from this infection, not even the fashionable parts of town, the social service investigation revealed the fact that a majority of the families were of the poorer classes and lived in cramped quarters. Of the homes examined fifteen were extremely neat and clean, ten were unsanitary in some respects, and nine of them were filthy. Eleven of the 66 girls were colored. In the poorer homes and tenements there was usually one lavatory for the whole building, used by everyone, and at times in bad condition. It was also common to find that the infected child slept with the mother or with a brother or sister. Until the social service worker or the visiting nurse visited the home there was usually not the slightest attempt at limiting the infection, and in three instances the result was that a sister of the patient had become infected.

The results of treatment in our cases have led us to take a somewhat more hopeful attitude than some of our co-workers in this field. We attribute our success not so much to different medicine employed (although we use somewhat stronger silver preparations) but rather to the following up of cases with the aid of the Visiting Nurses' Association. Most of the cases were given at least a part of their treatments at their homes by the visiting nurse. In this way practically every girl could get prolonged systematic treatment and we effected apparent cures in most of the cases. A follow-up investigation being made by our social worker, Mrs. Marshall, has thus far shown that eight out of nine girls have remained free from the disease for over a year after the treatment at the clinic.



The prolonged course of the disease and its distressing nature makes it doubly urgent on us to employ all the preventive measures at our disposal. In children's hospitals and institutions, Holt,<sup>4</sup> Spaulding,<sup>5</sup> and others have attempted to prevent epidemics by the examination of vaginal smears from all girls before admission, by keeping out infected cases, and by strictly isolating sporadic cases cropping up in the hospital.

This, however, does not influence the large number of endemic cases constantly to be found in our large cities. Very little thought and energy has thus far been directed to control the spread of infection along these channels. Recently the Health Commissioner of New York, Dr. Goldwater, received a communication from the Superintendent of the City Schools of New York, stating that forty-eight children in the schools had been inoculated with some "loathsome disease" in the public hospitals of the city. Investigation showed that the municipal hospitals were not to blame, but that the disease was sufficiently prevalent to justify serious consideration by the Health Department. I quote the following from the Commissioner's report.<sup>6</sup>

"That a form of vaginitis, which is bacteriologically indistinguishable from gonorrhoeal vaginitis, is a common condition among children in this city and elsewhere, is well known to clinicians.

"If a serious attempt were made to exclude from school all children who suffer from vaginitis, it would be necessary (a) to establish the machinery by which a complete physical examination of all female school children could be made; (b) to convince the public of the necessity of the proposed measure; (c) to establish the legal and moral right of the city authorities to require such an examination. Furthermore, inasmuch as the condition in question is one which, notwithstanding the most intensive treatment, often persists for months and even for years, it would be necessary to inaugurate a method whereby the edu-

<sup>4</sup> Gonococcic Infection in Children, *N. Y. Med. Journ.*, 1905, lxxx, 521.

<sup>5</sup> Cited in Hamilton, Gonorrhoeal Vulvovaginitis in Children, *Journ. Inf. Dis.*, 1908, v, 147.

<sup>6</sup> *The Modern Hospital*, May 1914, p. 305.

cation of excluded children could be continued. The only logical method would be to send private teachers into the homes of infected children.

"The questions here involved are among the most difficult and puzzling with which public health administrators have to deal. I am not aware that the problem has been solved anywhere, and can only promise, on behalf of this department, unremitting attention to it, in the hope that a working program may ultimately be formulated."

The following preventive measures<sup>7</sup> for the control of this disease should be given serious consideration as a basis for administrative action.

1. The instillation of a drop of 2 per cent. silver nitrate solution in the vestibulum vaginae of all newborn girls whose mothers show evidence of gonorrhoea. I realize of course that probably not over 5 per cent. of the cases of vaginitis are infected at birth, but it seems to me that, particularly in maternity institutions, this precaution could certainly do no harm and would prevent a number of infections.

2. Making vaginitis in children a disease reportable to the Board of Health. It is probable that this would meet with considerable opposition at first, but since the disease is acquired innocently and usually from sources outside of the family, there could be no question of violating professional secrecy by making such a report. If the Board of Health does not feel authorized to ask for such reports, children attending the public schools could at any rate be reported to the department of hygiene of the schools so that the necessary steps to exclude their attendance during the active stage of the disease could be arranged for. Such reports to school authorities have been made by us for the last six months. I realize of course that there must be an element of compromise in this situation. We would not be justified in excluding the children from school for eight or nine months because of this disease unless there existed a special school, like the Frances Juvenile Home, in Chicago, where children with

<sup>7</sup> Originally included in my article in the *American Journal of Medical Sciences*, October, 1914, vol. 148, p. 480.



this disease could be given the necessary instruction. In St. Louis I have adopted the plan of allowing the children to return to their work after about two months' treatment, provided there has been no visible discharge for several weeks. The teacher is, however, notified by the visiting nurse that the child is not to use the school lavatory. The nurse also sees to it that the child reports to the dispensary, at first once a week, later twice a month for reinspection over a period of five months. In case of any recurrence the child is kept out of school again until the active stage has completely subsided.

3. Instruction of parents of infected children through the visiting nurse regarding preventive measures to limit the infection. These measures would include the use of separate towels and wash-cloths, sleeping in a separate bed, care as to a thorough cleansing of any contaminated clothing, and special precautions in the use of the lavatory. It would of course be best for the child to use its own vessel instead of the common lavatory.

4. Investigation by the visiting nurse as to the probable origin of the infection in each case with a view to excluding this factor from contaminating other children in the same house. This would include the inspection of tenement lavatories, with a report to health authorities if they were found in an unclean condition. It would also include the supervision of infected children not attending school, or not of school age, to see that proper treatment is employed.

5. The adoption of a U-shaped seat with low bowl and other precautionary measures to prevent the spread of infection through the public lavatories in schools, playgrounds, comfort stations, and tenements. I consider this last-named suggestion the most important of all, and there is no valid reason why it could not to a large measure be put into operation at once. Paper coverings for lavatory seats have been used for purposes of cleanliness in some of the large hotels, and their employment in public places, such as schools, playgrounds, etc., would probably diminish the chance for infection. As, however, children could not be relied upon to apply such papers properly, it would be safer to use the U-shaped seat in addition. The height of the

bowl should not be over eight inches where the lavatory is to be used by children of school age. The presence of an attendant in the school lavatories, especially during recess, would aid materially in the discovery of girls having a discharge, in the proper use of the paper covers, and in the general cleanliness of the lavatory.

What value these preventive measures may have in controlling the disease remains to be seen. Some of them are at present being tested in Boston, New York, and St. Louis. I trust the future will see a more determined effort on the part of public health and school authorities to study the sources and prevention of this disease, which, while rarely of serious consequence to the physical condition of the child if adequately treated, seems like a blot on the white page of girlish innocence.



## HOW SHALL WE TEACH?

### THE PARENT AND THE PROBLEM

The principal article in the preceding contribution under this title<sup>1</sup> was given, for purposes of emphasis, the sub-title "Sex Education for Children before the Age of Fifteen," but the arrangement of the five talks outlined and the suggestions for materials are equally applicable to adults, and one of the factors in the success of Miss Garrett's work has been the delivery of these talks to the mothers before they are given to the children. This provision of a common ground of knowledge concerning reproduction, sex, and parenthood clearly presented to both parent and child is one of the foundations on which the social hygiene movement rests. Among the difficulties in the path of sex education has been the failure of parents and teachers alike to realize that the knowledge they possess as adults cannot wisely be given to children in sex lectures heralded as sex talks.

*Parents the Best Teachers.* Since there is substantial agreement that parents are the best teachers of their children in the fundamentals of this needed knowledge, greater effort should be made to induce parents to give instruction. And since the school and the church are the chief institutions normally influencing parents to coöperate in educating their children, social hygiene agencies should increase their efforts to educate teachers and preachers to the end that they will aid parents in the instruction of their children. Just here lies the difficulty—How shall the parents proceed? First, certainly, by reviewing their own knowledge and replacing half-truths and fallacious beliefs by facts; second, by acquiring a fund of simple illustrations of Nature's laws of life-perpetuation and a scientific vocabulary. In all this the teacher can help. When the school prescribes

<sup>1</sup> The first article in this series appeared in *SOCIAL HYGIENE*, March, 1915, p. 257.

home-work for the child this practically means home-work for most mothers and some fathers, because the child asks and receives the sympathetic and intelligent supervision of this work by the parents. In order to give this supervision the parent reviews arithmetic and history and grammar. The home-work supplements that done in the classroom; the same machinery which brings about this coöperation between parent and teacher can be utilized to bring about home-work in sex education.

*Supplementing the Home-Work in Sex Education.* During the years in which parents and teachers are tactfully providing the broad foundation of sex knowledge and conduct for children, special problems will arise. These will be moral or medical or environmental problems of the individual child and will call for the advice and assistance of the clergy, the physicians, and many social agencies. There need be no confusion or overlapping of activities in bringing to the family all these aids if the community can be brought to study its social hygiene needs.

#### A TEACHER, A DOCTOR, AND AN EXPERIMENT

Returning to the parents and teachers as the chief agents of sex education, the following experiment in a rural school district with its charming description of spring in the western mountains illustrates what may be done and the wealth of material for sex instruction which must inevitably come to the attention of the children for right or wrong interpretation. This teacher is likely to achieve sound results.

"I thank you for the bulletin, the quarterly magazine, and annual report of the American Social Hygiene Association. I have only had time to read the articles on the experiences with boys and girls, but I browsed through them all before putting them in circulation, and hope to read them on my way home when our school term closes here. Just before they came I had arranged with Dr. ———, a University graduate, to address my mothers on the subject of needed instruction for my children. I lent her the books—then the mothers wanted them. The talk to the mothers was masterly; in choice of material, in man-



ner of presentation, in the feeling appeal it was most fitting. The mothers were reached and have asked for more.

"Dr. ————— is a fine physician, the wife of the leading physician of the neighboring city, and a devoted mother. She has gone through the experience of instructing her own children; has a daughter in the high school, of which she is a trustee. This gives her words weight; and her earnest simple language and direct treatment of the subject with her warm personal interest produced a more immediate result than I had hoped or could have been secured by an outsider.

"I had had several mothers' meetings hoping that the time would ripen for a Parent-Teachers Association or meeting as we shall call it. I was anxious over the outcome of the meeting which Dr. ————— was to address, although I knew her to be a scientific physician and a mother. In my introduction and explanatory words I spoke of the pamphlets of your Association and of the study of social hygiene by Parent-Teachers' Associations. And after Dr. ————— had gone we had an experience meeting. Then the mothers themselves proposed that we should organize a Parent-Teachers Association! and include sex education and social hygiene in our work. We shall leave it till next fall. They are very busy. I want to get 'good and ready' for it, too, and I shall need your help. . . . The winter has passed. The apricot trees have been lovely with bloom and are now covered with little green cots. The meadow larks are all around. The mothers are singing their nesting songs, and the robins are singing, too. Then the cows all have bossies and one of the school children has about one hundred chickens—tiny ones. The apple trees are full of bloom, wild flowers are open here and there, the alfalfa fields are again spread like velvet, and the long lines of poplars are all of Corot expression and color. . . ."

ORA BORING.

The stories given below have been selected to illustrate the value of the opportune moment, and the importance of the stories being properly interpreted by the children.

## THE HEN THAT LAID HER EGGS IN THE PARLOR

This little story of the bantam was written when our children were little. It is a real story and meant a great deal to the family.

We have four bantam hens and a bantam rooster. What their habits were before we bought them, we do not know, but certainly until this spring they have not shown a disposition to live in our house. This spring, however, one of the hens was seen to be looking in at the windows frequently. She tried several times to get in and finally succeeded. She selected the very best lounge in the darkest, quietest corner and laid an egg. We all thought this a great joke. It never occurred to us that it would happen again, but the next day she was first at one window and then at another, looking anxiously for some way to get to that corner. What mother could withstand that eager look! I could not; I opened the window. She did not quite understand what it meant to have the window opened for her and looked at me with a suspicious eye. However, after considering it carefully a few minutes, she flew like a bird into the room, as much as to say, "I will go, cost what it may." I think Mother Bantam showed considerable trust in us. Something within told her that she was safe, that in fact in there was the very best place in the world for her.

She may not have remembered accurately where she had laid her egg the day before, for she walked first to one lounge and then to another (there were three in the room). She came to the one where she had been the day before and spent fully a minute there looking around, perhaps for her egg (we had taken it away, not thinking then of allowing her the freedom of our house), then flew down and walked half way up the stairs. You should have seen the quiet, earnest air with which she carried herself. There were important plans to be decided upon. She walked up the stairs a step at a time, bearing an indescribable, searching look. After going half way up, she turned quickly and flew to the bottom and walked rapidly into the dining room, flew up on to the window seat, then on to the table. She made these investiga-



tions quickly. Finally she took another survey of the lounges, flew up on to each one again, looked carefully around, and came to the old spot where the first egg was laid.

Meanwhile, I had arranged some cloth in the corner. It happened to be white. She looked at it and turned quickly away. Immediately I said, "Oh, you object to white, do you?" and while she was taking another look into the dining room, I quickly replaced it with one of the children's old coats. She came back and flew up there again and seemed to think that was better, for she scratched and nestled her body down into it. It would not yield easily and her mind still seemed in doubt. She flew down again, started up the stairs once more, but did not go half so far this time and came back quickly to the old spot. All this searching had brought nothing better than her first instinctive choice. She went to work again, and after spending ten minutes or more scratching and pulling and tugging at the coat, she sat down and stayed there about half an hour. She laid an egg.

When she came again the next day, there was a box with hay in it and a nest egg. It was just what she wanted. It did not take her long to get her nest ready that time.

Day after day our little bantam flew up to the window, sometimes in the morning, sometimes in the afternoon, occasionally skipping a day. She always waited a while after the window was opened. We pretended not to notice her. It was amusing to see how aimless she tried to appear while approaching her nest, going nearer and nearer to it all the time, raising her head a little higher and higher, cocking it first to one side and then to the other, finally walking hastily a few steps farther, then flying up on the lounge and settling down into that beautiful nest.

After several weeks a day came when she remained longer on her nest than usual, and we supposed that she was ready to set, but after staying about an hour, she flew off as usual. The next day she stayed nearly three hours, and the children said, "Mamma, she is surely going to set now." But no, she was not quite ready. After several repetitions of this kind, each day laying her egg, however, she finally decided to stay.

We put twelve eggs under her. They were all she could cover. How the children enjoyed counting those eggs from day to day! They couldn't leave them alone.

It was the tenth of May when Mother Bantam began to set. From that time on she was our calendar. First, it was so many days since the mother bantam began to set, and later it was so many days before the young bantams would come out.

The day came when it was time for the little bantams to come out of their shells, and it was curious how much interest centered about that nest. You would see one or the other of our five children standing there listening, or it was as likely to be two older children, or you would see the youngest poking her fingers at the little mother to see her show her temper.

We heard the bantams peep before the shells were broken. The mother clucked to her chicks as if calling them to come out. Did you ever hold an egg in your hand and hear a "peep, peep" come from within? It is wonderful how it makes one feel. Finally one little chick made its *début* into the world, and the next day there were three more. We looked at the eggs when only the little white bill could be seen. We were sorry not to have more, but were happy with four.

The bantam flew off her nest once every day during the three weeks, with the exception of the next to the last day. We had to keep watch and open the door for her to go in and out. We all saw that she had plenty to eat. We moved her and her family outdoors where they were happy and contented.

Twice while the bantam was setting she succeeded in getting the rooster to follow her into the house. She coaxed him up to her nest. He looked at it, and although we could not understand what he said, we could not help feeling that he knew that he had something to do with that beautiful secret of the eggs. He soon went out to "sing to the wide world," and left little Mother Bantam "to sing to her nest."

I was feeding the little mother and her family from my hand. The children gathered around, and the rooster and the other bantams wanted some food too. The rooster seemed determined to come. One of the girls said the rooster is saying,



"I belong to that family. If it had not been for me you would not, little proud mother, have any little chicks. They are as much mine as yours."

This simple experience with our bantams affected each one of us in a deep and delightful way. The feelings are not easily described. Everyone who came to see us was sure to be shown the bantam's nest. It was *the* event of a year.

CHARLOTTE V. GULICK.

This story typifies many which have come to the Association illustrating the original and effective use parents who were prepared have made of the greatest variety of occurrences. The remark of the little girl concerning the part the rooster had taken in the production of this bantam family shows that the parents had succeeded in giving the children an understanding of this difficult relation of both parents to their offspring. That this point is not always clearly made is evident from the following report.

"FATHERS AREN'T ANY BLOOD RELATION TO THE CHILDREN"

The account which Mrs. F. gave at our mothers' meeting<sup>2</sup> of her instruction given to her two boys along sex lines and of their rather unusual questions indicated that the relation of the child to the mother was understood, but that they had failed to appreciate the responsibility of the father for fertilization of the egg-cell which grew into the child within the mother's body.

Mrs. F. had decided to answer honestly any questions her boys might ask her. When they were ten and twelve, the younger boy asked her one day where babies came from. She called the older boy and told both of them quite plainly. From that time on they spoke of the subject freely.

Their mother told them how mothers suffered that their babies might be born, and how careful boys should be of their mothers when a baby was coming. Again the younger boy whom I shall call Phil was the questioner. He asked if it was

<sup>2</sup> A Parent-Teachers' meeting in a city public school.

because "the nest" was sick that they couldn't have any more little brothers or sisters. This was the case, and Mrs. F. told him so.

About two years later Phil remarked to his mother one day that he thought children ought to love their mothers a great deal more than their fathers. Mrs. F. said that she was glad to have him love her more than he did his father, but asked the particular reason why. "Well," he said, "fathers aren't any blood relation to the children." Mrs. F. gasped, but went directly to Mr. F. who was in an adjoining room and said, "Now is your time to prove your relationship to your sons. I am going downstairs to get supper." A half hour later they came down all looking rather sober, for the boys had been told.

That was some five years ago, and they have always continued to talk all such matters over with father and mother. Mrs. F. said that the doctor at the Y. M. C. A. told her that when the boys joined the Y. M. C. A. they were the only ones out of hundreds who had obtained their first information along sex lines from their mother.

MARY A. MASON.

#### THE NEIGHBORS' NEW BABY

A new baby boy had just come to our neighbors across the way. Our children, a boy six years old and a girl eight, were greatly interested in the little stranger. They interviewed his small sister and made arrangements to see the baby at the first opportunity.

They found obstacles in their way; the baby's mother was ill. The doctor came every day. The nurse wouldn't allow any one "even on the porch. She just held the baby up a little minute at the window." "All you could do was to stand outside and hear it cry a strange little gaspy, sobby cry." His sister said he was as red as anything and "he just slept and cried all the time."

Our children wanted numerous explanations. Why was the mother of the new baby ill? Why did the doctor always come



when a new baby came? Of course it is quite proper for a nurse to be there. She must care for the baby, but why must she keep the mother so quiet when only yesterday she was out walking? Why didn't the baby come in the day time? It was so inconvenient to be up at night. Don't people know when babies are coming? How do babies get out of the little warm nests in their mothers anyhow? Does the mother take them out? If she does, how does she know when to take them and how does she do it?

This seemed to be the place to begin. Obviously, the children were trying to understand how the baby left the human "nest," which had been previously referred to in general terms when we had told them stories of flowers and birds. The following conversation outlines the difficulty of being accurate and frank with one's children unless one is prepared to tell them the whole story of birth.

(Mother)—"The baby just comes when he is ready."

(Children)—"How, Mother? Where is the place to get out?"

(Mother)—I explained simply as best I could the anatomy of the birth canal.

(Boy)—"Does the baby crawl out? He can't crawl right away after he is born."

(Mother)—"The nest in which he lies is made of powerful muscles."

I then explained the processes of birth, being guided by various questions from the children which indicated that they were intensely interested in the mechanics of birth. At the end of my description, to my surprise both children spoke together.

(Children)—"Doesn't all that hurt the mother terribly?"

(Mother)—"Yes, child-birth pains are most severe—just about as bad as one can possibly endure. That's why mothers love their little ones so much; and that is why the mother of our little neighbor-baby must have a doctor and be so very quiet."

Instantly four soft little arms encircled my neck and a little head rested caressingly on each shoulder. "We love our mother," whispered two little voices, "We love her very, very much."

Then the little boy added thoughtfully, "God knows just how

to make a good job of people doesn't he? No one else could have it all go all right covered up the way babies are and have them just come out at the right time, and know how to breathe and eat and everything just at the right time. No one else could, could they?"

PAMELA M. EAKINS.

#### FROM EASTER EGGS TO FONTANELS

Our two boys were nine and eleven when the opportunity came suddenly to combine all the fragmentary pieces of general information concerning sex and parenthood we had given them, and to tell them the story of human birth. It had been our endeavor to meet the children's first questions concerning the origin of babies frankly and thereafter gradually to amplify our first simple statement by illustrations from the world of plants and animals. In the meantime we read everything that was recommended as giving information upon how to meet the more specific questions which would be asked as the children grew older.

Many apparently obvious opportunities for these questions were passed by without comment from the children; then on the day following Easter, while at breakfast, the younger boy suddenly attempted to crack an egg on his head. "How funny my head sounds, Mother." "If you want to use your head for an egg-cracker, son, you must leave the table." "I know, Mother, I shouldn't have done that, but Mother, I know a boy at school whose head sounds like his skull was just as thin as paper; are skulls ever as thin as that?" "Well, sometimes they are very thin. In babies' skulls, you know, the bones are thin and at the fontanels there is no bone at all. That is why we have to be so very careful not to touch their heads roughly." "What is a fontanel, Mother?" "Why, there are several spots where the bones of the head don't quite come together and only the skin and brain membranes cover them." "What are the fontanel for, Mother?" "To make the birth of the baby safer."



At this point the older boy became interested. "How does it make birth safer, Mother? How is the baby born?" Here was the question. Inadvertently I had shifted the conversation from Easter eggs to sex education. There was no embarrassment on the part of the boys. Their frankness and wholesome interest in birth as a natural process represented an attitude of mind and confidence in their parents which we desired to maintain. For an imperceptible moment we hesitated, then I replied, "You will have to ask daddy to explain that to you. He is the doctor." (My husband is a physician.) "Daddy, how is a baby born?" Their father replied: "There isn't time to tell you before you go to school, son, but if you will ask me after dinner I will tell you." "All right, daddy." "Mother, why don't the Easter dye go right through the shells and color eggs?" The conversation then drifted off into a discussion of the function of egg shells, and the processes for pickling eggs to preserve them.

When the subject of fontanels came up for the promised explanation the opportune moment seemed to have arrived for giving the boys a clear understanding of the mechanics of birth, and perhaps for making it the occasion for further information. Their father's statement may be of interest to you, and so far as our two boys are concerned this discussion proved to be an excellent step in their sex education. As nearly as I can relate it the following conversation occurred:—

"You see, a baby's head is like this drawing<sup>3</sup> and the fontanels are at these places where the bones don't come quite together. Mother has told you how a little baby lives and grows inside the mother for nine months until his body is complete and strong enough to resist outside conditions. By that time the basket-like cavity in which the baby grows is filled and he is born by the muscles of this part of the mother's body forcing him through the birth-canal. The process makes one think of a flower unfolding from a bud. Like the petals of the flower the baby is all curled up while in the mother's body.

<sup>3</sup> A baby's picture in a magazine advertisement served as the outline for drawing in the bones of the skull and locating the fontanels.

"You have both seen a skeleton—go bring me that little Japanese toy skeleton you have—it will show what I want you to understand. See, this is the backbone which carries the head and arms, and the ribs which protect the lungs and heart. Then this backbone which, in order to bend easily, is made up of a number of bones rests on this circle of bones called the pelvis—p-e-l-v-i-s—pronounced just like it is spelled—and these bones of the two legs hold up the pelvis.

"Well, when the baby is born his body has to follow the birth-canal down through the pelvis; and you can see that if his head weren't made so as to easily adjust itself to the size of this bony ring both the mother and the baby would have a very hard time. But you see these little spaces called the fontanelles let the bony parts of the head change position just enough to go through the birth-canal without injuring the baby's brain. Usually when the head starts down the birth-canal, the muscles of the uterus have no trouble in forcing the rest of the body to follow, but the doctor always comes to help if it becomes necessary."

"Daddy, what's the uterus?" "That is the name of the basket-like cavity in which the baby grows." "Daddy, why does the baby have to be born through the—the—" "The pelvis you mean?" "Yes, the pelvis, daddy?" "Well, that's the way it is. It is like our lungs forcing air out through our voice-boxes when we talk. That is the way we are made and we can't breathe air into the body any way except through the nose and mouth; and we can't be born any way except this, and the fertilizing-cell which must join the egg-cell before the baby begins to grow, can only enter the body this way." "Daddy, why can't the baby come through the hole in the navel?" "Oh, that isn't a real opening. While the baby is in his mother's body he doesn't breathe or take food the way he does after birth, but has a special set of blood vessels that go from the mother through the baby's navel into his body. When he is born the doctor ties and cuts this set of vessels because they are not necessary any longer." "Don't that hurt?" "No."



"Daddy, what did you call the cell that goes to the egg-cell?" "Oh, the fertilizing-cell?" "Yes, what's that?" "Why, haven't I ever told you about the flowers and how the bees and moths help them to get the pollen from one flower for the egg-cells of another, so that the young plants will have a chance to develop the best characteristics of both flowers?" "No, daddy."

Here the older boy interrupted, "Yes you have, daddy; and mother has told us about crossing plants and animals to get new kinds. Don't you remember that?" "Oh yes, but she didn't say anything about fertilizing-cells." "Well I should have used some simpler word, but what I mean is that in people the father has cells in his body which are like the pollen cells of plants and the mother has egg-cells."

"Now do you understand what fontanels are and how babies are born?" "Yes, daddy." "All right, then. If mother will let us I'll stand you two in a game of marbles before you go to bed." "Oh, sure." "I'm first." "I'm second." "Daddy's last, he didn't holler in time."

"Just one thing more. As you boys both know, there are many things about which people don't talk to each other unless there is need. This is one of them. You will remember that I told each of you when you entered school that your genitals were not like those of girls and that some boys might try to tell you this as a joke and a great mystery. The reason for the difference is that the father must give and the mother receive the fertilizing-cell which joins the egg-cell before the baby begins to grow in the uterus; and our bodies, as I have shown you in this diagram, are so made as to give the greatest protection to this egg-cell and the greatest safety to the fertilizing-cell in being transferred from the father to the mother. All this is natural and interesting, but unfortunately there are some boys and a few men who don't know that it is rude and unmanly to make jokes about it and about child-birth. So I don't want you to talk about what I have told you unless it is necessary. If other boys ask you about this it would be better to tell them your father explained all this to you, but for them to ask their fathers, so they will be sure to get it right." The older boy

terminated the conversation with "I understand, daddy." The next moment the game of marbles was in full swing and the conversation assumed the war-like vernacular of that type of contest.

B. B. S.

#### THE PARENT VS. THE PRECOCIOUS CHILD AS SEX INSTRUCTOR

The following summarizes the way in which sex information has thus far come to our two boys. They are now nine and eleven years of age. It seems as I look back over the past eleven years that at no point has the schedule of sex-instruction we had planned been available. The boys' father is a biologist and a physician, and I had taught and studied children. We had agreed that the first signs of a question arising in the children's minds concerning the stork pictures in their books, and the cradle-song "Out of the everywhere into the here" should be met by a truthful interpretation of the facts so far as might prove essential and that thereafter this knowledge should be extended as opportunity afforded.

But the boys reached the ages of six and four without asking any questions. When each boy entered school his father defined in simple language the word genitals and told him that a great many children did not know that the same conventions which kept the best-mannered boys and girls from talking about the movement of their bowels or going to the toilet also should keep them from talking about their genitals or telling stories about them. He was asked to tell his father if any boys talked to him about such matters. Shortly after entering school the older boy reported that a schoolmate tried to tell him some things he didn't know, and that he had replied "I know all about that; my daddy's a doctor and has told me all about my genitals." This seemed to be incontrovertible proof of superior knowledge and ended the subject between the two.

By the age of seven and nine, every relation between father, mother, and child, except those of sex and reproduction, had come up naturally and some progress had been made in explaining them. Domestic animals and pet flowers, a female dog in heat, and even a "feeble-minded cat" which killed its offspring by



lying on them and otherwise exhibiting lack of knowledge and skill in parenthood, had presented innumerable opportunities for sex instruction according to the books, but the children failed to ask the expected questions about human conception and birth. I had utilized the flowers and plants to give them bit by bit the idea of pollenization, seed distribution, and something of nature's plan for providing the best heritage and environment for every living thing. I had explained the function of the breasts in supplying milk for the infant animal and had woven into this the facts about the young of all the higher animals growing inside the mother's body from very small eggs to such size that when born they could either take care of themselves or at least be strong enough so they would not easily be injured. This led to a discussion of infancy and the fact that the human baby was the most helpless of all babies and required the greatest number of years in which to grow up—and still no questions such as we anticipated and in a sense dreaded.

The stork story had vanished with the Santa Claus story into their memories of pleasant fiction and had been replaced by the general observation that all life came from parents to young through some kind of egg. They had been taught and trained in habits of personal hygiene, and the naked human body was a frequent accompaniment of their swimming lessons and strenuous pillow fights with their father. Indirect questions regarding unclean stories, conversations with playmates accidentally overheard, and other sources of information failed to give any evidence of suppressed knowledge. Like other parents we hesitated to force upon our children information so fraught with dangers of misinterpretation. Then occurred a repetition of the almost universal experience of parents. We were camping; an older boy, the son of a friend who believed her boy to be the soul of honor and purity, was discovered instructing our boys in the mysteries of human sex. The opportunity to be first in telling our children the clean and beautiful story of human sex relations as an expression of love between a father and mother, and the fulfilment of nature's requirement for the gift of life from parents to child had been lost to us.

However, the information given had suggested rather than explained. The incident was not given undue importance; the children were told that the boy evidently did not understand what he was trying to tell them, and that when they returned home their father would explain it all so they would understand. With this the subject was evidently dismissed from their thoughts. A few months later, they came into contact with another boy with whom they became acquainted in school. It subsequently developed that he had come from a country farm where he heard from the farm hands many obscene stories of the wine and women type. On discovering the trio with heads together and learning the topic of conversation, I sat down with them and explained why these stories were not nice and how much ashamed of themselves such men felt when they really understood the important and beautiful truths about sex. The younger boy evidently had not been interested and did not understand the application of the stories told. The older boy was rather ashamed and said he really didn't think the stories were funny; he didn't know why he had listened to them. No permanent impression seemed to be left by them, and a talk from their father subsequently seemed to clarify the situation.

The fact remains, however, that up to the present time our boys have received their first knowledge (largely misinformation) of human sex-relations from other boys, because we have considered them too young to be instructed. We are now endeavoring to decide when and what they should be told about the changes of adolescence.

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## WHAT SHALL WE READ?

### THREE HUNDRED PAGES FOR PARENTS

This study deals with thirteen books which for various reasons have not appeared in the final tabulations of the previous studies.<sup>1</sup> Some have been published very recently; others were not written with direct reference to the social hygiene movement; a few were considered to be too indefinite or too specialized to warrant approval by the majority of those upon whose opinions, collectively, the tabulations were based.

One of the difficulties in selecting a list of social hygiene books is found in the conflicting views of author and reader upon unsettled questions. For example, an author may write an excellent series of chapters on the changes of adolescence, presenting forcefully the need for continence prior to marriage, and follow these with chapters advocating sex relations within marriage only for procreation, or summarizing the arguments in favor of birth control and recommending their approval. The book is condemned by those readers who disagree with the author's views on sex relations within marriage. Some books have been opposed as unwisely stressing medical questions or the white slave traffic, others as minimizing the moral and religious factors, still others as being superficial or so poorly written in parts that the book as a whole must be disapproved.

With the purpose of stimulating the selection of effective methods of presenting facts and points of view rather than the selection of books, a series of chapters from the thirteen books under discussion have been chosen. The exact titles of the chapters have been quoted and the presentation of subject-matter under each title is as nearly a direct quotation as the combination of selected sentences permits. There is a constant demand for short reading lists of books for women's clubs, mothers' study circles, teachers' libraries, and as references for the

<sup>1</sup> The first article in this series, a study of published and recommended lists of books on social hygiene, appeared in *SOCIAL HYGIENE*, December, 1914. The second article, a study of the books on this subject offered by fifty public libraries, appeared in *SOCIAL HYGIENE* March, 1915.

preparation of sermons or lectures. This list is presented for consideration as a beginners' course for groups of readers whose time is limited and who desire constructive information on social hygiene. It is recognized that each book in the series may receive votes for its removal. But if any or all of these books are unsatisfactory, wherein do they fail and what books should replace them? In what respect does this list of thirteen books (listed alphabetically by author at the end of the article) fail in comparison with the previous lists submitted? Is it on the whole a better group for recommendation to the adult public?

Exclusive of the reference books specified by the last three numbers, the chapters illustrated by these abstracts would make somewhat less than three hundred pages of the popular novel size. A novel, or an interesting book of science, history, or travel, of three-hundred page length does not deter even the busy man or woman from selecting it for reading. If, therefore, the subject-matter of these chapters is valuable and is made readily available, it may be expected that they will be read. The cost of the thirteen books is less than fifteen dollars. This is more than one man or woman ordinarily desires to invest in reading matter on this subject, but a community reading-group will readily pay this amount and circulate the books for reading in rotation provided the members of the group are convinced the reading is worth while.

Whether or not one agrees with the manner of presentation each of these authors has adopted, their education, experience, and standing are a guaranty that the subject has been carefully weighed and presented as one of the great and pressing problems of the day.

### *I. Sample Paragraphs Abstracted from Eleven Books*

*The Social Emergency*, Foster; one chapter, 7 pages.

The breaking of the conspiracy of silence concerning matters of sex and reproduction constitutes a social emergency fraught with immediate dangers which must be met, and the home, the church, and the school must be prepared to accept their full responsibilities in the teaching of sexual hygiene and morals.

*Various Phases of the Question*, Foster; one chapter, 12 pages.

The question is not merely one of physiology, or pathology, or diseases, or wages, or industrial education, or recreation, or knowledge, or commercial organization, or legal regulation, or lust, or social cus-



toms, or cultivation of the will power, or religion. It is all of this and more. The danger is that we shall see only one or two sides of a many-sided problem.

*The Gate of Gifts, Inheritance of Humanity*, Jordan; two sub-titles, 8 pages.

When a child is born, or long before that, at the moment of blending of the two germ cells, the gate of gifts is closed to him. Henceforth he must expect nothing new and must devote himself to the development of the heritage he has received from his father and his mother. In this he has a lifelong task.

*Nature and Nurture*, Jordan; a group of sub-titles, 14 pages.

One of the perennial questions in the study of man is that of the relative value of the original endowment as compared with the acquisitions of environment, training, and experience. Nurture has only Nature to build upon. With adequate nurture, each man becomes what it is in him to become. The character of a nation is determined by the character of the people living in it. The purpose of the study of eugenics is to know the kind of ancestors we should pick for the next generation.

*The Call to Face Facts*, Creighton; one chapter, 6 pages.

The matters under consideration are of vital importance to the whole life of the nation. Therefore, the way in which they are treated must also be of vital importance, and this especially in consideration of their peculiarly difficult character. The first need is for knowledge; but as every one cannot know everything at once, selection is needed. Not only who shall know, but how much each should know is important. Knowledge with regard to the evils of our social conditions is of the utmost value and use when it can lead to action or can, by producing sane and wise thinking, influence conduct and public opinion. But it would be foolish to deny that there are dangers in the indiscriminate distribution of knowledge. For knowledge is dangerous when it leads to panic and hence to rash and ill-considered action to avert the evils disclosed; it is dangerous when it leads to morbid absorption in horrors, to rash judgments, to a loss of the sense of proportion, to want of charity.

*The Evil to be Fought, The Only Real Cure for This Evil*, Creighton; two chapters, 21 pages.

There can be no doubt about the terrible nature of the venereal diseases. It is certain too that the majority of people have been too content to be ignorant about them. This ignorance has proved to be so dangerous that it cannot be allowed to go on. But, on the other

hand, it is well that each should know just so much as is useful to him. All are not called upon to study disease as if they were doctors. It is, of course, impossible to fight these diseases as if they stood alone. They are part of a bigger evil, of the low moral tone in society generally, and the consequent prevalence of a different moral standard for men and women. It is this which has led to the existence of the chief means for spreading these diseases, the prostitute.

The more closely the causes and prevalence of venereal diseases are studied, the more clearly does the fact stand out that the real source of the evil is prostitution. We must fight disease, but behind disease, behind prostitution itself, lies the real enemy to be fought—the existence of the double standard which accepts unchastity for men as a necessity.

*Wild Oats*, Oppenheim; last three chapters, 30 pages.

A story with a message concerning the consequences of venereal diseases. In the introduction to this book Edward Bok wrote in 1910—"This story by Mr. Oppenheim comes, perhaps, at the psychological moment to tell—let me hope to thousands—in the form of fiction what we must very soon face as an actual living question to be squarely met and dealt with. . . . It may be that the work of arousing the public conscience on the great evils that threaten the very foundations of our social structure is in the hands of the fictionist. This has been unquestionably true in the past. If it be true of the present evil, may this story speak its great and vibrant message in clarion tones."

*The Kallikak Family*, Goddard; last chapter, 17 pages.

A scientific story with a message. A young man of good family living in a New England Colony prior to the Revolution, in an unguarded moment, steps aside from the paths of rectitude and with the help of a feeble-minded girl starts a line of mental defectives that is truly appalling. After this mistake, he returns to the traditions of his family, marries a woman of his own quality, and through her establishes a line of descendants equal to that of his ancestors. The career of Martin Kallikak, Sr., is a powerful sermon against sowing wild oats. It is quite possible that Martin Kallikak himself never gave any serious thought to his act, or if he did, it may have been merely to realize that in his youth he had been indiscreet and had done that for which he was sorry. Even the people of his generation, however much they may have known about the circumstances, could not have begun to realize the evil that had been done. The real sin of peopling the world with a race of defective degenerates, who would



probably commit his sin a thousand times over, was doubtless not perceived. Taking this family as a whole, there is a record now of forty-one matings in which both parents were feeble-minded and have produced two hundred and twenty-two feeble-minded children.

*A Well-directed Childhood, The Girl, The Boy*, Lowry; three chapters, 33 pages.

Upon the training a child receives during the early years of his life, upon the ideals engendered, depends, to a large extent, the entire course of his after life. This does not mean that he is to be neglected in later years, but a boy or girl who has been rightly trained up to the age of twelve or fourteen very seldom will go far astray.

Everything pertaining to the origin of life, the relationship of the sexes, and the sacredness of such matters should be delicately taught the growing girl by her parents or some one competent to speak. Times have changed since pioneer times. The existing conditions of the present age should be explained to her in such a way that while she retains her belief and faith in good, clean-minded men, she still will be prepared to cope with those who are not so clean-minded. Every boy also needs instruction, inspiration, encouragement to become a strong, well-developed, successful man. Many parents realize the need of giving such instruction but hesitate on account of ignorance of facts or of the best manner of presenting such a subject, so the instruction is postponed from day to day until it is too late.

*Actual Conditions, Guiding Principles in Sex-Instruction*, Galloway; two chapters, 20 pages.

The problem of sex, as it bears on human education, conduct, and welfare, is one of the most practical and important that we are called on to solve. On the whole it has been the most neglected, ignored, and abused side of our human education. There is now on foot a very definite and promising movement among educators, social workers, and other thoughtful people to take up the problem in a scientific and humane way. This is one of the most hopeful educational movements of the new century. It must be understood at the very beginning that sex and all that it implies is a perfectly natural, normal fact of life, with nothing unholy or perverse about it. It is true that the sex impulses and desires are very powerful; but to the biologist this is just a sign that they are very important in life; that sex is responsible for certain great principles of growth and development in all organisms from the lowest to the highest.

We know that the differences between men and women—in body,

in mind, in disposition, in temperament—are not just mysterious, created differences; but are the direct result of the development of the sex-nature of the individual. Just to illustrate what a wonderful, vital thing sex is in life, one only needs to remember that all that is meant by the following words grows out of sex and its results: manliness, womanliness, love, courtship, marriage, home, father, mother, family life, parental care and education, filial devotion, brotherhood. These facts, ideas, and relations, and the human fruits that grow up in connection with them, could not have existed but for that which we call sex. Such fine and beautiful fruits cannot spring from something essentially bad and unholy. Undertake to remove from our lives and minds the ideas and facts for which these words stand, and nothing worth while would be left in human civilization, history, literature, poetry, or happiness.

It is always a more delicate and difficult task to mold conduct than to impart knowledge. It is for this reason that instruction in sex should be most carefully and accurately graded. Grading in sex-instruction includes the following points: 1. It should be different for boys and girls. 2. It should be guided by and follow the progress of the natural curiosity of the child, and not precede it. 3. It should precede, at each step, the actual, personal needs of the child and the youth in respect to life and conduct. 4. This teaching should be adjusted to and take advantage of the fact that the development of children offers certain favorable conditions for certain parts of the necessary teaching. 5. There should never be an idea that all necessary instruction can be reserved until the child is thirteen or fourteen, and then given all at once.

*The Problems of Parents*, Galloway; appendix, 15 pages.

It often happens that parents or other teachers, who are quite willing to admit the need of adult help to youth in matters of sex, do not see a way to meet the particular problems that confront them in practical dealing with children. To such it may be said that there are not a great many of these critical problems. Furthermore, they are much more easy to meet than they seem on the surface. The young child is open-minded and quite innocently desirous to know; it has none of the embarrassment which older people have allowed themselves to acquire. We only need, therefore, to be quite natural and sympathetic in order to get a sympathetic hearing from the young child. The parent should meet each situation that arises in such a way that the child will feel that he may go to the parent freely when he desires



to know anything about this or related subjects. The purpose of this appendix is to deal somewhat concretely with certain of the more common problems which parents should help their children meet. These questions, especially the early ones, will usually come out of a clear sky. It is the part of wisdom, therefore, for the parent to be prepared beforehand.

*The Significance of Sex, Physiology*, Exner; two chapters, 25 pages.

With the single exception of the instinct for self-preservation, the sex instinct is the most powerful of all human instincts. No instinct has influenced more profoundly the whole evolution of life and civilization. No force operates more powerfully to give character and direction to human life today.

There can be no real satisfaction in sexual relations divorced from genuine marital love. I say marital love, for sex relations outside of wedlock involve responsibilities which no man or woman has the right to assume. Not only is the seeker after illegitimate sex pleasure denied that which he seeks, but he is visited with the most terrible of retributions—the loss of the capacity for genuine love. Fear of gross physical consequences to himself and his future family should be a strong deterrent to an unchaste life, but the most powerful deterrent should be the inevitable certainty of impaired or lost capacity in the realm of that higher psychic and spiritual life from which the real worth and the deepest joys of life must ever spring.

*The Young Man's Problem*, Exner; one chapter, 28 pages.

From the beginning of puberty up into old age every normal man will from time to time experience sexual desire. This is natural; it is fundamentally necessary and therefore entirely honorable. It simply indicates that he is a man. The teaching of those who seem to assume that any manifestation of the sexual instinct or the experiencing of sexual desire is itself a sin or a cause for self-reproach and shame, is false and pernicious. The important question is, what should be the young man's attitude towards these natural impulses? Although from the beginning of puberty the young man will experience sexual desire, nature will not have completed his physical or mental maturity until the age of from twenty-three to twenty-five. This would seem to be nature's indication that he cannot wisely marry until that time. Then the pursuit of education or economic considerations may continue to defer marriage until he is thirty or more. What shall he do about his sex impulses during these years? Shall they be gratified? If so, how? This is the young man's problem. There are only three

possible solutions of this problem. First, he may indulge his sex appetite through some form of self-abuse. Second, he may indulge himself with immoral women. Third, he may lead the continent life in which he refrains from all forms of sexual indulgence, both in thought and in act, outside of marriage.

It is true that the harmful results of self-abuse have been largely exaggerated, especially by the advertising medical quacks who seek to make capital out of it. But when all due allowance for exaggeration has been made, it must be admitted that the habit is a very harmful one, injuring many men physically, mentally, and morally, and bringing many into pitiful slavery. The exaggeration has been chiefly on the physical side. The effects on the higher qualities of manhood are not so easily exaggerated. The man who seeks to solve his sex problem in illicit relations must face the question of venereal disease, with all its individual and anti-social consequences. But there are higher considerations. He must face the question of the degradation of womanhood. There is, then, left only the third solution—the continent life: the life in which the young man leaves his sex problem wholly to nature; in which he refrains from all forms of sexual indulgence, either in imagination or act; the life in which he controls his sex impulses and transmutes them into finer stuff by resolute will, and into a much finer life as a whole. Such a life is a necessary condition for the fullest development and the finest expression of our personality. It is necessary to a full, rich life in every fine human relationship—in marriage, in parenthood, and in friendship.

*To Mothers and Teachers of Girls, Concerning Marriage, Hood;* introduction and two chapters, 14 pages.

It is not yet clear that instruction in sex hygiene can take place in the ordinary schools, under the direction of teachers who have had only the ordinary preparation. On the other hand, it is increasingly evident that, unless adequate instruction is provided by the wise and competent, inadequate, perverted, and vicious theories will be set forth by the ignorant, the designing, and the unscrupulous. All boys and girls should eventually gain the appropriate knowledge under some sort of instruction. The parent cannot evade or shirk the responsibility. If the home has been negligent and failed to fulfill its trust, then, as in other matters of education, the interests of the community are involved and some other agency must provide suitable instruction. All signs point to a new and intelligent insight on the part of both



mothers and teachers. The necessity of knowing is clear. Direct, clean, dignified, and sincere reference to these matters when necessity arises ought to help to restore the subject to its normal relation to general hygiene, to biological truths, to social conduct. But we must remember that no enlightenment of the intellect will alone suffice to influence conduct. To the subject under discussion mighty motives are attached. Right conduct connected therewith can be secured only by the development of fine social ideals and by the strengthening of the individual will. The development of the ideal, the fixing of the habits, the strengthening of the will, which are concerned in right action, are matters of life-long education. These are indispensable. They are intimately concerned with the solution of this great problem.

Consciously or unconsciously there arises the question, to whom belongs the right to endow and to bring forth a human being? This is a grave and earnest question. Through many centuries the question has been asked, and the answer has slowly been written in the history of the civilized world. Today it is recognized and understood that the legal and moral right to perform the act which causes the development of the new life is given only to those who have openly agreed to be united in marriage, in accordance with accepted laws which govern the entire community. These laws have gradually been developed out of the experience of the human race. The reason is clear if we stop to think. The natural power to create by means of sexual intercourse is not limited to those who have openly announced their marriage, and the consequence of unauthorized and forbidden intercourse sometimes means lives of fatherless, dependent, and deserted children. But the sexual appetite, or instinct, is governed in the human being by a trained mind. Instinct gives way to the will which determines its act in view of what is right and wrong, reasonable or unreasonable. Because man can see into the future and can profit by the experience of those who have gone before, it is necessary that he control with wisdom and understanding the acts which involve the lives of others. It is true, then, that everything which has come into the life of the father or the mother, adding strength, or power, or grace, endows and blesses the life of their children. For this reason every girl should desire with her utmost strength to enrich her life for the sake of those who will come to depend upon her. The best possible preparation for motherhood and fatherhood is the natural fulfillment of every day at its best; work, play, study, friendship, school, college, travel; all these are elements

which contribute to the making of the father and the mother. No one of these gifts is for the individual alone. He is enriched also for the sake of those who will follow after him.

*The Reproductive Organs, Menstruation, Hood*; two chapters, 10 pages.

The body of the new-born child is like the body of the adult in having the same organs, but all these organs are more or less undeveloped. Twenty years, more or less, will be required before the infant child will have completely developed into the full-grown man or woman. The reproductive organs increase in size gradually as the child grows, but between the ages of twelve and fourteen years a greater change takes place. This period is called the period of puberty. The young girl is entirely unconscious of these inner changes, but she may have observed extraordinary outer changes at this period. She has grown much taller, her features are larger, her form has been modified, the breasts are developed. Her friends will have noticed a decided change in her desires and interests. She has been running and romping and playing with dolls. Now she lays aside her dolls and becomes interested in the pursuits of those about her. She is more quiet and thoughtful—more mature in her judgment. Before this time she may have been told by her mother that still another physical change is near. The meaning of menstruation should be explained to her and the reasons made plain why the girl should keep well and give proper attention to the hygiene of the menstrual period.

*Engagement and Marriage, Cocks*; fourteen questions, 48 pages.

Marriage is a most holy estate, and is to be entered into "reverently, discreetly, advisedly, soberly, and in the fear of God." For this reason all the factors involved in successful marriage should be understood by the man and the woman. Love must have an emotional basis; a physical basis; an intellectual basis; a spiritual basis. Some of the subjects which it is necessary to consider in their practical bearing upon engagement and marriage are the economic basis of marriage, the desirable age of marriage, and the dangers of deferring marriage; common interests, standards, ideals, thoughts and beliefs; conditions of health and disease which make marriage unwise; the things which a prospective wife has the right to demand from the man, and the things which a man should know about the attitude of the woman toward marriage; the real purposes of marriage and the significance of marital consideration and continence; a knowledge of conditions which precede and accompany the birth of children; and the importance of establishing



a home in a good environment and with social and religious connections which will favorably influence the character of children.

*The Allies of Love.* *Love's House of Many Mansions*, Cabot; two chapters, 14 pages.

It seems hardly decent to discuss so sacred a matter in the publicity of print. Dimly aware of this, we try to approach the subject delicately through such phrases as *The Spirit of Youth* (Jane Addams) or *The Life Force* (G. Bernard Shaw in *Man and Superman*). To free the word "love" from its association with boudoirs and morbid novels, we try to identify it with something genial and all-pervasive, to ally it with the great, sane forces of nature. For we believe that if these allies stimulate and reinforce personality, if they awaken and intensify our feeble energies, then they tend to ennoble our affections. Elemental nature is one such ally. A group of people who start on a camping trip tolerably indifferent to each other, will usually come home bubbling over with friendliness. There may have been very little talking during the entire trip. What has drawn them together? Is it not the close contact with elemental conditions in paddling, carrying, cooking, and sleeping by the camp-fire? To share fatigue, disappointment, surprise, hunger, and good appetite, gives people a common life. Facing nature they join hands, reinvigorated.

In hospital work, patients, doctors, and nurses, who face terror and disease together, are often knit into comradeship, like soldiers on a campaign.

We are apt to think that our contact with nature, in work or play, is good chiefly because it benefits our health or increases our knowledge. But nature can bring new strength, not only to the most general affections, but to all affections, even to the most sacred of human ties. Art, no less than nature, can enrich and reinforce the springs of our affection. We must agree with Tolstoy that lawless art stirs up lawless love. On the other hand, to read of Stevenson's affection for Walter Ferrier or Dante's exalted passion for Beatrice, surely increases our capacity for the nobler types of love; for to appreciate is always in some measure to appropriate. Each of love's neighbors contributes something towards the richness of its chords. Nature gives them a new timbre, art adds an ampler vibration. Playfulness, patriotism, loyalty to truth and to honor buttress and strengthen them. Another ally of love comes to light when we answer the question: Should one ever force or impersonate affection? Surely not, yet love, like a musical ear, can be cultivated to some extent through knowledge. There must

be something to build on, some basis of respect, or at least of compassion. But given that, we may confidently call to our aid that great master-builder of affection, knowledge. All these reinforcements are for the most part a consecration of love, often a blessing, rarely a curse.

We must learn to think of personal love not so much as a single quality or impulse, but as a house of many rooms. Each room represents some type of affection—conjugal, paternal, filial, or friendly. Each room opens into those next it, so that an impulse originating in one must pass freely through all. Moreover, the house is open outwardly. Through its windows there is a perpetual give-and-take between our affections and the infinite love of God. The currents of infinite love as they sweep through the universe rush through all the chambers of love's house, giving to all, receiving from each, mingling them with each other and with the divine.

## *II. Three Studies Worth Studying*

### *Boyhood and Lawlessness*, 199 pages.

The influence of environment on character is now so fully recognized that no study of juvenile offenders would be complete without a consideration of their background. In the lives of the boys with whom this study deals this background plays a very large part. One-third of the 241 families studied, 82, are known to have lived in the district (a section of New York City) from five to nineteen years, and a somewhat larger number, 88, for twenty years or more. This means that the boys belonged almost completely to the neighborhood. Most of them had lived there all their lives and many of them always will live there. If they are to be understood aright, this neighborhood which has given them home, schooling, streets to play in, and factories to work in must also be pictured and understood.

It is a grey picture, so grey that the casual visitor to these streets may think it over-painted. But this is because a superficial glance at the Middle West Side is peculiarly misleading. So much lies below the surface. It is obvious that this district has come to be singularly unattractive, and that its methods of life are extraordinarily rough. And it is equally true that hundreds of boys never know any other place or life than this, and that most of their offenses against the law are the direct result of their surroundings. The charges brought against them in court are only in part against the boys themselves. The indictment is in the main against the city which considers itself



the greatest and most progressive in the New World for allowing any of its children to start the battle of life so poorly equipped and so handicapped for becoming efficient American citizens. Not that these youngsters have not their share of "devilment" and original sin, but in estimating the work of the juvenile court with the boys of this neighborhood, it is absolutely essential to bear in mind not only the crimes they commit, but their chances for escaping criminality. If heredity and environment have any meaning, Tenth Avenue has much to answer for.

The pages descriptive of this study of boyhood and lawlessness in a section of New York are replete with specific information and suggestions which are in a large measure applicable to boyhood and lawlessness throughout the nation.

*The Neglected Girl*, True; 134 pages.

"You've got t' keep your eye on a girl. Now it's different with a boy. He can take care of himself. But you never can tell, if you don't keep a watch, when a girl's goin' to come back an' bring disgrace on you."

Such, in a nutshell, is the attitude of our community toward the adolescent girl. The chances are that she will "never give you worry an' trouble like a boy." But if she does, she will give vastly more. The sting of her shame is felt to be keener than any the boy can inflict. And with very few girls in our neighborhood is "trouble" of this sort beyond the range of the possible. Therefore the sense of family responsibility is far more alert in her behalf than on her brother's account. With few exceptions, the girl is assured of interest and counsel in her home. This counsel is not always wise. Worse still, it is not always tempered with the affection she needs. Here all family life struggles against handicaps. But through all the sorry failures, the ignorance, and the thwarted ambitions, much love and much concern for the girl are to be found in the homes of her people.

Like its companion study, this one presents facts and observations of great value to all students of social and moral conditions of our people.

*Prostitution: Definition and Extent, Regulation and Disease, Abolition and Disease*, Flexner; complete book, 452 pages.

As was stated in the introduction to the previous volume,<sup>2</sup> spasmodic

<sup>2</sup> *Commercialized Prostitution in New York City*. George J. Kneeland. The Century Co., 1913.

efforts to deal with the problem of prostitution have been made from time to time throughout the course of history. They have failed for several reasons: First, because, as a rule, there has been too little accurate information as to the facts of the situation to be dealt with; again, because they have taken too little account of the teachings of experience elsewhere; finally, because they have been too explosive, too discontinuous, to be effective, even if soundly conceived.

The first book of the present series, entitled, *Commercialized Prostitution in New York City*, was written by Mr. George J. Kneeland, upon the completion of a careful study of conditions of vice in Manhattan, carried on under his direction by a corps of trained investigators. Its aim was simply descriptive, it presented a faithful picture of contemporaneous conditions in New York.

The present book carries the work a step further. Without raising any question as to how far European experience is significant for America, the author describes prostitution in Europe and discusses the various methods of handling it now employed in the large cities of Great Britain and the Continent. The subject is a highly controversial one. For this reason, its investigation was assigned to one who had, on the one hand, previously given it no critical thought or attention, but whose studies of education in this country and abroad had demonstrated his competency to deal with a complicated topic of this nature. Mr. Flexner was absolutely without prejudice or preconception, just as he was absolutely unfettered by instructions. He had no previous opinion to sustain; he was given no thesis to prove or disprove. He was asked to make a thorough and impartial examination of the subject and to report his observations and conclusions. He enjoyed the fullest possible facilities for his inquiries and to them and the writing of this book devoted almost two years.

It is difficult to summarize the contents of the volume. It touches many different aspects of the problem—the nature of modern prostitution, the factors determining demand, the sources of supply, the various methods used in its regulation or control, their operation and value, the effect of abolishing regulation, and the general outcome of European experience. Though Mr. Flexner has in no way taken America into consideration, without question the facts he has assembled will be highly pertinent to any discussion in this country as to the merits of proposed legislation; for his account makes it clear that widespread misapprehension prevails as to the policies pursued by European cities, and their results.



*III.*

As stated differently above, the object of this article is to point out the desirability of providing one or more reading courses, which will prove effective in molding sound public opinion. The abridged references should lead to the reading of at least the chapters from which they are taken. It is likely that such reading will be followed by a study of the entire books. The history of the authors adds weight to their judgments of the way in which the subject should be presented to the public.

Two are college presidents and educators of national reputation. David Starr Jordan is Chancellor of Stanford University, a scientist, and a scholar of international recognition. William T. Foster is President of Reed College, an educator of wide experience with young men and women, a writer, and a successful leader among business men and professional workers interested in social reforms.

Mrs. Louise Creighton is the mother of seven children, a writer, and a social worker, loved and respected in England, and is a leader of the conservative suffrage group. Her husband was Bishop of London. Mr. Orrin G. Cocks is a minister, investigator, and social service worker, who has had opportunity closely to observe and educate people both young and old through his activities for the New York Federation of Churches, the Peoples Institute, the National Board of Censorship, and similar organizations.

Dr. M. J. Exner is a physician who has done his best social hygiene work in connection with the educational and physical examination and training service of the Young Men's Christian Association. His experience in many parts of the United States and in foreign countries, and his recent activities as specializing secretary of the International Committee of the Y. M. C. A. have given him an opportunity probably no other man in America has had to study the sex problems of young men, especially in our colleges and universities. Dr. Richard C. Cabot is a physician of international reputation and assistant professor of medicine in Harvard Medical School, who has had wide influence through scientific writings, lectures, and pioneer work in developing the social service work of hospitals. Dr. Cabot's active assistance in planning important work of the Commission on Social Morality of the National Board of the Young Women's Christian Association, has extended his influence to the field of social hygiene. Dr. Mary G. Hood is a physician of long experience as a practitioner,

administrative head of hospitals, and an adviser of women and girls. Dr. Edith Lowry Lambert is a graduate nurse, physician, and wife of a physician. She has studied closely the type of written word which would impress the public and enable her to widely disseminate her ideas and viewpoints on social hygiene through popular books. Professor Thomas Walton Galloway is head of the department of biology in the James Milliken University, an author of text-books and scientific articles, and student of social and economic problems. Mr. James Oppenheim is best known as an author but his experience as assistant head of the Hudson Guild and in other settlement work is a qualification to be considered in weighing his judgment on the matter under consideration.

Mr. Abraham Flexner is Assistant Secretary of the General Education Board, and is known to every university and medical faculty in

AUTHOR	TITLE	PUBLISHER DATE	NOTES
Cabot, Richard C.	What Men Live By	Houghton Mifflin, 1914, 336 pp., \$1.50	
Cocks, Orrin G.	Engagement and Marriage	Association Press, 1913, 50 pp., \$.25	
Creighton, Louise	The Social Disease and How to Fight It	Longmans, Green, 1914, 87 pp., \$.36	
Exner, M. J.	The Rational Sex Life for Men	Association Press, 1914, 95 pp., \$.50	
Flexner, Abraham	Prostitution in Europe	Century Co., 1913, 425 pp., \$1.30	Tabulations, statistics, full references, ap- pendices.
Foster, William T.	The Social Emergency	Houghton Mifflin, 1914, 218 pp., \$1.35	Twelve studies edited by Dr. Foster. In- troduction by C. W. Eliot. Lists of refer- ences and organiza- tions.
Galloway, T. W.	Biology of Sex	Heath, 1913, 105 pp., \$.75	Diagrams, cuts, teach- ing suggestions.
Goddard, H. H.	The Kallikak Family	Macmillan, 1913, 117 pp., \$1.50	Cuts, charts, case his- ories.
Hood, Mary G.	For Girls and the Mothers of Girls	Bobbs-Merrill, 1914, 157 pp., \$1.00	
Jordan, David Starr	The Heredity of Rich- ard Roe	American Unitarian Association, 1911, 165 pp., \$1.20	
Lowry, Edith B.	Teaching Sex Hygiene in the Public Schools	Forbes, 1914, 95 pp., \$.50	
Oppenheim, James	Wild Oats	Huebsch, 1910, 261 pp., \$1.20	Foreword by Edward Bok
Goldmark, Pauline and As- sociates	Boyhood and Law- lessness and The Neglected Girl	Survey Associates, 1914, 333 pp., \$2.00	Cuts, statistical tables, and diagrams.



the United States as an original and thorough investigator. The time he has devoted in recent years to study and observation of the social hygiene problem makes his writings authoritative in the field of social hygiene. Dr. Henry H. Goddard is another investigator, professor of psychology, and writer of wide reputation. He is director of the research department of the Vineland Training School for Feeble-Minded Children. The studies of *Boyhood and Lawlessness* and of the *Neglected Girl* were made for the Bureau of Social Research of the Russell Sage Foundation under the direction of Pauline Goldmark by Ruth S. True, Edward M. Barrows, and others. The experience and records of each of these persons is a guaranty of the thoroughness and breadth of view with which these studies have been made.

## BOOK REVIEWS

EUROPEAN POLICE SYSTEMS. By Raymond B. Fosdick, Being the third book in a series published by The Bureau of Social Hygiene, New York: The Century Company, 1915. \$1.30.

"The purpose of this book," says the author in his introductory note, "is to describe and discuss critically the essential features of the police systems of the larger European municipalities." One may gain a definite idea of the development of this critical study from the subjects treated, namely, The Purpose and Function of the Police, The Place of the Police Department in the State, The Organization of the Police Department, The Commissioner, The Assistant Commissioners and their Deputies, The Uniformed Force, The Detective Force, Methods of Crime Detection, The Integrity of the European Police.

Supplementing the mass of detailed information under above headings, there are eight appendices and seven charts. The appendices show the money expended for the services of the police in certain of the large cities, together with the strength of the police forces in these cities, and the qualifications and mode of appointment of police commissioners. The seven charts are of great value to students and those engaged in developing police departments everywhere, as they show the complete organization of the police departments of London, Berlin, Vienna, and Paris and the organization of detective bureaus of London, Berlin, and Paris. There is also a bibliography and an elaborate index.

The task of the police in the "preservation of order, security of the person and the safety of property," can in no two communities be exactly alike. Among the factors responsible for these variations are differences in economic conditions, size of the city, and character of its industries. To these must be added the national traits and traditions which tend to vary both the volume and the character of crime. Sometimes there are other factors, perhaps equally important, which alter the police problem or which, in specific instances, combine with the factors already mentioned to produce special situations and corresponding tasks. To the divergence of the problem, as well as to the distinct historic evolution through which each of the European nations



has come, we must look for an explanation of the differences in power and authority conferred upon the police. In no two countries is the conception of the police in its relation to the public exactly the same.

These are the author's conclusions on the Purpose and Function of the Police. The historical data and keen analysis of the conditions in the various countries under discussion, upon which these conclusions are based, make this first chapter of extreme interest and value.

It is interesting to note that, except in smaller cities, the police of Europe are under the direct control of the state rather than of the city. In the larger municipalities, the head commissioners are appointed by the crown, or president, or czar, or emperor as the case may be. This method of police control is widely different from that which obtains in the United States. Some progress has been made in certain of our states by giving governors the power to appoint police commissioners in the larger cities, thus removing the police department from local political influences. Therefore the summary given in this book of the results obtained by this method of state control in the various cities of Europe is highly suggestive and of deep interest. For instance, in London, political considerations play no part in the management of the metropolitan police. The department cannot be made the spoils of any party. Political campaigns come and go; newspaper crusades against the police rise and fall; the personnel of the municipal councils shift a dozen times on ever-changing issues; but Scotland Yard remains undisturbed. This is an evident improvement over the conditions which bring about the demoralization of some of our police departments at every changing municipal election.

In considering the organization or framework of the police departments to discover how their various functions and groups are arranged for systematic operation, Mr. Fosdick warns us that, as in the case of the powers and functions of the police, we must be prepared to encounter wide divergencies. The German department, he says, is necessarily elaborate, for it is adapted to the many things which it is called upon to do; the English department is relatively simple, as its functions are few and obvious. In order to bring these matters clearly to the attention of the reader, the author first deals with the plan of police organization in London, Berlin, Vienna, Budapest, Paris, Rome, Brussels, and Amsterdam, using each of these cities as a standard by means of which the other cities in the same country may be judged; next he discusses the characteristic methods and principles previously discovered.

The charts already mentioned, used in this analysis of the organization of the police in various cities, are exhaustive and illuminating. In the last analysis they exhibit two main types of police organization, readily distinguishable from one another—the English and the Continental. The English type is characterized by its simplicity, for it comprises merely a uniformed force and a detective division. The Continental type is complex and intricate, adapted to the variety of functions which the Continental states have committed to their police departments.

Of the two types, the English, compact, responsive, and easily controlled, possesses the advantages that go with simplicity; it performs its functions silently and with a minimum of friction. To an outsider, the Continental type of organization appears less successful. The centralization of miscellaneous functions in one department does not seem conducive to efficiency. It is to England, then, that we must turn for the simplest and perhaps the most effective type of police organization, a decentralized organization constructed around a simple function.

In view of methods employed in the majority of the large cities in the United States in appointing commissioners or superintendents of police, the chapter on The Commissioner is of much interest to us. The success or failure of an entire police policy is largely dependent upon the head of the force. He must be a man of strength combined with tact, of keen intelligence, and of incorruptible integrity. Indeed, in this last respect he must be beyond suspicion. He must be able to handle his men with an iron hand without impairing their confidence in his absolute fairness and justice. He must be firm in his relations with the public without arousing antagonism. This is the large order the European authorities are called upon to fill in the selection of a police commissioner. The discussion of the kind of men selected for these important posts, from what walks of life they come, and what particular training they possess, makes this chapter exceedingly instructive.

Given a competent commissioner, who, then, are the men selected as assistant commissioners? What kind of training do they receive? What are their relations to the commissioner? These are the questions Mr. Fosdick answers in the chapter on The Assistant Commissioners and their Deputies. As an illustration: In London the assistant commissioners share with the commissioner the responsibility of administration. Of the four now serving in that city, three were trained



as lawyers, while one was an army officer. One served fourteen years before he was promoted to the grade of assistant commissioner; another was assistant commissioner of the City of London police for twelve years prior to his appointment to the Metropolitan force. Two have been knighted by the Crown for their services.

On the Continent, officials under the rank of commissioner are uniformly introduced into the department from outside sources. The Continental practice of introducing new but well-trained material from outside sources to take practically all the superior positions in the police department, has this undoubted advantage: it procures a better grade of official than in the case where the higher positions are filled by promotion from the ranks.

It is difficult to arrive at any settled opinion as a result of the comparisons of English and Continental methods in the selection of assistant commissioners since in this, as in other matters, local conditions and national administrative ideals must be taken into the reckoning. One cannot overlook the advantages of introducing into the department well-trained officials of a higher grade of efficiency than can usually be obtained by promotion from the ranks. On the other hand, the results of this practice, if consistently carried out, are not entirely wholesome. A compromise between the extremes of the two systems might prove the best solution.

Mr. Fosdick's final conclusions deserve the careful thought of those interested in police work in this country. After all, given an efficient Commissioner, with intelligent and well-trained assistants, the actual burden of police work falls upon the patrolmen. Therefore, we must be interested to learn the sources from which these men are obtained, their training and equipment, their opportunities for promotion, their pay, and their pension systems. Then we must observe them at work, their life and habits, and the methods by which they are supervised and controlled.

In giving such descriptions, the author is again confronted by a contrast between Great Britain and the Continent. The Continental policemen almost without exception are taken from the army, where they have served as soldiers in the ranks. The English constables chosen from private life, come for the most part from the country districts, and have only in rare instances served in the army. The police problem on the Continent is chiefly a military problem, whereas in England and Scotland it is a problem of civil administration.

The two chapters devoted to the Uniformed Force are worthy

of careful study. Such additional topics as methods of recruiting, training schools, equipment, salaries, promotions, pensions, hours of duty, discipline, and methods of control, are fully discussed and commented upon.

This subject of the Uniformed Force is full of suggestions, many of which should be adopted in the United States. As one who has observed the work of the police in several of the large cities in this country, I am convinced that one of most serious weaknesses is the method of selecting patrolmen from among the young men who were born in the city they serve.

One of the most important chapters in this book, deals with The Detective Force under such headings as, The Plan and Structure of the Various Types of Organization; The Selection and Training of Detectives; The Character of the Detective Force. In analyzing the structure of the detective department, Mr. Fosdick describes the two main types of organization found in European cities, namely, the centralized plan and the decentralized plan.

Under the centralized plan the activities of the detective force are controlled from headquarters, and the detectives are assigned to the performance of specialized duties. Under the decentralized plan, each division or district has its own permanent detective force operating exclusively in the territory to which it is assigned. Roughly speaking the centralized system is the Continental system, while the decentralized plan represents the English method of operation. This classification, however, is subject to modification. To one interested in detective work, the description of the working out of these two systems and the effectiveness of each is interesting and valuable. Several elaborate charts accompany the written analysis, picturing vividly the organization of various detective departments.

The methods of selecting detectives and the scope of the preliminary training which they undergo reveal the painstaking care which is exercised in producing efficient men for this important branch of police work. Generally speaking, the men are promoted from the uniformed force throughout Europe. In Berlin, however, the police regulations make it possible for fifty per cent. of the detectives to be taken from civil life. The course of training varies in different European cities but is everywhere rigid and elaborate.

The methods of crime detection as described proceed along the following lines: the Criminal Record Files; the two Main Systems of



Identification, and the Operation of the Dactyloscopic Bureaus; the Various Arrangements of Criminal Registers and Indexes; the Advantages Afforded by the German System of Registration; and the new movement springing from the universities to create a definite Science of Crime Detection.

The criminal record file forms the basis of successful detective work. Such records, however, classified by names, do not in themselves furnish an infallible instrument for the use of the police. There must be better methods of identification. These methods are found in anthropometry, the science of bodily measurements, and dactyloscopy, the use of finger prints. This latter method is gaining ascendancy over the former. It is admitted, however, that the finger-print system has its limitations. It is effective only where the finger prints of a criminal are already on file. In the discovery of an unknown criminal or of one known only by description, it offers no assistance. In order to overcome this, crime indexes are being established. The establishment of these indexes has become a distinct science. The limits of this review do not permit a description of such indexes, but no one interested in crime detection can afford not to profit by the suggestions such a description gives.

The *Meldewesen*, or registration system, in Germany and Austria deserves extended consideration. Mr. Fosdick has been at great pains to describe this system in all its details, together with other methods of crime detection by the use of the camera, yardstick, microscope, the physical and chemical laboratory, and a vast assortment of special criminal apparatus, growing year by year in variety and extent.

This illuminating and exhaustive analysis of the European Police Systems closes with a short but very effective chapter on the Integrity of the European Police. On the whole, says Mr. Fosdick, the police forces of Europe bear an excellent reputation. With few exceptions, both officers and men have the confidence of the public. There have been instances of individual dishonesty, but the point is that the police are not associated with dishonesty in the public imagination. How this attitude of mind has been developed makes the subject matter of this chapter very fascinating, when we compare it with the general attitude of mind toward the police in this country.

The most telling point made in this chapter is on pages 380-381, "We cannot guarantee," said a high official at Scotland Yard, "the integrity of the police against the vicious influences arising from un-

enforceable laws." "The thing that we dread," said another official, "is the passage of laws making a crime of actions which a great many people regard as innocent."

Fortunately, Parliament and other European assemblies are not much given to legislation of this kind. The distinction between what is criminal and what is merely vicious is on the whole clearly drawn, and the penal laws are not encumbered with provisions the only purpose of which is to enforce by threat a given standard of morality. M. Lépine's definition of police, exactly expresses the European point of view—"An organized body of officers whose primary duties are the preservation of order, the security of the person, and the safety of property." With the general morals of private citizens, the European police have little to do. In short, the police are not confronted at the start with an impossible task. To this fact, perhaps more than to any other, their integrity is ascribable.

This book is a worthy contribution to the literature on the subject of Police Systems, Organization, and Discipline. It forms the basis for intelligent effort to raise the standards of efficiency everywhere, and will do much to stimulate reform along these lines in this country.

G. J. K.

**HEREDITY AND SEX.** By Thomas Hunt Morgan. New York: Columbia University Press, 1914. \$1.75.

Post-Darwinism was an accumulation of the evidence for evolution, a refinement and perhaps an exaggeration of Darwin's principles; it was Darwinism raised to a higher power. We are now entering similarly the post-Mendelian period in which the ideas of Mendel are taking on a wider sweep, a sharper definition, more qualification of the simple rules of inheritance as observed by him in the garden pea.

In recent years it has been shown that the direct segregation of the characters carried in the gametes (marrying cells) follows only in relatively few instances. The Columbia University laboratory has discovered many cases in which pairs of characters are either linked with other pairs of characters or with sex characters, thus being inherited in different proportion by the sexes or entirely by one sex, all of which means ratios different from those of Mendel, yet quite as uniform. Certain habits of the chromosomes (rod-like carriers of the hereditary material) peculiar to a species also alter the ratios by which characters are inherited. Sex itself, meaning the complex of char-



acters which we distinguish as maleness and femaleness, is inherited like any other character, and in simple Mendelian proportion. Professor Morgan, in harmony with most biological research, finds that external conditions do not determine sex. It may be true, he says, that "the environment may slightly disturb the regular working out of the two possible combinations that give male or female." In any event, we are carefully to distinguish the proportions in which maleness and femaleness are inherited from the determination of sex itself.

The problem of problems in biology is to determine the relation of the germinal material to the body it builds. Toward this end Professor Morgan subjects Darwin's theory of sexual selection to a rigid analysis in which he finds there is no evidence as yet to show that there is any selection of the male by the female. There is also no evidence to show that selection *per se* creates anything. It is doubtful if selection has any guiding power. It does, however, act as a conserving force, holding fast the favorable characters that have appeared.

Continuing the discussion of the above problem, the author notes the effects of castration, the transplantation of ovaries from one related form to another, the curious anomaly of living bodies which are on the one side male and the other female (gynandromorphism), reproduction, natural and artificial, by unfertilized eggs (parthenogenesis), the problems of fertility, and its inheritance.

Perhaps the most interesting chapter in the book is the last in which are brought together a number of special cases of sex inheritance. Sex determination in man is the most important of these. The evidence that the case for man is not essentially different from that of many forms of animal life proceeds from phenomena of double embryos and identical twins, from sex-linked inheritance, and direct observations on the chromosomes.

Although the chapters are built out of lecture material and are somewhat unrelated, Professor Morgan has given the reader who has followed the recent development of biological science the best résumé of the matter under discussion.

V. M. C.

**HUMAN DERELICTS.** A Collection of Medico-Sociological Studies for Teachers of Religion and Social Workers. Edited by T. N. Kelynack, M.D. London: Charles H. Kelly. 5s.

In the words of the editor, "this book aims at providing all workers engaged in enterprises striving for human betterment with a concise

and reliable presentation in non-technical language of such essential facts, guiding principles, and effective practices as are likely to be of assistance in the study and solution of those social problems which are directly related to the chief sections of morbid mankind."

Fifteen more or less distinct types of human derelict are presented in this volume by as many experts. They are as follows: mental derelicts; idiots and imbeciles; lunatics; feeble-minded; epileptic; inebriate derelict (the problem in relation to women); inebriate derelict (the problem in relation to men); criminal derelict; the recidivist; mentally defective criminal derelict; the vagrant; the prostitute; senile derelicts; the derelict deaf; the derelict blind.

Chapter XVI considers the question of pre-natal influences in relation to the derelict. Be it understood, however, that these "influences" are not those of folk tales, but those that cluster about the expectant mother and are interpretable in terms of health and hygiene. The concluding chapter, *Eugenics and the Human Derelict*, is by C. N. Saleeby, M.D., whose name is perhaps the most familiar to American readers. All the papers are clear and concise, yet fully illustrative of the progress made in dealing with each class and of what remains to be done. A short bibliography is appended to each.

Only a few students of social problems have formed any conception of the titanic task that awaits the social organism in dealing with its own retrograde tissue. Beside this problem, that of the wars of nations pales into insignificance, for this is rot at the core of the national life itself. Says Sir Thomas Clouston in the Foreword: "It would be an underestimate to say that there are a million derelicts of various kinds in Great Britain. That is, without touching on the borderland—that twilight where brain light and darkness, social fitness and unfitness, merge into each other."

Beside the usual classes of the insane, epileptics, idiots and feeble-minded, "there are hundreds of thousands of hopeless drunkards, who, through alcoholism, have lost the capacity to earn a proper livelihood, and certainly there are as many senile dotards. The number of hopeless prostitutes, largely irresponsible criminals, vagrants, tramps, paupers, and 'submerged' weaklings in mind and body cannot be estimated with any approach to accuracy."

How shall the first steps be taken in dealing with the derelict? Not by reverting to the law of nature—not by leaving the derelict in his repulsiveness to his fate—but by scientifically studying him, as an individual, however many he may be. The beginnings have already



been made. Prisoners, the insane, the "East-Enders," the feeble-minded, have all been lifted out of utter neglect, first by means of social sympathy, and then by scientific study, the beginnings have been made in understanding some of the forces, outward and inward, that have produced the derelict. This is the note of optimism that runs persistently through these papers: the competency of reason, science, and good will to deal with this, the greatest problem of civilization.

**SOCIAL HEREDITY AND SOCIAL EVOLUTION.** The Other Side of Eugenics. By Herbert William Conn. New York: The Abingdon Press, 1914. \$1.50.

We are in grave danger, says Mr. Conn, in these days of eugenic propaganda, of forgetting that human development is far more a matter of social heredity than of biological heredity. Yet he is too good a biologist to deny the basic truth of man's descent from the animal and the fact that he shares with the higher animals the essential elements of his mental makeup. Acquired characters—the handing on of experience from generation to generation—are of tremendous biological as well as social importance. This is social heredity—a term used in a somewhat metaphorical sense.

The book may be definitely recommended as a mental corrective to two classes of minds, (1) those who believe racial salvation is to come through the application of eugenic principles; (2) those who believe social progress is a matter of the application to human affairs of certain extra-mundane, rational, or spiritual ideas, and who disdain man's lowly origin. Social heredity records the descent and limitless growth of certain early human discoveries, like language, tools, moral codes (derived jointly from the struggle for the life of the species and the social instincts). Mr. Conn has performed a distinct service in thus giving us a deeper interpretation of the relation of "nature" and "nurture." If those who are serving humanity in the laboratory and through organizations of social welfare, and whose interests sometimes conflict, could adopt with a few mutual concessions the fair-minded view presented, less time would be lost in separate lines of propaganda which often negative one another. The reader can hardly appreciate the full significance of the book from the titles of the twelve chapters here given:—

Human and animal evolution contrasted; the origin of language; the evolution of moral codes; the evolution of the moral sense; the

beginnings of social evolution; the growth of different types of organization; the general direction of progress; the fundamental forces of social evolution; egoism in the human race; altruism; social evolution and social heredity; the laws controlling human social heredity and evolution.

**BIOLOGY OF SEX.** For Parents and Teachers. By T. W. Galloway.  
New York: D. C. Heath and Company, 1913. \$.75.

We have had much thought and much writing from reformers, students of biology, eugenists, and students of education to stimulate the sound personal and social development of the individual. It seems that all must be convinced of the necessity of mothers and fathers and teachers taking up the work in sex education. They are now insisting that no further time be spent in urging this need upon them, but that we hasten on a step, showing them what subjects shall be included in this instruction, where and how these subjects are to be presented. We have heard much of what may be done in the college, in the high school, in the grades, by the teacher who knows and has earnestness and insight. Yet constantly we come back to the fact that all this may come too late, if nothing has been done before by the parent.

If sex instruction is to be most worth while, the child must have the foundation laid in the home from earliest infancy, and long before he comes under the guidance of the school. Any comprehensive course of instruction planned for the school should look to parents for this preparation. The parent, then, is the one most urgently in need of aid. The parents need preparation to meet the individual need of their own children, and to meet it with a sympathetic understanding which is impossible to an outsider.

Professor Galloway brings to the difficult task of sex instruction a simplicity of treatment unusual to the writers in this field, yet always with accuracy of statement and rare refinement of taste. He gives parents and teachers the biological, social, and moral foundations which must underlie all future sex education. It has not been his aim in this small volume to provide the parent or teacher with a fund of definite information which can be passed on to the child, but rather to give the spirit, the method, of the instruction. His approach is always that of a sound student of biology. Reproduction is clearly brought out "as a perfectly natural and normal thing in life. It is next in importance to nutrition. There is nothing in it which should



bring shame and aversion. . . . Reproduction is unselfish and looks to the future of the race, the avenue by which we are led to the most unselfish acts of which we are capable. Think of a mother's devotion to her child. Parenthood is the foundation of the most altruistic and spiritual qualities we possess. It is nothing less than sacred. Indeed, we have never found any better, more convincing way to picture the relation of God to man than by parental love. Can we afford, then, either to ignore or to abuse the sources of it in the education of our children?"

The biological material is used throughout the book with great skill. "The teacher who aspires to assist the child in sound sex-development must keep in mind the general path over which the wonderful impulse has come and the contributions it has made to personality, in literally molding the physical nature; giving peculiar quality to the mental life and to disposition and temperament; laying the foundations for social instincts and conduct in mating, home-making, care of children, and the like; furnishing one of the most remarkable and trying arenas in which every life must fight out moral battles to determine whether self-indulgence or the higher things shall rule the life; even heightening the sensitiveness of the early life to the call of God in the individual soul. The teacher must remember also that at every step this great constructive factor threatens to take control of the nature, and to break down and destroy all that has been so laboriously built up.

"This is not what is to be taught the children; it is the kind of thing the parent and teacher must feel while they bring to the child the graded facts of his life and relations. And yet the youth should somehow get the sense of these big agencies which he may invoke in helping to make his knowledge practical in forming ideals, and in establishing habits of action."

In an appendix the author definitely gives information to parents which will help them to meet the peculiar problems which are sure to confront them in their dealings with children. Again and again he emphasizes the wisdom of being prepared beforehand to meet the crisis. "Mere knowledge, however, does not constitute a mainstay in face of social peril, nor will knowledge of facts alone serve to upbuild the moral framework." This the author realizes to be a very important point, and he deals with the social and ethical aspects of sex training both in a special chapter and indirectly as the main inspiring thought running through the whole biological theme.

"The ideals of the advanced scientists and the dreams of the reformer

point in the same direction. . . . While the scientists are working out facts on which eugenic progress depends, we as teachers and parents should be educating a generation of men and women who will appreciate them and will do their part in applying them to human betterment."

**THE INDIVIDUAL DELINQUENT.** A Text-book of Diagnosis and Prognosis for all Concerned in Understanding Offenders. By William Healy, M.D., Director of the Psychopathic Institute, Juvenile Court, Chicago. Boston: Little, Brown, 1915. \$5.00.

Dr. Healy's book attempts to deal with the individual delinquent according to scientific principles of diagnosis. The Psychopathic Institute, established in 1909 in connection with the Chicago Juvenile Court, was the first to provide systematically for the clinical examination of offenders. Of the exceptional opportunity for the study of the delinquent offered by the Court and the detention home, Dr. Healy has made good use. Since it has been shown that habitual criminals begin their careers in youth, an additional interest attaches to the study of juvenile crime. From the total data of the laboratory, 1000 cases of repeated offenders were selected for intensive study. 823 of these were used for a comparative study of causative factors, a method of treatment rather unique. A truly scientific examination of the offender calls for a far broader classification of causes than that of insanity, feeble-mindedness, and epilepsy.

To begin with, such a study is essentially a characterology, or a study of the whole mental life, environments, and genetic history of the subject. Book One concerns the method of approach, tools of work, and applied technique. Book Two gives an idea of the variety of types and of causative factors considered.

"Book One. General Data. Presentation of results; our research into genetics and dynamics; delinquency and abnormality not synonymous; scheme of presentation; practical aspects of the study; to whom this study should appeal; legal dicta vs. scientific studies; constructive values for the law; scientific data indispensable for treatment; orientations; the individual; the problem of personality; the mental basis of delinquency; working methods; schedule of data; medical methods; psychological methods; mental tests; Binet tests; tests for school work; analysis of mental abnormalities and peculiar mental characteristics; statistics; general conclusions; methodology; treatment.



"Book Two. Cases, Types, Causative Factors. Heredity; factors in developmental conditions—antenatal, natal, postnatal and senility; physical conditions, peculiarities and ailments; developmental physical abnormalities; stimulants and narcotics—alcohol, morphine, cocaine, tea and coffee, tobacco; environmental factors; crowded housing conditions; influence of pictures, especially moving pictures; professional criminalism; deliberate choice of criminalism; mental imagery; mental habit; abnormal sexualism; epilepsy; mental defect; feeble-mindedness; subnormality; mental dullness from physical conditions; mental aberration; major psychoses; adolescence; pathological lying and accusation; love of excitement and adventure; pathological stealing; pathological arson; suicide; vagabondage; simulation; born criminals; moral imbecility."

Of sex delinquencies among girls who are not mentally defective, Dr. Healy finds the general causative factor to be over-development of sex characteristics with or without premature puberty. The method of treatment depends upon the character and capacity of the individual. "One involves the using up of physical energy, the reducing of restlessness and animal spirits by physical labor. By this one does not mean ordinary enjoyment of out-door life; we have seen cases in which out-door life has built up even more physical feeling. . . . excessive labor may be the price of personal salvation, and of the protection of society. The other point in treatment has to do with better mental and particularly more wholesome recreational interests. As pointed out by Jane Addams it is in connection with recreation that the ordinary girl finds the most suggestion toward delinquency. . . . The attempt at substitution of religious for sex impulses may be rarely wholly successful, and often is in part, but it behooves all to know that any form of substitutive repression and inactivity is likely to result in the hypocrisy we have often seen, when there is glib talk about being good, while secret actions are the opposite."

Dr. Healy suggests some form of segregation for otherwise normal sex offenders. "The problem of prematured and overdeveloped boys involves, naturally, very different features. Here, for the most part, it is restiveness and desire for self-expression and for general physical activity that has to be met. In some cases there is early accentuation of sex impulse, but it is quite likely to be a minor factor as compared to the overt tendencies of girls in this direction."

The outstanding quality of Dr. Healy's work is his splendid bias against prescribed modes of thought and treatment. The causative

factor of every instance of misconduct can be found, provided the method of search be broad, elastic, and sympathetic enough. Dr. Healy would lay the ghost of legalistic responsibility for crimes. He believes the correction can never come about through the charge of guilt; and that year by year the principle of responsibility gives way before that of reform, the re-forming of personality.

Judges, court officers, lawyers, and institutional authorities, psychologists, physicians, religious leaders, teachers, and not least of all, parents, must find the suggested treatment for the several general types of delinquency both full of information and inspiration.

V. M. C.

**AMERICAN WOMEN AND CIVIC WORK.** By Helen Christine Bennett.  
New York: Dodd Mead, 1915. \$1.25.

It is not easy to find material to put into the hands of adolescent girls who are beginning to feel the overwhelming impulse of civic service. This book of Miss Bennett will meet the need for inspiration and for glimpses into the larger fields of work opening for women of the future. She gives us sketches of the lives of such women as Caroline Bartlett Crane, Sophie Wright, Jane Addams, Kate Barnard, Albion Fellows Bacon, Hannah Kent Schoff, Frances A. Kellor, Julia Tutwiler, Lucretia L. Blankenburg, Anna Howard Shaw, and Ella Flagg Young. We should have more books of this kind to put into the hands of adolescent boys and girls,—modern biographies of men and women who are leaders and heroes in our civic life.

**THE WAYWARD CHILD.** A Study of the Causes of Crime. By Hannah Kent Schoff. Indianapolis: Bobbs-Merrill Company, 1915. \$1.00.

The effect of this little book will be to carry further the practical work already accomplished by this inspiring woman. The hundreds of thousands of women who are already working in sympathy with Mrs. Schoff will be glad to have the results of her years of experience thus assembled. Many readers who have not yet been awakened to the work of saving wayward children will find here the experience of years of study into the conditions in our American life which lead our young people into conflict with existing institutions of society.

All the author's suggestions for improvement come out of her own rich experience in dealing directly with the wayward child; therefore, they are practical and intended to aid those who are charged with the



immediate care and education of the young. A knowledge of her personal history helps one to appreciate her book. Herself the mother of seven children, she was well fitted to go before the nation with her appeal for the wayward youth. From the day she found the little child of eight "friendless, arrested, tried in the Criminal Court and sentenced to the House of Refuge" Mrs. Schoff determined to know why the world and the law branded children as criminals. She investigated and found children caged with criminals—men and women—steeped in crime, in every prison in her state. She knew she could not do the work alone, so she turned to other women, women bound together for mutual help. Together they studied and fitted themselves to meet this problem, while Mrs. Schoff personally investigated the work of the three states having the best laws dealing with young offenders—Massachusetts, Michigan, and Illinois. Together this little band of women worked with a lawyer drafting bills to put before the Legislature. They educated the people through the press and by distributing pamphlets. Victory came in Philadelphia after a bitter struggle and a juvenile court was established. When it had proven itself, Mrs. Schoff took her facts before the National Congress of Mothers, a body of women numbering nearly a hundred thousand, and with this tremendous backing was able to do much toward establishing juvenile courts in other states and Canada.

All this but made this active woman more determined to get back to the first cause. "Whose was the fault when a child of six or seven years appeared in the court room?" Her answer was, "Cure the parents," and she set about finding a means to this end. She organized parent associations representing parents of all classes, educated and uneducated, but bound together by one common interest, the desire to do something for the children. With these thousands of organized women appealing for adequate information, came the idea of a Home Welfare Department at Washington. She presented her plea and demanded that the government extend its work of education in behalf of the children. And in 1913, the Commissioner of Education established a Home Education Division of the Bureau, and Mrs. Schoff was appointed Director. Through simple leaflets the Department is reaching thousands of women with authoritative advice about bringing up their children.

In the study of the Wayward Child the author stresses the necessity of sympathetic understanding in experts dealing with such children. Most of the crimes committed by children would disappear if we could

but teach our young people to be honest, and to control themselves; and could give them pure standards of life and abolish liquor. Among the suggested remedies which will go far to prevent waywardness when their practical application can be worked out, are:—

1. Educate the parents in the proper care of their children.
2. The education of all teachers in the best ways to deal with wayward children.
3. Adapt our educational system to children's natural needs.
4. Improve the conditions in caring for orphans and children who are for some reason deprived of home care.
5. Do away with congested districts and slums in the cities.
6. Let the city, state, and nation provide adequate means for the promotion of child welfare in all its phases.

For Mrs. Schoff citizens are in the making everywhere, and there will be few men and women who will choose a criminal life when conditions affecting children are so adjusted as to enable them best to develop their God-given possibilities.

CHRISTIANITY AND AMUSEMENTS. By Richard Henry Edwards.  
New York: The Association Press, 1915. \$ .50.

The main purpose of the book is "to discover the degree to which the spiritual welfare of the people is moulded by their amusement life, and the degree to which, in turn, Christianity is able to remould their amusements." It is an admirable text-book to be used by groups of people, especially youth who desire to come to well-reasoned conclusions concerning the personal moral questions which are involved in popular forms of amusement.

From the Christian standpoint and in a most thorough manner Mr. Edwards discusses the outstanding moral problems connected with amusement. Each chapter presents a scholarly, analytic, and discerning treatment of the facts as they are, and a competent statement of the principles of Jesus with relation to evil tendencies. A list of apt and searching Bible readings, covering the subject-matter of the chapter follows. Each chapter concludes with suggestions for thought and further discussion.

The book clarifies the moral issues of the amusement problem and it sets forth the highest moral principles. It should find a high place among recreation workers of this country. Its unique arrangement and abundant use of sociological and scriptural material should command the respect of thoughtful readers.

C. W. H.



THE NEW CHIVALRY, the statement of a movement among men and young men in the defense of home and country. By Henry E. Jackson. New York: George H. Doran, 1914. \$1.50.

A series of lectures by Mr. Jackson on sex ethics during the winter of 1912-1913, aroused such enthusiasm among the young men attending them, that a movement called "The New Chivalry" was devised to furnish practical aims and endeavors for this enthusiasm. The new organization is promoted by the New Jersey Social Hygiene Association. To become a member it is necessary to sign a *declaration of principles*. A medal of honor and this book of Mr. Jackson's comprise so far the insignia and information of the new movement.

The book is divided into parts, one addressed to young men, and the other to friends of young men. Appendices contain various book-lists, and information about how to become a knight.

Part one discusses the question of sex morality. The weakness of law is pointed out. It is, after all, on individual character, that morality depends. Not through law, nor fear, but through desire and will to live honorably and nobly, will the social evil be banished. The church, Mr. Jackson feels, has been shamefully silent on the question. "I started the movement of the new chivalry in my own church, hoping that I might assist it to remove this blot from its own escutcheon." The following paragraph summarises Mr. Jackson's criticism of the church's policy:

"It is evident that the position of Jesus was two thousand years ahead of his day. The world is only beginning to see the wisdom and sanity of his teaching on social purity. The church for the most part has been silent about it. She almost never preaches on it. The double standard of morality, and the term 'abandoned women,' are a crowning disgrace to the Christian religion and represent an attitude among Christian men and women which is diametrically opposed to the principles of Christianity. The social evil violates so many of its fundamental principles—the law of kindness, the law of justice, the law of respect for another's person—that for the church to be silent about it is not a compromise on a doubtful question, but the betrayal of a cause. If the Christian laws of chastity and self-control are intended only to be polite ornaments instead of guiding principles, it would be more honorable for the church frankly to say so. Her silence on the most puzzling of all difficulties to a boy has led thousands of boys later in life to conclude that the teachings of Jesus were intended only to be ornamental and to treat them as such."

After this general discussion of the problem, Mr. Jackson takes up in detail the meaning of the new chivalry, with the eight principles or articles of its constitution. To become a "knight" one pledges oneself:

1. "To a personal observance of the single moral standard for both sexes."

2. "To seek information from right sources concerning the high value of the fact of sex and the danger of its abuse."

3. "To marry no woman until I am assured of my physical fitness for marriage."

4. "To observe the laws of heredity in the divine function of parenthood for the sake of building a better race."

5. "To use every legitimate means for the suppression of the traffic in the bodies and souls of women."

6. "To cast my vote and influence in favor of all laws looking towards the abolition of commercialized vice."

7. "To assist in relieving economic pressure as a source of prostitution."

8. "To make known my loyalty to the new chivalry and create sentiment in its behalf by using its medal of honor."

Examples of stirring patriotism and devotion to high ideals, both from historic and mythical sources, finish this part of the book.

Part two takes up the question of instruction, with its various ramifications. Are parents too shy to teach? Can the public school handle the problem? Can eugenics be taught? What can be done by private instruction? The new chivalry "makes no attempt to furnish a complete solution of sex problems," but it does aim "to give to young men sufficient information about their bodies, to supply them with efficient motives of self-control, to insure them a fair start, to set their feet on a firm path, and to fix their mental attitude in regard to a question, big with infinite possibilities for success and happiness. I am fully persuaded that the time is coming when boys and girls will not be received into church membership until they have been given enough preliminary instruction, both in the dangers and the right uses of sex, to make their loyalty to the Christian ideal intelligent and practical."



**LIFE AND LAW;** the development and exercise of the sex function, together with a study of the effect of certain natural and human laws, and a consideration of the hygiene of sex. By Maude Glasgow, M.D. New York: Putnam's, 1914. \$1.25.

This book adds to the increasing number of volumes attempting to give much in little. The 187 pages contain material on the origin and development of sex, secondary sexual characteristics, nutrition and reproduction, syphilis and gonorrhea, morality, politics, prostitution, and sex education.

Dr. Glasgow's style is concise, sometimes choppy, and dogmatic. People with a *flair* for sex antagonism might accuse her of being too severe on men. It is more chivalrous to let men accuse their own sex. Women have a great deal to blame themselves for, and can profitably give their energies to removing the beams from their own eyes.

From those who consider the prostitute a greater menace than her partner, Dr. Glasgow differs. "The diseases of the scarlet woman are the diseases of those from whom she receives her living, and her patrons are more dangerous than she to the general public; in the first place, because they are far more numerous than the prostitutes, and just as diseased; and secondly, for the reason that the public woman lives apart from decent society and must be sought in her haunts, while the environment of the scarlet man is our own, and as he refuses to wear his flaming badge externally, he cannot always be avoided."

The idea that there is a so-called physiological necessity for one sex and not for the other is not based on the laws of nature. "The difference which exists at present in the morality of men and women is due to environment, to the repression and self-restraint imposed upon woman, and to the fact that she has been compelled to suffer all the punishment for an act in which the participation was equal. Social enactments of his own making have placed no bar upon man's transgression of the moral law. Continence has been insisted upon for one sex under pain of the severest punishment, even death itself, while incontinence was regarded as a necessity for the other. Yet it was the identical impulse acting in each individual, and existing in each for exactly the same purpose. . . . Woman, so long regarded by man as inferior to himself both in body and in mind, is yet, illogically enough, always expected to be mistress of herself, and to hold in absolute subjection and complete control those appetites which so frequently conquer and enslave the 'stronger sex.' Yet it is now an established fact that although the sexual appetite of man may be more quickly and

directly aroused, when the same desire finally appears in woman it is more difficult to control."

In view of the present interest in the sterilization of criminals, the following paragraph startles into a realization of that other involuntary sterilization. "It is very largely because of social disease that a condition of chronic ill-health seems almost natural to married women. When the generative organs have been infected with gonorrhea, and the woman is reduced with her suffering and invalidism, when she is a feeble, worn, nervous wreck, and her life a burden, she at last seeks the dreaded operating table for relief; and she leaves that table, after seeking it for such a cause—as a rule to which there are few, if any, exceptions—a deformed, mutilated, sexless creature. Castration in man is regarded as a cruel, degrading operation, tending to embitter the subject of it against society. It is, therefore, not resorted to even in the case of the very worst types of criminal. But every day there are castrated, women who are the very flower of womanhood; who are compelled to undergo this cruel, unsexing operation because of the short-comings of others."

Dr. Glasgow realizes fully what many social workers have come to see—that you must strike at the property-owners of disorderly places to help abolish the frightful traffic in women. "But while we condemn the brothel keeper and his aides, we cannot excuse those for whom the houses of shame exist, for the patrons of a bawdy house are those who maintain it, and without *them* the house would quickly sink into innocuous desuetude. The supporters of these houses then are responsible for the traffic in human bodies which they authorize, and for the shame and suffering which their demands entail. They are collaborators with the brothel keeper himself. The patrons know that for a woman to take up her residence in a brothel is equivalent to signing the warrant for her own execution. They know that disease, lessened efficiency, ruined careers, mental defect, physical deformity and an enormous expenditure in taxes follow in the wake of the double standard of morality, and they now know that there is no excuse to be found in the laws of biology or physiology that will present a man with a license to jeopardize his family and his race."

Education furnishes the prime factor in removing this social evil in all its phases; and, as Ellen Key says, not until "the exact and permanent equality of man and woman, and the greater power and capacity of woman in the creative function is established as a law of nature, will vice disappear."



## NOTE AND COMMENT

*The Shreveport, La., Vice Commission* in its Brief and Recommendations in Support of Suppression versus Regulation of Vice presents the following conclusions:—

“That toleration of the restricted district is a great menace to our social and physical well-being; that it has a strong tendency to lower our moral standards.

“That it is directly and indirectly the cause of much crime that would not otherwise be committed.

“Things are permitted and condoned within the district that would not be tolerated outside of it, and it is therefore inconsistent with good government.

“To deprive prostitution of the license, glamour and glitter of the ‘redlight’ district will in itself reduce commercialized vice.

“That the continuance of the restricted district as a necessary evil is only advocated by those who have not studied the subject or those who desire it from selfish motives.”

*The German National Committee for the Suppression of White Slavery* explains the purpose of publishing its bi-monthly bulletin as follows: The scope of its work will be made known to a larger circle of interested persons; and the work of the committee will prompt others to give the needed assistance; through the *Correspondenzblatt* a more intensive propaganda will be attained than by holding of many conventions; the other societies and committees will be able to be kept in touch with the work of the German Nationalkomite. It also purposes to publish news of occurrences relative to the work as they happen in public life, or are recorded in publications dealing with the subject. Through these means the old ties of united effort will be more strongly cemented, and others awakened to a lively interest in a work of such great importance.

A survey of the *Correspondenzblatt* verifies the intention of the German Nationalkomite in giving to the public an insight into an issue of tremendous importance. A number of important white slavery cases are thoroughly reported, with especial reference to their legal bearings.

"The Morality of the White Slave Dealer" as he sees himself is described. The white slaver esteems himself a benefactor in helping the unfortunates who have been brought to such a condition (1) through the low wages which girls are paid, and (2) through the inability of young men to enter matrimony on account of the high cost of living. The July number gives a list of the International Societies for the Suppression of White Slavery. The list is arranged according to the countries interested. Bulgaria, Servia, Mexico, Costa Rica, Venezuela, Paraguay, Uruguay, Chili, Bolivia, Peru, Ecuador, China, Japan, India, and a number of the colonies have no societies nor is there shown in these countries any interest in the work, and in them white slavery shows a flourishing growth. On account of the war the proposed convention to be held in Munich, October 13 and 14, 1914, could not be held. The work, however, should not suffer, but especial attention be given to suppression of white slavery at home, and to remain in touch with the two countries, Argentina and America, whither most white slaves are sent. That the first lines of effective endeavor in the suppression of white slavery must be directed towards the brothels is fully outlined in an article in the January 1915 issue. In this number the famous Lubelski case is mentioned again, and shows how those who assisted the white slaver in his work become liable to the punishments which the law can mete out to such offenders.—*Correspondenzblatt des Deutschen Nationalkomitees zur Bekaempfung des Maedchenhandels*, 23 Dessauer Strasse, Berlin, I. Jahrgang, 1-5, 1914, Berlin.

*The Vigilance Society of Rangoon, Burma*, and its fight against the segregated district seemed to have convinced the government of Burma that "the policy of segregation must be abandoned. . . . and the segregated area must be abolished," as noticed in SOCIAL HYGIENE for March, but it appears that the measures actually put into operation to secure these ends have failed to be effective.

"To carry out this decision steps were suggested to enforce public decency, the gradual closing of brothels, and deportation of foreign prostitutes, and to restrict solicitation, etc., which it was hoped would 'effect a radical and much-needed improvement in existing conditions.' Later reports indicate that the proceedings initiated by the local Government have been characterized by hesitation and shiftiness. All the brothels received some kind of notice and a few were closed, but the notice is believed to have been little more than a warning to be of good behavior and to commit no public indecency. If this is to



be the outcome of the Government's action, it is not very effective, and will not do much to carry out the reform foreshadowed in the reply to the Bishop's memorial. We can confidently expect that our friends in Rangoon will not be content to accept such slight concessions, but will seek to ensure a more rigorous action by the authorities to mitigate what they have themselves confessed to be a lamentable condition of affairs. We hope to be able to chronicle in the near future a victory as complete and as satisfactory as the one attending Mr. Cowen's activities in Ceylon."—*The Shield*, April, 1915.

*Abolitionist Work in China.* According to Mr. Sadler and Dr. Tatchell of Hankow, the establishing of the Republic, so beneficial in some ways, marked a recrudescence of immorality and injustice. The number of brothels increased constantly and the evils arising from them naturally grew. The increase of venereal disease was noticeable. Dr. Tatchell states that according to the reports of several physicians, at the last examination for positions in the customs and post office, 73 per cent. of the candidates were venereally infected. Dr. Tatchell has enrolled more than 30,000 young people in purity organizations, and Mr. Sadler has succeeded in influencing the Anglo-Chinese municipality of Amoy to close its brothels.

*Abolitionist Work in Japan.* A Japanese paper devoted to the abolitionist cause, *Kaku Sei Kwai*, has published an article by Dr. Harpur H. Coates, an active worker, especially during 1911–1912. Since his activities of that year the abolitionist committee has kept up a constant propaganda campaign. Its honorary president, Count Okuma, was called to appear before the Mikado and a council of ministers. While this caused encouragement, the fact remains that the opposition to the abolitionist cause in Japan is tenacious and powerful. In spite of this, plans are under way to arrange for a revision of the Japanese code in regard to suppressing reglementation. A campaign of education to raise moral and social standards is being carried on.—*Bulletin Abolitionniste*, December, 1914.

*Abolitionist Work in Switzerland.* Fearing that the present strict rules in regard to brothels will be relaxed after the war, the Public Utility Society and the Abolitionist Federation, are getting up a signed petition to make these rules permanent. In Zurich where the houses

are closed, prostitutes estimated at over 4000 are trying to settle in segregated districts. At Berne, at Freiburg, and other localities "a certain number of soldiers have been venereally infected." The military authorities have finally threatened to close the cafés, as a means of decreasing the activities of prostitutes. "But one has seen in Switzerland that the position of a mobilized army, not engaged in war, is particularly difficult from the viewpoint of morals; there are also reasons for thinking that the moral standing of the soldiers depends largely on that of the officers, and that where that is at fault one knows where the chief blame for immorality is to be placed."

All military doctors receive a circular with the information that 50 per cent. of prostitutes are infected, 20 per cent. of these with syphilis. The doctors are ordered to find out causes of infection among the soldiers, to repatriate any foreign prostitute, and to send any native ones to the hospital for treatment. All officers are warned not to degrade the Swiss uniform by frequenting brothels, on danger of punishment.

The Public Utility Society has requested sanitation and health officers to undertake sex instruction among the troops, emphasizing especially the importance of showing the compatibility between continence and good health, and the physical and moral dangers of prostitution. In addition to this educational pamphlets have been distributed among the soldiers.

*Venereal Disease in the Navy.* The following letter of the Secretary of the Navy is of such value and interest that it is, with his permission, printed in full:—

## NAVY DEPARTMENT

WASHINGTON

February 27, 1915.

*To All Commanding Officers.*

*Subject: Venereal disease in the Navy.*

1. The Secretary desires to call the attention of all commanding officers and, through them, of all medical officers and others concerned, to the subject of the prevalence of venereal disease in the Navy; the methods employed in dealing with these diseases; and especially to arouse renewed interest and activity in *educational* prophylaxis in this connection, looking to the careful and intelligent instruction of the entire naval personnel in these matters, to the end that no man shall



be subject to the loss of health and efficiency through ignorance of the serious and sometimes fatal results that may come to those so contaminated, and to all connected with him.

2. During the last statistical year this class of disease has caused four deaths, 138 discharges for disability, and 141,378 sick days. The total damage to the service may be shown by the statement that venereal disease caused the loss to the service of 456 men for the full period of this year. One ship in the Far East reports that 44 per cent. of the crew have become infected with venereal disease of some kind during the cruise. Nearly every medical report that comes in states in substance, "venereal disease *continues* to give a greater damage rate than any other factor." This condition is not unusual, but has been equally true for many years past, nor is it intended in any way to intimate that venereal disease is more prevalent in the Navy than in other services or in civil communities from which it comes.

3. The Council on Health and Public Instruction of the American Medical Association states that these diseases are "the direct or indirect cause of one-eighth of the hospital practice in New York City;" also, that "of the deaths from disease of the female reproductive organs, 80 per cent. are due to gonorrhea alone;" again, a committee of the New York County Medical Society makes the appalling statement that "200,000 people infected with venereal diseases are walking the streets of New York." It must also be remembered that a large number of permanent disabilities and fatalities occur both in civil life and the Navy from far reaching complications that are often attributed to other causes, and not recognized as the direct result of venereal infection, such as chronic rheumatic troubles, kidney, heart, brain and other diseased conditions that often follow the original venereal infection, but which may not terminate for months or years.

4. The expense entailed is worthy of consideration, not alone on account of the time lost, but for the medicaments and appliances required to care for these unfortunates; for instance, argyrol for 1914 cost \$10,800; protargol, \$8,929; one single invoice of salvarsan (the demand for which is increasing day by day) was \$17,000. The total expense for these purposes from all sources would probably show a large part of the medical department appropriation, as well as the Naval Hospital Fund, to be involved. The above is presented simply to show the importance of the subject, and the necessity for every one to do all in his power, both by precept and example, to help toward a better condition of things in this regard. Neither yellow fever, nor cholera, nor plague, nor any

of the dread scourges of the world compare with the disastrous results of this constant, ever-present evil. The fact that these diseases are not inherent in the Navy, nor in any way necessarily incident to life in the service makes it particularly reprehensible that such conditions should continue to exist if they can be legitimately controlled.

5. I desire to call attention to the fact that by far the largest part of our personnel is young (under 25), many of them absolutely ignorant of anything pertaining to sex hygiene, and particularly to the types and manifestations of venereal disease, how it is contracted, or the terrible results that almost invariably follow. These young men are especially entrusted to our care, often from the best of homes, where they have been most carefully surrounded with moral and physical safeguards. Their parents and friends, naturally, expect from this great branch of the Government service every safeguard and incentive that will protect their sons from evil and disaster of this kind.

6. Having endeavored to present to you a mere outline of some of the important features of this question, I want to review the various procedures at present in use in the Navy to protect our personnel from this source of contamination, and to care for them when once infected. The Medical Corps has always been deeply interested in this question, and I fully realize that as a whole its members have made unusual, persistent and interested efforts to control and wipe out this source of moral and physical pollution. Especially during the past five or six years have strenuous efforts been made to control these diseases, both medically, as a problem in preventive medicine, and by teaching as well. Also I know that many of our best officers of line and staff have given thought and endeavor in various ways to aid in improving conditions. Notwithstanding all these efforts, the fact remains that little, if any, impression seems to have been made in ameliorating conditions, and the statistics seem to show a sameness that is almost disheartening.

7. The procedures attempted and authorized in the Navy in connection with venereal disease may be set forth as follows:

*First.* Educational (moral) prophylaxis. By this I mean that efforts are made to so thoroughly inform the personnel on matters of sexual hygiene that there can be no excuse for the individual to expose himself to the dread effects of venereal or sexual derelictions through ignorance; coupled with this is the strongest possible caution and advice to shun every association that may tempt or endanger. With this instruction, the fact that continence is not inconsistent with the best manly development, and that the exercise of the sexual functions is



unnecessary for the preservation of health, is taught. This idea is generally accepted by medical men today.

It is my aim to endeavor to arouse a deeper interest among officers and men in this educational campaign against the social evil, feeling that in this manner we have the only hopeful solution of the problem compatible with morality and the civil and military laws. In this position I think I am in accord with the most advanced workers in this sociological problem and have the sympathetic aid and coöperation of the medical profession and such organizations as the American Social Hygiene Association of New York.

*Second.* Medical prophylaxis. When the individual in the service fails to heed the repeated warnings, instructions, prohibitions, etc., given him, and despite the provisions of civil and military laws, wilfully and of his own volition exposes himself to the dangers of sexual contact, we have provided probably the most careful and thorough system of prophylactic treatment that is carried out anywhere in the world in our attempts to save the victims of venery from the dreadful results that may follow their wilful disregard of the laws of decent society.

*Third.* Mandatory prophylaxis. In order to bring home to the men the idea of their personal responsibility for loss of time and efficiency, I am in favor of a law which would deprive men of their pay during the time they are incapacitated by such diseases, contracted by their own indiscretions.

8. The use of the so-called "preventive or prophylactic packet" is not authorized, and I have been severely criticised in various quarters for my attitude with regard to this measure. The use of this packet I believe to be immoral; it savors of the panderer; and it is wicked to seem to encourage and approve placing in the hands of the men an appliance which will lead them to think that they may indulge in practices which are not sanctioned by moral, military, or civil law, with impunity, and the use of which would tend to subvert and destroy the very foundations of our moral and Christian beliefs and teachings with regard to these sexual matters.

9. When you consider the youth and immaturity of our personnel, including the midshipmen (our future officers) and apprentices of the service, who are entrusted to my keeping with the strong belief that every good and Christian influence inculcated by many an anxious mother or father will be fostered and even strengthened by the protecting care of the Navy, could you expect me to place, or to allow to

be placed, in the hands of these often absolutely innocent boys a "preventive packet" and to say, or allow to be said to them, or inferred, that there is a possibility, or even the remotest probability, that they may need these "preventives" while on liberty.

10. The spectacle of an officer or hospital steward calling up boys in their teens as they are going on leave and handing over these "preventive packets" is abhorrent to me. It is equivalent to the Government advising these boys that it is right and proper for them to indulge in an evil which perverts their morals. I would not permit a youth in whom I was interested to enlist in a service that would thus give virtual approval to disobeying the teachings of his parents and the dictates of the highest moral code. You may say that the ideal raised is too high and we need not expect young men to live up to the ideal of continence. If so, I can not agree. It is a duty we can not shirk to point to the true ideal, to chastity, to a single standard of morals for men and women. If, unhappily, experience has taught us that too few resist temptation, that in no wise lessens our responsibility to seek to guide the youth to whom we owe a solemn duty. We need not hope to induce young men to become strong in will power, firm in resisting temptation, if we say to them: "Go in the way of sin. We have no admonition to you to refrain from evil. All that we have to say to you is to be careful not to contract disease." Such admonitions to boys in their teens would make me, as Secretary of the Navy, an apologist for looseness of morals. I could not look a boy in the Navy straight in the face while I appealed to him to lead a clean life, if I were approving the policy and the use of a measure of this kind.

11. We come now to the main object of this letter, which is to emphasize the fact that our attention has become so engrossed with the purely medical prophylaxis that I feel the *moral prophylaxis* has become neglected, and wish to arouse and reawaken interest and activity in the proper teaching of the personnel with regard to the nature and dangers of venereal diseases, and to ask the hearty coöperation of every officer and man to see, so far as his influence and example go, that every associate and shipmate does not become the victim of any of these diseases through ignorance or the lack of moral support in all that makes for continence, and for a clean and moral life.

12. Certainly, with this attitude no harm can be done, and while we may not be able to entirely wipe out this great evil, yet it is my firm conviction that much good will surely result and the bad condition be materially ameliorated.



13. To this end then it is directed that commanding officers consult with their medical officers, and that a regular and systematic course of instruction be given along the lines indicated in this letter, and it is further directed that such efforts be continued until every man is fully aware of the nature of these diseases and the dangers that will certainly overtake him if he fails to be guided by the teachings and admonition given him.

14. Nothing in the above is to be considered as minimizing or interfering in any way with the present authorized medical prophylactic measures, which fill an important place in tending to limit these diseases, and which insure the best possible care of those who are infected.

15. Attention is invited to the Confidential Circulars Nos. 1, 2, 3, and 4, issued by the Medical Department, supplies of which may be obtained by medical officers from the Naval Medical Supply Depot.

JOSEPHUS DANIELS.

*Influence of Syphilis upon Insanity and in Marriage.* More than one-eighth of the cases of insanity annually admitted for treatment to Michigan State Hospitals for the Insane are directly caused by syphilis. Syphilis is the cause of every case of paresis, the most severe and uniformly fatal form of mental disorder which is treated in any considerable number in hospitals for the insane. In addition to paresis there are annually treated a small number of cases of insanity which are due to various other severe pathological changes in the brain produced by syphilis. In the year 1913-1914 insanity resulting from syphilis constituted 12.9 per cent. of all cases admitted to the Michigan State Hospitals, and formed the third group in point of largest numbers. It was the direct cause of insanity in 17.5 per cent. of all males and 6.65 per cent. of all females admitted.

In order to ascertain the general prevalence of syphilis among the insane in institutions a systematic use of Wassermann's test was made in 1546 patients admitted during the year 1913-1914. In 21.6 per cent. of 940 males who were tested, there were obtained positive reactions and an additional 3.6 per cent. were strongly suggestive of the presence of syphilis. In 74.8 per cent. of the males the test was negative. Among 606 females who were tested, positive reactions were obtained in 12.7 per cent. Of all admissions 18.1 per cent. gave positive reactions, 4.17 per cent. were questionable and 77.2 per cent. were negative in their reactions. It is thus shown that besides those admitted for paresis and cerebral syphilis there was a considerable per-

centage of others who have syphilis although they may be admitted with some other type of mental disorder. During the past 24 years the proportion of cases of paresis has varied among the males admitted to the State Hospitals for the Insane from 11.1 per cent. to 17.5 per cent. and among the females from 2.1 per cent. to 6 per cent. Within recent years the disease has become more frequent among the total number of females annually admitted.

In its indirect effects syphilis is of extreme importance. Not only is it responsible for the insanity of the patient, but a high percentage of the conjugal mates become infected by the patient or are the source of his infection. It is also responsible for the reduction of the birth-rate in the families of the paretic and for a severe impairment of the nervous and physical health of their descendants. Through the kindness of Dr. R. H. Haskell of the State Psychopathic Hospital at Ann Arbor, the Commission is able to report the results of a study made by him on the influence of syphilis and paresis upon the conjugal mate and children of the infected individual. Dr. Haskell says:—

“Among 53 married individuals who were diseased with paresis there were 17 or 32 per cent. of instances in which the wife or husband was infected with syphilis as shown by the Wassermann test. This figure, though high, must not be taken as representing the whole situation. One wife acknowledging a severe infection had had careful treatment and presented a negative reaction at this time. The first wife of a patient, whose second wife now has a strongly positive reaction, herself died of syphilitic disease. In the case of two female paretics, one husband also has paresis and the other died recently of locomotor ataxia. Since both of these diseases are syphilitic in nature they should be added to the total. There are numerous other factors which might tend to swell this figure but adding only these definite cases one finds in 55 paretic patients a total of 21 mates infected with syphilis.

“Separated into sexes, we find that in 49 cases where the husband is paretic, 17 wives are infected with syphilis; in six cases where the wife is paretic, the husband is infected four times.

“While these figures are high, they are not greatly higher than other investigators have found and as already suggested probably underestimate rather than exaggerate the true situation. In one study, that of Plaut and Goering, it was found that the other mate showed a positive reaction in 32.6 per cent. of 54 cases of paresis, while in our cases the proportion is 38.18 per cent.

“Unfortunately we have not yet been able to perform the Wasser-



mann reaction upon a sufficiently large number of children of our patients to warrant drawing conclusions from them. It may suffice to say that Plaut, in the same investigation referred to, found 26 among 100 children in these same families to show a positive Wassermann reaction. Forty-five of these same children showed some defect in their physical or mental makeup although, as a rule, they were intellectually well gifted.

"We have also been able to collect 86 cases of married paretics where the anamnesis concerning matters of family life was definitely dependable to allow the drawing of conclusions concerning the matter of sterility, abortions and total number of living born children. The situation is set forth in the following table.

*Children of marriages of paretics*

	TOTAL NO.	STERILE COMPLETELY	ABORTIONS ONLY	TOTAL NO. ABORTIONS	LIVING BORN CHILDREN
Male general paretics.....	76	22	10	41	110
Female general paretics.....	10	6	1	1	13
Total.....	86	28	11	42	123

"This table shows that of 86 marriages 39, or 44.8 per cent. were absolutely childless at the time one of the two mates came into the hospital with paresis. The average number of living born children in this whole group is 1.4 children to each family. If we subtract from both totals of marriages and total number of children two cases with unusually large families of 10 and 12 children respectively, we find the average number of children brought down to 1.2 per family. If we consider only those families with living born children we find an average of 2.24 children per family.

"But study of these histories shows that at the time the paretic parent entered the hospital 20 of this extremely small total of 123 children had already died. Usually these deaths were in early infancy, as in the following illustrations: One immediately and one at the end of the first day; one at the end of first week and the other of hydrocephalus at five months; one of spasms at five weeks; one of convulsions in early infancy. Subtracting this number of 20 children already dead and omitting the two distinctly unusual families we find at the time the patients enter the hospital with paresis a total of only 81 living children among 84 families or less than one living child per family.

"These observations, showing that 38.18 per cent. of the mates of paretics have syphilis; that the children to a large number show either evidences of hereditary lues or signs of congenital weakness, either physical or mental; that the proportion of living children is far below the average and the number of childless marriages is abnormally high; together with the findings of Salmon, that general paralysis in New York State stands eighth in the mortality tables and that one out of every nine male deaths between 40 and 60 is from general paralysis, should give some insight into the magnitude of general paralysis as a public health problem." Report of the Commission to Investigate the Extent of Feeble-mindedness, Epilepsy and Insanity and Other Conditions of Mental Defectiveness in Michigan.

*Recognition of Venereal Diseases as a Public Menace.* The stimulating article on dispensary clinics in this issue written by Mr. Michael M. Davis, Jr., illustrates the significant event in the history of preventive medicine which is taking place. Nearly every country in the civilized world has now begun some effort toward reducing the prevalence of venereal diseases, and increasing progress may be expected in the future. In certain countries these efforts are yielding good results, in others the work is not seriously regarded or fails to be properly adapted to the general preventive medicine program of those countries. A wider recognition is, however, being accorded to the fact that not only must the facilities for treatment be increased for the benefit of individuals contracting venereal diseases, but for the protection of the public through treatment minimizing infectivity. This leads to recognition of the necessity for making the conditions of early diagnosis and treatment as informal and simple as possible in order to encourage all persons voluntarily to seek advice and treatment. That this view is practical has perhaps been best demonstrated by Denmark.

Denmark has a population of 2,750,000 with one large city of 500,000, Copenhagen, and a number of provincial towns under 60,000 inhabitants. Thus Denmark compares in many ways with the several states of this country. Since the year 1789 patients suffering from venereal diseases have had free access to hospital treatment if they were indigent, but in the last twenty-five years the appreciation of venereal diseases as a great public health problem has brought about the extension of the best medical and hospital service gratuitously to all persons throughout Denmark regardless of ability to pay. Free medicines are also provided if necessary.



It is estimated that about four-fifths of the venereal cases occur in Copenhagen, and that more than one-half of the fresh cases of syphilis are treated in hospitals. The majority of the venereal in-patients are from the working-classes and the lower middle class, many of them being foreign born. The hospitals provide for these cases an average of one bed for each fifteen hundred inhabitants. A syphilitic case remains six weeks as a rule; approximately fifty per cent. of the hospital cases are syphilis in the primary and secondary stages. It is significant that late manifestations of the disease are now seldom seen in the Copenhagen hospitals. The cases are treated in the general wards for skin diseases, and in all respects are accorded the same attention given any other patient. The total number of hospital days for venereal cases is over seventy thousand per year and approximately \$65,000 is spent annually on this service. This is nearly one-ninth of the total hospital budget for Copenhagen. The out-patients are provided for either by attending physicians of the "public consultation rooms," or by free treatment by appointed "medical practitioners" engaged in private practice. The consultation rooms are open for "diseases of the skin" daily for two hours in the morning and according to a schedule of evening hours each week. Two of them are attached to large hospitals but the others are situated in ordinary houses near the principal streets. Each consists of a waiting room, a consultation room, and a minor treatment room. A woman attendant is provided. They were originally opened to carry on follow-up treatments with patients discharged from the hospitals, but an increasing amount of diagnostic, advisory, and educational work has developed in connection with them. This plan is being extended and will probably eventually replace the "private practitioner" system for all ambulatory cases. In 1914 there were twelve physicians employed, two of whom were women. As an average these physicians receive \$520 per year. The total expense of operation is approximately \$11,000 per year. Thus an expenditure of nearly \$80,000 annually for dispensary and hospital treatment is authorized by Copenhagen. Possibly two-thirds of all the venereal cases are included in this public expense.

It is evident that this plan is supported primarily as a protection to the public rather than as a charity to the unfortunate victims of venereal disease. The law requires every person suffering from contagious venereal disease to seek medical treatment, and ample facilities are afforded for compliance under proper conditions and with due regard to the privacy recognized in other diseases. All cases are

reportable to the health officer, who has power to compel attendance at the public consultation rooms, or compulsory admittance to a hospital. The records show that this law is actually enforced.

Every physician is required to report weekly all his cases of contagious diseases including venereal cases, but the name and other data concerning the latter may be omitted if they remain under his care. Statistical data in Denmark as elsewhere is open to error, but the system in operation seems conclusively to have materially lowered the prevalence of venereal infections throughout the nation.

It is interesting that this medical attack upon the problem has developed without conflict or handicap from the movement to abolish segregation or regulation of prostitution. Many of the medical men in Denmark believe that the abolition of regulation has not increased venereal disease, but on the contrary has aided the preventive medical work. This is important because it has often happened that efforts to encourage reporting and early treatment of venereal diseases have been held to limit the right or wisdom of promoting suppression of prostitution and especially of its less flagrant forms. As this form of vice is the largest contributor to the spread of venereal diseases, the work for its suppression and for the single standard of morals for men and women bears directly on the reduction of their prevalence. The experience of Denmark would indicate that there is no difficulty in requiring public health and police authorities to work harmoniously for reduction of venereal disease on the one hand and for maintenance of public morality on the other.

*Eugenics and Eugenic Laws.* The American Genetic Association has sent out a press bulletin summarizing its views on so-called eugenic legislation during the past winter as follows:

"Most of the so-called eugenic laws which have been introduced in the legislatures of thirteen States this winter have nothing to do with eugenics, according to the American Genetic Association, an organization comprising nearly all the students of heredity in the United States, and largely officered by scientists of the federal government.

"Those that have some connection with eugenics are so inadequately or carelessly drawn that their passage is undesirable,' declares Dr. C. W. Rucker, assistant surgeon-general of the United States Public Health Service, who as secretary of the Association's committee on education reviews these measures in today's issue of the *Journal of Heredity*.



"Eugenics is a science. It is a fact, not a fad. It is a means for the continued betterment of the race stock. At present, it cannot countenance any attempt to interfere with marriage by law."

"Nebraska, Washington, Iowa, and Missouri have considered laws which provide for the sterilization of the insane and feeble-minded persons and some other classes of degenerates in State institutions. Dr. Rucker says people of this kind should be kept shut up and properly cared for, in which case sterilization is unnecessary, and that 'legislative tendencies in this direction are of little value to the science of eugenics.'

"Vermont, South Dakota, New York, Indiana, Missouri, Oregon, Illinois, Nebraska, and Wisconsin are considering either the passage of so-called eugenic marriage laws or the amendment of existing laws, making a health certificate necessary before marriage. Dr. Rucker points out that this is merely a matter of preventive medicine, with which eugenics has nothing whatever to do, and vigorously protests against eugenics being confused with the sex hygiene campaign. 'Neither the science of eugenics nor public sentiment is ready for legislation putting further restrictions on marriage, so far as those restrictions are strictly eugenic rather than hygienic in intent,' he declares. 'It is time for the friends of eugenics to stop promoting such legislation as that herein outlined, and to divert more of their energy to a broad, constructive policy for the furtherance of eugenics.' He suggests that they promote research in heredity; disseminate a knowledge of the laws of heredity; try to create a 'eugenic conscience' in the public; give the young people of their acquaintance a chance to meet and fall in love with suitable life-partners; further every means that will remove some of the social and economic bars to marriage and parenthood, that now tell so heavily on the eugenically superior classes."

The Genetic Association gives this explanation of what genetics is: "Genetics is the study of the laws governing heredity, and their application to all living creatures. Heredity, in Ribot's definition, is 'that biological law by which all beings endowed with life tend to repeat themselves in their descendants; it is for the species what personal identity is for the individual. By it a groundwork remains unchanged amid incessant variation; by it Nature ever copies and imitates herself.'

"'An exact determination of the laws of heredity,' says William Bateson, 'will probably work more change in man's outlook on the world, and in his power over nature, than any other advance in natural knowledge that can be clearly foreseen.' To gain this knowledge is the ob-

ject of the science of genetics, which proceeds in practice, largely by means of plant breeding and animal breeding, for the reason that heredity is less complicated in these organisms than in Man, and its operation can be more easily made out. The knowledge so gained finds its application in methods for the improvement of cultivated plants and domesticated animals, and most important of all, in the improvement of the human race through the science of eugenics, which was defined by its founder, Francis Galton, as 'the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally.' "

With this definition in mind, one can readily appreciate the objection which the students of eugenics raise against the application of the word to various laws in the field of preventive medicine with little or no direct bearing on eugenics. But the public is no respecter of words or definitions, and when aroused over an issue wants to act immediately. The first thought is to make a law and leave the details in the hands of the representatives whose business it is to enforce laws. Having passed their laws, they go back to their personal affairs and consider the matter settled.

Dr. Rucker says, "Try to create a 'eugenic conscience' in the public; give the young people . . . a chance to meet and fall in love with suitable life-partners; further every means that will remove some of the social and economic bars to marriage and parenthood . . . ." Many believe venereal diseases form such a bar, and it is probably inevitable that legislation which seeks through control of marriage to reduce the prevalence of these diseases will continue to be popularly labeled "eugenic." It should be possible, however, to prevent the actual writing of the word eugenic into such laws, and to protect the science of eugenics and the important work of the American Genetic Association from the criticism directed toward impractical legislation for the health protection of the contracting parties to a marriage.

*New York State College of Agriculture, Cornell University.* The Department of Home Economics gives social hygiene instruction as a part of the course in dietetics, in connection with that part of the work which concerns the nutrition of the child, including pre-natal development, the various conditions of health and disease which effect that development, the factors of reproduction in their effect on the child, and other phases of nutrition as they relate to reproduction, the growth



and development of the embryo, and the ability of the mother to nurse her child. Social and community conditions which bring about wrong conditions for child welfare are considered and discussed. It is held that it is more natural to discuss social hygiene in connection with these normal phases of life and as related to various life conditions, than to give it separate consideration.

*The Women's Missionary Council* of the Methodist Episcopal Church, South, through its Bureau of Social Service issues quarterly outline studies for the use of local groups. The series of 1912 took up *The Child*; of 1913 *The Status of Women*; and of 1914 *Intemperance* (three outlines) and the *Social Evil* (one outline); the 1915 topic is *Adolescence*. The study on the *Social Evil* was planned to encourage those using it to acquaint themselves with conditions in their own localities, as well as with more general considerations. It reads in part as follows: "What State laws have you against procuring girls for illicit purposes? What is the extent of the social vice in your city? Is it connected with dance halls? Is it segregated? Does segregation confine vice to one area? Does medical inspection of a segregated district safeguard public health? . . . . To what extent is the politics of your city controlled by the liquor and vice interests? What is the relation between the liquor traffic and social vice? What proportion of blindness in your State is caused by venereal disease? Have you a State law requiring persons desiring to marry to present a physician's certificate of freedom from venereal disease? What is the legal age of consent in your State? Is it consistent to fix an 'age of consent' to a criminal transaction? Does law fix an 'age of consent' for the commission of any other crime? . . . . What are your State laws against juvenile night messenger service? Does your city require that the names of owners and occupants of disorderly houses be conspicuously placed about the buildings? What methods of coöperation between churches are possible in your community? What methods for prevention and rescue are included in the program of your Church? . . . . " More general consideration of social hygiene problems is provided as follows: "Construction—Discuss when and by whom wholesome sex-teaching should be given the children. Discuss the sanest methods for instructing children in sex hygiene. Discuss the value of such teaching as a safeguard for youth. Should there be any provisions for such instruction in our day schools, high schools, or colleges? Prevention—Provide clean public recreations to supplant

low dance halls. Give women a living wage, reasonable hours, and decent conditions under which to labor. Provide more wholesome environment and better housing, that there may be less herding together of the poor in cheap lodgings and tenements. Abolition—A law making it impossible for owners of houses of prostitution to collect insurance upon property. Wyoming has such a law. A law providing that the property in a house of prostitution shall be subject to public confiscation like the furnishings, etc., of a gambling house. A law empowering the Board of Health of the State or city to declare a house of prostitution a place of contagious disease. Recommended by the Chicago Vice Commission. A law declaring a house of prostitution to be a public nuisance and to empower citizens to institute proceedings for the abolition of the nuisance. Little tin plate ordinance, enacted at Portland, Oregon, which requires that the name of the owner and the occupant of houses used for immoral purposes be conspicuously posted on tin plates about the premises."

Notes on legislation and a book list are appended.

*The City Mothers Bureau of Los Angeles, California.* Los Angeles, it will be remembered, was one of the first cities in this country to employ police women, an experiment which has attracted much attention and seems to have been successful. The city is now trying out another new plan in its City Mothers Bureau consisting of ten women appointed by the Chief of Police, to confer with, advise, and assist the Police Department. Mrs. Aletha Gilbert, who has charge of the Bureau, is one of the police women and has had some twenty years experience in active police work; the other members of the Bureau serve without pay. The work undertaken is intended to be preventive rather than reformatory, to keep out of the courts boys and girls who are guilty of misdemeanors or who seem likely to become juvenile offenders, to be of practical assistance to parents and children, where sons and daughters are slipping away from parental control, or where parents are proving incapable of administering to the welfare of their offspring. To accomplish this cases are investigated, and advice and counsel given confidentially both to the children and to their parents. Backed by the official standing of the Bureau such help carries with it a peculiar kind of authority. It will be the policy of the Bureau to report first offenses to the home instead of to the court, to care for wayward girls by placing them, when possible, in private homes, and to find employment for those who wish it. Motherless girls, and girls away from home, or



those whose home conditions are not conducive to their development are the especial care of the Bureau. All such are invited to bring their perplexities to the City Mothers. Another duty of the Bureau will be the supervision of public dance halls and other public places of amusement. Municipal dances are also being arranged under the chaperonage of the City Mothers. An industrial school for girls is projected, advice and help are given to women whose husbands have deserted them; careful attention is being given to the new problem presented by the groups of boys and girls who are employed by the moving picture companies. The Bureau has apparently succeeded in putting out of business "pennant stands"<sup>1</sup> where girls were in charge and dice shaking permitted. The Mothers wear an official badge as the symbol of their municipal authority. No definite limits are placed upon their activities and their work seems likely to be extended in many directions. A committee of school women is in coöperation with the City Mothers in discovering contributory causes of juvenile delinquency and in consideration of needed remedial legislation. The strictest confidence is maintained with regard to all details of the work. Legal protection is assured to all those who stand in need of such protection, though none of the machinery of the law is in evidence. The office of the Bureau is located away from other departments of the city administration and is practically as quiet and unobtrusive as a private home.

*The California Social Hygiene Society* through its Finance Committee makes the following statement as to its work during fourteen months: "We have had over two hundred lectures covering points in the State from Dunsmuir in the north to Indio in the south. Total attendance—over twenty thousand. We have distributed 175,000 pieces of literature. We have helped thousands of parents in their efforts to give their children a wholesome knowledge of sex. We have, through our lectures for mothers' clubs, made these mothers realize that ignorance on the part of their daughters is not innocence, but a source of great danger. We have stopped certain very vicious quack advertising. We have been instrumental in keeping thousands of men out of the hands of quack doctors. We have made thousands of men realize the seriousness of venereal infection. We have the active coöperation and interest of large corporations, the Southern Pacific, United Railways, and

<sup>1</sup> The "pennant stands" as a new development in the methods of prostitution are described on p. 502.

many factories and stores in this city. We have secured the coöperation of the San Francisco Department of Health. The State Board of Health is to print certain literature which will be distributed through our office. We have the coöperation of five hospital and medical school clinics of this city.

Lavatory signs warning men of the dangers of venereal disease, not only to themselves but to the home, with practical advice as to prevention and cure, have been approved by the San Francisco Department of Health and will be put up as soon as the necessary funds can be secured. The Southern Pacific Railway Company has agreed to put these signs in the men's lavatories of all its passenger equipment. Our total expense for the past fourteen months including salaries, printing, postage, office rent, etc., has been approximately \$5000. An enormous amount of constructive work has been done with a minimum expenditure.

*The Oregon Social Hygiene Society.* The Oregon Legislature at its recent session appropriated \$15,000 for the support of the Oregon Social Hygiene Society. In advocacy of this appropriation the following statement in regard to the Society's work was presented by President William T. Foster, of Reed College, Portland, Oregon:—

Has the work of the Society been successful? The Society has saved the boys and men of Oregon over one hundred thousand dollars per year which they formerly paid to fake doctors who have been driven out of the State. One newspaper alone, after having been shown the criminal nature of the practices of these so-called "specialists for men," has eliminated \$22,500 per year of its advertising. Thus the chief source of falsehood regarding venereal diseases has been cut off. The Society has brought to more than ten thousand young men and women, in the need of help, accurate information and high ideals of living, in accordance with the soundest principles of education, in place of the vile misinformation received from immoral sources. Thus an incalculable amount of needless worry has been prevented. More than four thousand boys and young men have applied directly to the Society for help which they said they could get from no other source. Evidence that would fill a volume has come to prove the great gain already made toward establishing a single standard of morality for men and for women. The publications and some methods of the Oregon Society have been copied within four years by ten different States and, indeed, by foreign countries.



An Executive Board of twenty-one members in Portland, with assistants in thirty other centers in Oregon, has worked unceasingly for four years for the cause; and no one of these persons, directly or indirectly, has ever received any money compensation whatever. On the contrary, these men have themselves contributed thousands of dollars for the work. The services which they give freely could not be bought for fifty thousand dollars a year.

The Society has taken extraordinary pains to avoid errors. It has acted only after weeks of investigation and debate on every phase of its work and virtually always on unanimous vote of the seven business men, five physicians, three lawyers, three ministers, and three educators constituting the Executive Committee.

Is there further need for the education conducted by the social hygiene society? The very nature of the needed instruction in social hygiene is such that it must be given to young men and women at exactly the age when it is most needed. Consequently it will take many years before we shall have a new generation of parents aware of the needs of their children and prepared to supply those needs. With the utmost persistence and economy the Society has not yet reached one hundred and one towns each with a population of over three hundred. Many small towns are in greater need than large cities. For the previous two years the State appropriated \$1,241,165 for the care of the insane, feeble-minded, blind, orphans, and foundlings. The State is now asked to appropriate only 2 per cent. of this amount for the most effective means of prevention of venereal diseases which are the underlying causes of much insanity, feeble-mindedness, blindness, and delinquency of parents.

Can the State Board of Health take over this work? No State Board of Health in the United States has yet accomplished one-tenth of the educational work achieved by the Oregon Social Hygiene Society. The Secretary of the Oregon State Board of Health says: "There is no duplication of work between the Social Hygiene Society and the State Board of Health. It would not be possible for the executive officer of the Board of Health to perform any portion of the work performed by the various men composing the Executive Committee of the Society." Dr. Andrew C. Smith, who, as a member of the Legislature, as a member of the State Board of Health, and as a member of the Executive Committee of the Social Hygiene Society, is qualified to give expert judgment on this question says that it would be impossible for the State Board of Health to carry on the work. Dr. M. B. Marcellus,

city health officer of Portland and a member of the State Board of Health, says: "Careful study of the question 'Shall the Society be absorbed by the State Board of Health?' has convinced me that there is only one answer, an emphatic 'No.' There is not more than one of the many branches of the social hygiene work that the State Board of Health could handle with its present force."

There are but two conclusions: (1) The work must go on. (2) It can be done most safely, economically, and efficiently by the present board of devoted, unpaid men, on the basis of four years experience.

*The Pittsburgh, Pa., Bureau of Public Morals.* The act of Assembly under which this Bureau was established has been attacked in the Pittsburgh courts, and was practically declared to be without legal standing in a decision rendered by Judge J. B. MacFarlane on February 25, 1915. An appeal has been taken to the higher courts.

The Bureau was appointed by the Mayor in May 1914, and organized on June 3, with the Rev. Edward S. Travers, rector of Trinity Episcopal Church, chairman; and Miss Suzanne S. Beatty, a member of the Allegheny County Bar, secretary. The seven members of the Bureau constitute a Board of Directors; and a superintendent, elected by the Board from outside its membership, carries out the policies adopted by the Board. Mr. Arthur G. Burgoyne, Jr., who has had long experience as a federal officer in white slave prosecutions and in newspaper work was elected to this office on July 7 and at once began active work.

The Board unanimously adopted a policy of the total elimination of the houses of prostitution and assignation. At that time there were within the limits of Pittsburgh 54 open houses of prostitution in what was called the down town or segregated district. In these there were 54 so-called "Madams" and 229 other inmates. All these houses were closed by August 25 of the same year. In addition to these, the Bureau has closed 60 disorderly houses which were discovered to be running clandestinely in residential sections of the city. A majority of these were assignation houses. The theory so frequently expressed that the closing of the segregated district resulted in scattering its inmates into other parts of the city was effectually disproved by the fact that arrests of 132 men and 168 women in these houses in residential parts of the city disclosed the fact that only ten of the women had been inmates of houses of prostitution in the down town district. Out of 336 complaints against alleged immoral resorts the Bureau had up to February



22, 1915 investigated 291 in which it was found the complaints were well grounded, and in each of which the nuisance was abated by the action of the Bureau. In addition, notices of the Swift Law and threat of injunction have been sent to 146 owners, agents, and occupants of houses used for immoral purposes and at present prosecutions are being pushed in a number of cases where the notice failed to secure the abatement of the nuisance.

Prior to closing the houses the Bureau entered into such coöperative and effective relations with various hospital and charitable institutions of the city that the superintendent was able to inform all the inmates that if any were ill they would be cared for in hospitals; if any had no home to go to and were without means to provide one, comfortable shelter would be given them until they could find a permanent place; if any one wished to return home and had no money, transportation would be furnished to the desired point, and if any wished honest employment efforts would be made to secure it for them. A few of the inmates availed themselves of these offers. The owners, agents, and occupants of the houses were notified under the Swift Injunction Law.

Dance halls are by a special city ordinance placed under control of the Bureau and a complete investigation has been made of 93. In numerous cases the owners were most anxious to coöperate and accepted suggestions offered by the Bureau; where a different spirit was shown the Bureau enforced its suggestions. The Bureau has done a large amount of constructive work in the course of which it has restored 30 runaway girls to their parents and rescued a large number of others who were without question starting on the downward path. The first woman to be convicted for pandering under the Pennsylvania Act was prosecuted by the Bureau. Several keepers of brothels have also been convicted and are serving sentence. Another important phase of the work has resulted in the discontinuance of the sale and also the display of obscene and suggestive pictures and literature. In addition, and a feature that may occasion surprise, marital troubles in a number of instances have been amicably adjusted without publicity, in cases where the aggrieved party complained to the Bureau.

*Constructive Social Hygiene Work in English Army Camps—Temptations of the Camps.* The Great War has brought into startling prominence certain social problems—not new problems, but placed in a new setting, so that they force themselves on the public attention. . . .

Just now the spirit of youth, the desire for adventure, for romance, for companionship of the other sex, is putting forth its bewildering claim not so much in the streets of great cities as in the country districts, whose quiet monotony has been disturbed by the establishment of training camps. Thousands of young men removed from all their normal surroundings find their evenings and their Sundays unoccupied and blank. Meantime the girls of the district, moved by the arrival of all these lads in khaki, moved too by a patriotic exaltation that finds no legitimate outlet, are in a state of abnormal excitement. This is especially true of the very young girls, 13, 14, and 15 years of age. Everywhere the complaint comes that the parents seem to have no control over their daughters.

Nor is this all. Round the camps, as in the city, are those who make a profession of tempting young men, the class of women for dealing with whom no administration, civil or military, has yet found any satisfactory method.

It is unnecessary to dwell on the results that may follow these things. We say "may follow," for very much depends on the class of men, on the morale and discipline of a given regiment, and we may add on the morale and discipline of the girls in a given locality, and on the efficiency of local government. Where conditions are bad, an immediate physical result is the disablement of a certain number of soldiers through those diseases which always accompany promiscuous sexual indulgence. No figures are available as yet: it is rumored that some battalions have suffered very seriously, while in others there is practically no sickness from this cause. There is probably more trouble ahead. History shows that the worst outbreaks of this kind of disease usually occur after a war, when the troops return home. Can we prevent history repeating itself this time?

What Can be Done. The remedies have been well discussed, and they cannot be too widely known. The fundamental requisites are the same in peace and in war, for men and for women, though circumstances require differences in the practical working out. These fundamental requisites are: 1. Provision for the right use of leisure; 2. Discipline and protection; 3. Definite warning, teaching, and ethical appeal; 4. Humane care for the diseased. In this issue of the *Shield* an attempt is made to indicate some of the efforts now being made in these various directions.

Right Use of Leisure. A magnificent work has been done by recreation tents and huts in the camps. In some places the education authori-



ties are providing special classes for recruits. No one can estimate the service rendered by the many homes, rich or humble, which offer kindly hospitality on Sunday afternoons or in the evenings to little parties of recruits. Where the men are billeted this individual kindness is more easily shown.

Work for the women is less showy, perhaps less attractive, but not less necessary. Clubs for girls, clubs for soldiers' wives, and, above all, mixed clubs for men and girls are needed everywhere.

Protective Discipline. Under this head comes first of all the question of restricted drinking facilities. Alcoholic indulgence and sexual indulgence usually go together. The one indispensable protection, both for men and women, is their own self-respect and self-control, and the first effect of alcohol is to weaken this defence.

Next comes the maintenance of order in the streets and roads, which can be fully secured only by coöperation of military and civil authorities. The Women Patrols, recognised by both, are rendering valuable aid. Military officers can do very much to protect their men. Certain specially dangerous districts can be put out of bounds. In many instances the men are required to be in barracks or tents at a comparatively early hour (9 or 9.30). But probably greater than any other one factor is the personal influence, example, and good counsel of the officers.

As to the control of the young girls, it is lamentable that parents are so blind to their responsibilities. For girls under 16 the Children Act gives very full powers. The Home Office has issued a circular calling special attention to Section 18 of that Act, by which, if a girl is shown to be in danger of seduction or prostitution, her parents or guardians can be called on to enter into recognizances for her safety.

There still remains one troublesome problem—namely, those who make a profession of vice. English law makes it comparatively easy to close all known houses of ill-fame. To brothel-keepers who make a profit from the vices of others no mercy need be shown. It is more difficult to know what to do with the prostitutes themselves. The police may drive them off the streets, but that does not end the matter. If they are to be prevented from earning in this way, what is to become of them? Even if willing to earn an honest living, it is not easy for them to find work at this time, and they will do anything to keep out of the workhouse which is their only refuge. The scheme of a labor colony, outlined in the January *Shield*, is the most hopeful proposal that has been made.

The mention of these women raises another point. Many of them are diseased; this fact makes them more dangerous in their old life, and yet makes it more difficult for them to change their way of life. It is to be hoped that the promised interim Report of the Royal Commission on Venereal Diseases will stimulate reform in the lock wards of work-houses, and that skilled and kindly treatment shall be accessible to every sufferer, male or female.

**Warning and Teaching.** The need for frank teaching on sex hygiene and on the dangers of licentiousness has of late years met with growing recognition. The gathering together of so many young men gives a great opportunity, and that opportunity is being used. Thanks to the initiative of the National Council for Combating Venereal Disease, lectures are being given in many of the camps, some by officers of the R. A. M. C., some by civilian doctors. These lectures have been well received and appreciated. The syllabus prepared by the Council gives a foremost place to the ethical appeal, and recognises that something besides fear of physical consequences is necessary to bring out what is best and strongest in a young man.

At least two leaflets have been prepared for the use of recruits, one (by the Alliance of Honour) starting from the ethical, and one (by the Liverpool Medical Institution) from the medical side.

For the girls also, warning and teaching are needed. The National Council for Combating Venereal Disease is in communication with the Mothers' Union, G. F. S., Y. W. C. A., etc., as to how this can wisely be done. A new organization, called the League of Honour, has been founded to help girls to rise to their responsibilities in this time of trial. . . . .

One thing more must be said. The national crisis has roused the social conscience and quickened the imaginations of men and women to see and fill certain great gaps in our national life. This should not be a temporary movement. Many of the agencies for good which have been called forth in this emergency may, and should, become permanent forces in the building up of that new and purified Britain which will emerge from the present titanic conflict.—HELEN WILSON, *Honorary Secretary*, The British Branch of the International Federation for the Abolition of State Regulation of Vice. *The Shield*, London, February, 1915.

**Pennant Stand Appointments.** The utilization of pennant stands as tools of prostitution seems to have resulted in some localities from the



enforcement of ordinances against open prostitution and the use of rooming houses for immoral purposes. This new development is well illustrated by the recent experience of Los Angeles where there appeared a number of street booths each in charge of one or more girls supplied with a variety of college, high school, and city pennants. Dice and other devices were used to attract men to try their luck for a pennant, and opportunity was thus afforded for the girls to make appointments either for themselves or for prostitutes known to them. The City Mothers of Los Angeles seem to have met this situation as described on page 495.

The use of the telephone to establish communication between a man and a prostitute, through the agency of a third person, has been recognized for some time as a scheme which must be considered in attempting to suppress prostitution. The coöperation of the police and the telephone companies has made some progress against this practice. These devices illustrate what immediate results may be looked for in any city which begins to make effective the fight against prostitution, but it is an encouraging fact that each advance makes necessary greater effort on the part of the man to find the prostitute, with the certain result that fewer men will have the persistence, money, and time to locate her.





# Social Hygiene

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## THE MAIN POINTS OF ATTACK IN THE CAMPAIGN FOR PUBLIC HEALTH<sup>1</sup>

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The progress in knowledge of preventive medicine made during the past fifty years and in application of that knowledge in social practice has been the most cheerful phenomenon in the recent history of civilization. The new applications of physical forces—heat, light, and electricity—which mankind has learnt to use in its conflict with nature have proved to be highly beneficent in the field of preventive medicine. Civilized communities have been enabled to make their water supplies, food supplies, and drainage systems safe, and to contend with unexampled success against formidable pestilences, the common communicable diseases, and the bodily ills which attend urban life and the factory system. In Massachusetts the organization of the public health service has, within ten years, been made for the first time thoroughly efficient; and the State Department of Health has lately been much strengthened through public appreciation of its beneficent work and the coöperative goodwill of the Legislature and the Executive. Great as recent progress has been in Massachusetts in this invaluable branch of the public service, it is obvious that much more remains to be done; and I hope on this fortunate

<sup>1</sup> An address before the Massachusetts Association of Boards of Health, April 29, 1915. Printed simultaneously in the *American Journal of Public Health* and in *SOCIAL HYGIENE*.

occasion to be able to set before this professional audience certain lines of work in which there is urgent need of more strenuous medical activity, of more expenditure on the part of the public, and of more well-informed zeal on the part of all persons interested in the welfare of the community.

The first subject to which I venture to direct your attention is the public treatment of tuberculosis. All boards of health—we have just listened to a long list of Massachusetts boards of health apparently in abeyance—all boards of health should concern themselves actively with making ample provision all over the state for the treatment of incipient cases of tuberculosis, especially among the young, under the most favorable possible conditions, for the segregation of advanced cases, and for the diffusion among the entire population of knowledge of the means of preventing the spread of the disease through contagion. The contagiousness of tuberculosis has been widely taught for a generation past; but that knowledge has not penetrated to every class of the population, so that foci of infection are constantly established and maintained without the knowledge of the health authorities, and without adequate public control. On the other hand, there is danger that some tuberculous patients may suffer from lack of care; because the persons around them, acquainted with the contagiousness of the disease, but not knowing how to make themselves safe, neglect or avoid the sufferers. It should be the duty of medical practitioners not only to report the deaths from tuberculosis, but to report their current cases, together with a statement that each case is, or is not, properly cared for. The law on this subject is sufficient; but public opinion does not yet compel its systematic enforcement. The number of sanatoria and hospitals devoted to tuberculosis is already considerable, but is far too small; and the local boards of health and the city and town governments are not all awake to their responsibilities and duties on this subject.

The next evil which should be attacked with the utmost vigor by all boards of health is alcoholism. Public opinion needs to



be enlightened on two points with regard to the use of alcohol as a beverage. In the first place, it should be brought home to the entire population that the habitual use of alcoholic beverages reduces in a serious degree the productive efficiency of the community. The recent public proceedings in Russia, France, and England against the use of alcohol, in order to enhance the efficiency of their population in time of war, have directed public attention to this subject with unusual force. It clearly appears that the great masses of grains and other materials used in the preparation of alcoholic drinks are much worse than wasted, so far as national efficiency is concerned. Millions of tons of grains, hops, and grapes are every year withdrawn from use as human food, and converted into drinks which are not only not nourishing, but distinctly injurious to the human body under all circumstances, unless largely diluted. The entire annual bill of the white race for alcoholic drinks is worse than wasted expenditure; and that bill is huge in every European and American nation. In the second place, recent experiments on the effects of alcohol on the nerves and glands of the human body have demonstrated beyond a doubt that alcohol invariably does harm, and never any good either in health or disease. The use of alcohol as a defense against exposure or fatigue has been given up by all sensible persons. It diminishes the proper control of the nervous system over the rest of the body, and enfeebles that exercise of the will which we call self-control. The habitual use of alcohol is the prolific source of a great variety of diseases and disabilities in the human body, causes many frightful disasters in human reproduction, and contributes to produce in innumerable instances family poverty and distress. Degradation through the use of alcohol is the greatest evil the white race is suffering from; and the evil has not diminished during the last three centuries, because of the facile production on an immense scale of cheap spirits distilled from grains and potatoes.

This evil is rooted, first, in what are called vested interests—that is, in the investment of large amounts of capital in the plants which produce, store, and distribute beers, wines, and spirits, and secondly, in the methods of taxation to which the white nations

are accustomed. Heretofore the medical profession and the public health officers have given an uncertain sound concerning the use of alcohol. Many physicians themselves use alcohol habitually or in emergencies, and not infrequently advise its use in both sickness and health and in advanced age. Boards of health have not considered it their function to interfere with, or protest against, its use; and most public authorities have declined to interfere effectively with the distribution and consumption of alcoholic beverages. The efforts of legislatures and courts to prevent even the most obvious abuses of alcoholic drinks have, as a rule, been wellnigh futile. Indeed, the habitual action of police authorities and courts in dealing with habitual drunkards cannot be surpassed in stupidity and inefficiency. Arrest is followed by a period of confinement too brief for cure or reformation; a few weeks of abused liberty follow discharge, and then the hopeless round begins again.

It remains for the boards of health to attack this hideous evil with the weapons and in the spirit of preventive medicine. They should bring to the work all recent knowledge concerning the effects of alcohol on the human body, call to their aid legislators who can find equivalents for the public revenue now derived from the manufacture and sale of alcoholic drinks, and reënforce to the utmost the wise counsellors who by moral teachings have brought about during the past fifty years considerable improvements in regard to the use of alcohol in the more intelligent and conscientious classes.

The next subject to which boards of health should direct their activities is the cure and limitation of venereal diseases. These diseases are the worst which afflict the human race in their effects on the individual sufferer, on the community of today, and on its posterity. They are, in the first instance, the result of lust in men; but they can be communicated to innocent persons and to generations yet unborn. There are no trustworthy statistics concerning the prevalence of these diseases among persons who are apparently in health, such statistics as exist being generally founded on observation of persons not in health—such as



hospital patients and the men and women who resort to out-patient departments and dispensaries, because they are in some way suffering. The dreadful military and naval statistics are trustworthy, but they relate to a class of men who live under unnatural and unfavorable conditions. It is certain, however, that the venereal diseases prevail in the community as a whole—sick and well—to a formidable degree, and that they frequently complicate other disorders. Recent discoveries have furnished valuable tests for the presence or absence of these diseases in the human body, and have also supplied the medical profession with means of probable cure prompter and more effective than any previous generation of physicians has possessed. Moreover, various other diseases or disabilities to which the human body is liable, such as general paresis, locomotor ataxia, insanity, and blindness, have been traced to one or other of the venereal diseases, not as an exclusive cause, but as a common cause.

Under these new circumstances, the former neglect of these diseases and the former silence about them have become no longer justifiable. It is quite as much an object for the health authorities of a modern state to search out, register, and treat the cases of venereal disease, as to detect and treat, if need be at public expense, cases of scarlet fever, diphtheria, typhoid fever, or smallpox. The interest of the community in the segregation and treatment of venereal diseases is quite as strong as its interest in the effective treatment of any other of the communicable diseases; indeed it is even stronger, because of the persistence and destructiveness of the venereal diseases and of their transmissibility to other generations.

An inevitable part of this subject is society's treatment of prostitution. Recent inquiries have demonstrated that more than half of the prostitutes in a modern city, or a rural community, are likely to be feeble-minded women. The effective confinement of feeble-minded women, at least till they are past child-bearing, is, therefore, an indispensable part of the restriction of prostitution and the limitation of venereal disease. Here is an important field of labor for all boards of health and particularly for every state board of health. The public mind and con-

science need much enlightening and arousing on this subject. In order to obtain the best results, the coöperation of the family, the physician, the church, and the board of health is necessary. Within the past four years much valuable experience has been acquired concerning the police suppression of prostitution. It has been proved that an honest police force, under the direction of a right-minded commissioner or chief, can suppress public or semi-public brothels, and make it difficult for a casual inquirer to find a prostitute. It has been proved, moreover, that this suppression diminishes the accessibility and the amount of sexual vice, and therefore the profits of commercialized vice, much as alcoholism is diminished by the absence of saloons. Of course, under such circumstances this vice is more or less scattered, and driven to new resorts and devices; but there are also new methods by which the new shelters or channels for vice can be successfully attacked one after another as they develop, with such coöperation as large employing corporations, owners of hotels and apartment houses, the post-office and telephone companies, and the numerous people who are interested in the protection of the neighborhoods in which they live can readily supply. In view of the facts brought out by commissions of inquiry and the police forces of large cities within the past four years, it is impossible longer to maintain that the suppression of public vice resorts does more harm than good. As to the toleration of licensed, faintly regulated quarters for vice, it has been abundantly proved in Europe, Asia, and America that there has never been either effective segregation or effective regulation, and that this ancient policy has no value whatever.

It is for the boards of health in coöperation with the medical profession and the courts to apply to these scourges the principles of preventive medicine. It is also highly desirable that philanthropic and religious efforts should take a new direction, and that such bodies should use all their forces to prevent boys and girls, or young men and young women, from falling into sin and wretchedness through ignorance. The right giving of the needed information to young people requires knowledge of the subject in parents, teachers, and the leaders of young people in



churches, clubs, Christian associations, and social gatherings. It is a work requiring delicacy and reserve, and good judgment concerning time, place, and company; but it is indispensable work in which the medical profession and boards of health ought to take active and serious part.

These two extreme evils—alcoholism and prostitution—are almost always found in close association. In defense of the community, boards of health, licensing boards, and the police need to deal with them, as a rule in their natural conjunction. To disassociate them is to enfeeble both. The assistance of responsible real-property owners is highly desirable, and is often to be had. This conjunction of liquor-selling with vice, however, presents to city and town authorities one of the most difficult of their problems. Whatever success is gained in dealing with the evil of alcoholism—and some success has already been gained and more is in sight—will bear fruit at once in the diminution of sexual vice.

It is clear that total abstinence from alcoholic drinks is far the safest course for adolescents and young people; because alcohol, even in small quantities occasionally, is liable to diminish self-control under sudden temptation. The responsibility of physicians and boards of health in regard to the advice they give to young people on these matters is heavy indeed; and so is their responsibility on these subjects towards legislatures, municipal governments, courts, and state executives. The health authorities and the medical profession should join hands to procure adequate provision in general hospitals and dispensaries for the effective treatment of drunkenness and the venereal diseases, and should see to it that none but practitioners fully acquainted with the somewhat elaborate technique of the new treatment for those diseases should be allowed to administer that treatment.

The only other subject I can deal with within the proper limits of this paper is the function of boards of health as teaching forces, a function to be exercised through public health officers, physicians and surgeons, trained nurses, dental nurses or hygienists, private societies, printed reports, posters, and circulars, and the

public press. The ignorance of the American people concerning individual, family, and public hygiene is vast; and its consequences are deeply to be deplored. Until lately, boards of health gave their attention chiefly to fighting vivid evils which were obviously damaging the public health, just as the ordinary physician devoted himself to curing patients that were already sick. They labored to protect the community from fouled waters, infected or spoilt foods, adulterated drugs, the spread of contagious diseases, and the effects of unwholesome trades. They have lately, like the physician, taken on some preventive functions; and the best of these functions is the giving of instruction and guidance to legislators, public officials, and the thoughtful portion of the population. Through the efforts of private societies and public bodies much instruction has been organized and is under way—as, for example, in the work of physicians and nurses as inspectors in schools and colleges, of the district nurses, of the new dental nurses or hygienists in schools and orphanages, of the social workers who follow to their homes persons treated at hospitals, out-patient departments, and dispensaries, and of the volunteer physicians and paid nurses who teach mothers how to keep their babies well. Nurses or hygienists are doing the greater part of this eminently concrete and practical teaching; and good results already appear in the mortality statistics, and in the remarkable reductions in the number of cases of children's diseases effected in institutions for children which have been under observation during the last six or eight years. The success of work of these various kinds, already undertaken and in progress, is so considerable that a great extension of the work is emphatically called for. No public expenditure can be as rewarding as well-directed expenditure on the public health; because that is the expenditure which results most directly in increase of both public efficiency and public happiness.

There is one kind of instruction, much needed by the American people, which would illustrate better than any other the desirable preventive functions of health officers and boards of health, namely, instruction concerning diet. The ignorance of the American people concerning the enjoyable, healthful, and



productive use of foods is profound; and this ignorance results in immense waste, reduced industrial efficiency, unnecessary ill-health, and shortened life. The ordinary American diet errs gravely in regard to both quantity and quality—particularly in the amount of proteid habitually ingested. In the future the activities of boards of health and health officers should be directed constantly to the giving of universal instruction in the normal feeding of both children and adults and in the nutrition values of the various materials which the markets supply, while not neglecting the protection of the community from unsafe articles of food. Again, a larger proportion of the American people than of any other people needs to be warned by health experts against the destructive effects of luxury and self-indulgence; because a larger proportion has the means of living soft, lazy, and unproductive lives. It is interesting to see how much public instruction about diet is now being given by European governments, in order to maintain the efficiency of the peoples under the stress of war. Americans need that sort of instruction all the time—in fat years and lean years, in good times and bad—and there is nobody to give it with authority except the medical profession and the public health officials.

Massachusetts set an excellent example concerning the teaching functions of boards of health when the Legislature in 1893 appointed a joint board on the improvement of Charles River consisting of the recently created Metropolitan Park Commission and the State Board of Health. That act with its invaluable results emphasizes the obvious fact that boards of health should be vigorous teachers of sound principles concerning housing, open spaces in cities, parks, garden cities, and air and light in all dwellings, shops, and factories. These are all public health problems, and fields for the demonstration of the power of preventive medicine in promoting the public welfare.

*Cambridge, Mass.*

*29 April, 1915*

# REPORT OF THE COMMITTEE ON SOCIAL HYGIENE OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

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A committee on social hygiene was appointed for the first time in this conference two years ago, and, after careful consideration at the Memphis conference, was continued, the question being urged by many who felt it would be worth while to have the committee for another year. Last year emphasis was laid upon the importance of the suppression of prostitution. This year we shall consider, first, the progress that has been made in this country during the year; second, some suggestions on how to prevent prostitution.

## I

One of the most interesting and hopeful developments during the past few years has been the passage of what have come to be known as injunction and abatement laws. They exist today in eighteen states and in the District of Columbia.<sup>1</sup> The principle which they share in common and which is new and distinctive is that they give to the individual citizen in any community the right to prevent by injunction the continued operation of houses of lewdness, assignation, or prostitution as nuisances without having to prove that such individual citizens suffered special damages different from those suffered by them in common with the public. While the keeping of such houses is penalized under the criminal statutes in almost every state and while such houses have long been held to be nuisances under the common law which we have inherited from England and have

<sup>1</sup> The enactment of such laws by the 1915 legislatures of Colorado, Illinois, Indiana, and Michigan increases this number to twenty-two states.



not infrequently been declared to be nuisances by statute, the only ground of equitable relief heretofore afforded the individual citizen has been that he had suffered special damages different from those suffered by him in common with the public. This has often meant that he must prove a continuing injury to his property which could not be adequately compensated for, in damages, before he could secure an injunction. It was often peculiarly difficult to prove injury and heavy initial expense was involved so that the use of this procedure has been infrequent. An added reason may be found in the fact that many property owners in neighborhoods where such houses abounded, who, by reason of their proximity to such places, might have been expected to claim such injury to the value of their property, were, on the contrary, reaping large profits from sales to the women inmates of such houses and to the many men attracted to their localities. These owners were, therefore, entirely unwilling themselves to bring such suits, and could be counted on to bring strong pressure to bear on their neighbors not to do so. Therefore those citizens who regarded such places as nuisances because they tended to corrupt and debase public morals rather than because they injured the value of private property, demanded for themselves a new remedy based on this new conception of the interest of individual citizens in the public welfare. The injunction and abatement law was the result. While this law increased the existing power of law-enforcing officials to wipe out such nuisances, it put the same power into the hands of citizens.

It is often asked, "What has been the result of the work of the vice commissions appointed in the various cities and states? Has anything been accomplished? Have conditions been better where recommendations were made to the city authorities?" Where the work of the vice commissions has been followed by a special committee sometimes called a "Morals Commission," or a group of people appointed to go on with the work, much progress has been made, first, in studying the local conditions in the city; second, giving such facts to the public as help to create a greater interest in the suppression of prostitution; third,

in following up the recommendations made instead of leaving all of this work to the city officials. The present conditions in some of the cities where vice investigations have been made are reported as follows:<sup>2</sup>—

New York City, where commercialized vice has been most profitable because of the large transient population possessed of means, is today surprisingly clean. This improvement is due to increased efficiency on the part of the police, but the Police Department could not have accomplished this alone. Since 1905 a volunteer group of citizens known as the Committee of Fourteen has been continuously working on the problem, securing in its work the coöperation of business interests. The greatest reason for its success has been a continuity of effort through the ten years. Beginning in a small way, the committee has gradually broadened its work to include the whole field of commercialized vice.

Syracuse, New York, has followed up effectively the work of its Moral Survey Committee. As in most communities, it was a surprise to the good people of that city to learn of the conditions which had existed in their midst. A determined effort was made by the committee to follow up the work, to face the facts, and to try to see things as they were in that city. The chairman summarizes the work of the committee:—

“Commercialized vice exists and flourishes wherever the moral tone of public opinion is low. The raw sores can be healed whenever and wherever a group of determined citizens are willing to make the necessary effort. Our police systems are outgrown. They are in a rut. They hold over from a past. There are still men high up in the police of this city who believe that the old order of a segregated district, with its three thousand weekly visitors, its breeding ground for venereal diseases, its illegal liquor selling, its lying medical certificates, and its extrajudicial police administration was ‘the end of the world,’ the sum of all wisdom. This is sometimes an honest belief. Whatever

<sup>2</sup> Much of this information was supplied by Mr. George J. Kneeland under whose direction many of the investigations were made.



its source, it is the greatest obstacle in existence to a better state of things. We must have the police. We must win them if possible. We must change them if necessary. It is a waste of time and energy to begin dealing with commercialized vice with talk. We have had too much of this. What we need is facts. The reason why the Moral Survey Committee of Syracuse has increased its influence constantly is that it has never spoken until it had its facts.

"The end is not yet. There will be no more spectacular events. It is a state of siege. Our aim is unchanged. We urge coöperation. We invite all forward to the new day. The grand jury is the alternative. We prefer conversion to incarceration. A new public opinion is growing. We are gaining our self respect. The shame of the cry that our women must be 'protected' from our men by that segregated district is over. We have learned that we can do without it, and still our streets be safer than ever before for our daughters, sisters, mothers, and wives. Beyond all special things, that one fact makes this three years of unending, wearing effort, worth while. The Kingdom has not come for Syracuse, but we are on the way. Tomorrow we shall advance another step. If we go slowly enough, and patiently, we shall not go back."<sup>3</sup>

In Chicago, Illinois, progress has been made since the appointment of the vice commission, April 5, 1911. The year's results (i.e. 1913-1914) include dislodgment of 518 resort keepers, including 445 houses of ill fame and 73 disorderly saloons. It is now harder for resort keepers to get lodgment, permanency, and security for their traffic. There is greater vigilance in residential districts and outlying precincts. Another result is increased activity and efficiency of the police. There has been no increase of crimes against women. It is estimated that from 1000 to 3000 resort inmates have left the city during the year. Samuel P. Thrasher, secretary of the Committee of Fifteen, says: "The report of the Vice Commission . . . has reaped an

<sup>3</sup> SOCIAL HYGIENE, Vol. I, No. 2, March, 1915, p. 183, "History of the Moral Survey Committee of Syracuse." F. W. Betts, D.D.

abundant harvest, including the closing, practically, of the red light district, the revocation of the license of some of the most notorious resorts in Chicago, a reduction of the open street soliciting by at least 80 per cent. The flagrant outward expression of vice has been practically eliminated. Such a result has reduced the various forms of venereal disease." Chicago has now a morals court which deals with the cases of women arrested for prostitution and related offences and a recently appointed morals commission which has adopted a program of work including the improving of recreation facilities, the investigation into dance-hall conditions, the cleaning up of certain sections of the city which have recently become frequented by prostitutes, and the formulation of recommendations to the city council and the mayor for the improvement of moral conditions.

In Philadelphia, Pennsylvania, the houses of prostitution have been closed, and public solicitation on the street has been greatly reduced. The police are actively aggressive in the suppression of all public and organized forms of prostitution. The legislature of 1913 passed an abatement and injunction law upon the recommendation of the commission.

The Lancaster, Pennsylvania, vice district was closed in September, 1914. "Vice in the city has not been entirely eradicated, but Lancaster is forever free from the nasty red light and all that it implies if the work is carried to its logical conclusions." In the winter of 1915, the license court revoked the licenses of several saloons and hotels and refused to issue others and ordered that side rooms in saloons be abolished throughout the county. Regarding follow-up work after investigations, the committee in Lancaster has made a second investigation about one year after the first and has in type an interesting report showing improved conditions.<sup>4</sup> They have been successful in prosecuting a number of saloon, hotel, and resort keepers and have secured court action ordering the closing of side rooms of saloons formerly frequented by women. They have also succeeded in preventing the issuing

<sup>4</sup> A Second Report on Vice Conditions in the city of Lancaster, Pennsylvania, 1915. See SOCIAL HYGIENE, Vol. I, No. 2, June, 1915, p. 388. "The City that has followed up its report on vice conditions." C. G. Twombly.



of licenses to a number of resorts and to several saloons and road houses.

We wish we could report in every city the same intelligent effort. Less is said of the value of segregated districts; less is said about the necessity of houses of prostitution in order to protect our women and young girls. But the old ideas still prevail in many parts of our country. In one of the larger cities, where there is still a segregated district, the chief of police, a man who commands the respect of the good people of that city, issues a card to each prostitute. Your chairman was informed by the people of that city that the chief of police was very careful in issuing these cards, which he does personally, after an interview with the girls, and is always careful never to give the license to a girl who had not already been in the business! While we have large cities that are willing to stand for this policy, there is still work to be done. Many people in this city are not satisfied with the policy of licensing prostitutes, but are waiting to see what the next step should be. Possibly it is a gain that there are a few who are dissatisfied. We have gained at least this much from the work of our vice commissions. Cities have been forced to recognize the enormous evil as they never had done before; to realize that it was a business in the hands of men and that it would not be easy to wipe out any business which had been so long protected and kept in obscurity.

The American Social Hygiene Association has been extending its work throughout the year; and organizing in various parts of the country lecture, medical, and legislative work. An exhibit has been prepared for the Panama Exposition and for this conference which will later be available for use in connection with local conferences.

Among recent administrative experiments the City Mothers' Bureau of Los Angeles, California, is of especial interest. It consists of ten women appointed by the chief of police, to confer with, advise, and assist the Police Department. One of the city's police women has charge of the bureau; the other members of the bureau serve without pay. The work undertaken is intended to be preventive rather than reformatory, to keep out of

the courts boys and girls who are guilty of misdemeanors or who seem likely to become juvenile offenders, to be of practical assistance to parents and children, where sons and daughters are slipping away from parental control, or where parents are proving incapable of administering to the welfare of their offspring.<sup>5</sup>

Special interest has been shown in many of the Southern cities. This has been a new departure for this section of our country and excellent work is being done in many parts of the South. Men and women have come together with an earnestness of purpose and a determination to make conditions better in their communities. It certainly is a sign of progress when the subject of social evil can be discussed by intelligent men and women rather than to have the policy of indifference continued. We believe it is a gain to keep the subject before the people to rouse their interest so that we shall never again be satisfied to accept the conspiracy of silence, which has prevailed so long.

A new and unusual activity for a church organization has been the work of the Woman's Missionary Council of the Methodist Episcopal Church South, through its bureau of social service, in issuing quarterly outline studies for the use of local groups. Its study on the social evil was planned to encourage those using it to acquaint themselves with conditions in their own localities, as well as with more general conditions.<sup>6</sup>

The following memorandum<sup>7</sup> of the more important bills with social hygiene bearings, introduced at the state legislatures, 1915, shows continued interest and progress. It is at this time too early to make any statement as to which of these bills may be enacted as laws:—

*Adultery.* California, Connecticut, Minnesota, Washington, Wisconsin.

*Age of Consent.* Iowa, Ohio, Vermont, Wisconsin.

<sup>5</sup> SOCIAL HYGIENE, Vol. I, No. 3, June, 1915, p. 494.

<sup>6</sup> SOCIAL HYGIENE, Vol. I, No. 3, June, 1915, p. 493.

<sup>7</sup> Prepared by Mr. Bascom Johnson, Assistant Counsel of The American Social Hygiene Association.



*Care and Protection of Children.* California, Connecticut, Illinois, Iowa, Kansas, Maine, Massachusetts, Missouri, New Jersey, Oregon, Rhode Island, Vermont, Wisconsin.

*For the Regulation of Commercialized Amusements.* Iowa, Massachusetts, Missouri, New York, Wisconsin.

*Industrial and other Homes for Women and Girls.* New Hampshire, Washington, Wisconsin.

*Fornication.* California, Wisconsin.

*Houses of Prostitution.* California, Connecticut, Maine, Massachusetts, New York, Oregon.

*Injunction and Abatement Laws.* Colorado, Connecticut, Illinois, Indiana (now a law), Iowa (in place of the former law on the same subject declared unconstitutional because the speaker forgot to sign the bill), Michigan, Minnesota (making minor amendments in existing law), Missouri (failed to pass), New Jersey, New Hampshire, Ohio.

*Medical Certificate for Marriage.* Indiana, Kansas, Michigan, Minnesota, Missouri, New York, Oregon, South Dakota, Wisconsin (amendments of existing law).

*Vice Commissions.* Michigan.

*Pandering.* New Hampshire, Wisconsin.

*Prostitution.* Connecticut, Illinois, Massachusetts.

*Prohibiting Quack Advertising of Cures of Venereal Disease.* California, Kansas, Massachusetts, New York.

*Rape.* California, Iowa, North Dakota, Vermont.

*Reporting of Venereal Disease.* Connecticut, Kansas, New Hampshire, New York, Ohio, Vermont (passed, effective June 1, 1915), Wisconsin.

*Seduction.* California, Wisconsin.

*Sex Perversions.* California.

*Sterilization.* California, Iowa (amending existing laws).

*Vagrancy, Prostitution.* New York.

*Blindness and Penalizing Transmission of Same.* California, Iowa, Kansas, Ohio, Oregon, Wisconsin.

*White Slavery.* Wisconsin.

*Women Police.* New Jersey (passed February 2, 1915), Wisconsin.

## II

In studying the histories of a large group of older girls who have been arrested for immoral conduct, two features are shown to enter largely into this question: first, the low mentality of the girls who are exploited. If a man drifts into dissipation, he usually must earn his money to pay for it. The girl has a commodity to sell; she is therefore an asset and needs so much more protection. This is a feature of the situation which we must always try to meet by protecting our girls from falling into the hands of vicious people.

The records of reformatories show a large part of their inmates to be feeble-minded. We are beginning to realize how futile any training is likely to be for these girls if, at the end of the training, or when a girl reaches her majority, she is allowed to drift back into prostitution because she has not enough mentality to avoid it or to protect herself. In many of the States, there is no state provision for the segregation of the feeble-minded girls and women through the child-bearing period, though such protection is one of the most vital questions for all who are interested in work for neglected girls to consider. Such girls can often be made self-supporting, but they can never be self-directing; they are often well developed physically and attractive in appearance. Much work needs to be done to show the public that the girl who is most dangerous to society is not an idiot nor an imbecile, but the attractive high grade feeble-minded girl who lacks protection.

The second feature which enters largely into the problem is the love of pleasure. Many girls, especially those who have been working long hours in factory or shop, naturally desire relaxation. They have not the money with which to pay for pleasures. They do not realize the dangers, are thoughtless, careless, heedless; the first steps are often taken for the simple reason that they want to have a good time. If we are to help these girls we must provide clean, wholesome recreation and have it entirely separated from liquor.

Drink is undoubtedly a very large factor; first, as the cause



of bad homes, making it impossible for a young girl to have in her home the pleasure which she is seeking. Immorality is closely connected with drink; not necessarily drinking to excess, but getting excited. Low wages, frivolity and vanity of girls, poor conditions of work as distinguished from wages, especially where it means dullness and monotony of life, are all causes. If these are the result of poverty, it is a cause. Girls' wages are usually based on food, clothes, and shelter. Men's wages are based on supporting a family. Where is the girl to get her money for her pleasures? Too often she must try to get some man to provide it for her.

The mistake of so much that has been said lately on this subject is that it has been treated as if it were a woman's question, a matter in which women had to fight against men in order to maintain the rights of their sex. Women cannot fight this evil alone. It is a matter which concerns men as well as women. One sex cannot be degraded without the degradation of the other. If women are condemned to degradation because of the unchastity of men, the same sin condemns men to degradation. We must work not only for the purity of women, but for the purity of men, and we must fight, not against men, but win more men to fight with us. Pure women can no longer be content to owe their purity and their sheltered homes to the degradation of other women. The existence of the prostitute was considered necessary to make the pure home possible. Women, as well as men, have accepted her existence as a necessity. We have been ashamed and afraid to know about her. Good men as well as bad men have been eager to keep women from this knowledge. Society has accepted prostitution as a necessity. To this day, many will tell us it has always existed, that it is useless to expect that it will ever cease to exist. The majority probably have not stopped to think what its existence means or involves. We must fight disease, but behind prostitution lies the real enemy to be fought. The existence of the double moral standard has accepted the unchastity of men as a necessity. For its existence, women cannot plead to be guiltless. The respectable women, safe in their own sheltered existence, have often refused to con-

cern themselves in any way for the prostitute and have been content to assume that ignorance of evil was in itself purity. They have disbelieved in the possibility of the chastity of men, and have thought that all that was needed was that they should not know what was done. For the most part, in the past, women have been just as ready to accept the double moral standard as men, and must, therefore, share in the responsibility of its existence. If an equal moral standard is to be maintained, it must be done by men and women acting together. They must combine to get rid of the false ideas that prevail; they must face together the difficulties that are to be overcome.

The woman's movement in its deepest meaning, is the woman's effort to purify society by giving women their true place in society. It is with the help of women that prostitution must be destroyed, because we recognize that its existence is a wrong and a disgrace to men as well as a wrong and a disgrace to women. It is not a sheltered, protected home life and an innocent girlhood for the few we desire to see, but the possibilities of a true home life for all. We must build our hopes, not on the innocence or ignorance, but on the moral strength, on the fine independence, on the real vision of the girl who knows the dangers that surround the young life and keeps herself pure.

Legislation may call attention to crime; it may secure the punishment of some offenders and may make crime more difficult; but it can never go to the root of things, and we will make a great mistake if we trust too much to legislation to improve morals or depend upon enforcing laws which public opinion has not endorsed.

The law is an instrument much more difficult to use than is commonly supposed. With an effort, it is possible to get good laws passed. It takes much more of an effort to get the laws enforced. Each community must be educated to the importance of having laws enforced if any good is to be accomplished. Woman suffrage will chiefly help because it will increase women's influence on public opinion and deepen her own sense of responsibility; for public opinion and woman's influence on public opinion are even more needed than woman's influence on legislation.



Attention has been called in a former section meeting of this committee to sexual immorality in rural communities. Much thought should be given to this part of the problem. Those who have the training of boys and girls must study how best they can prepare them to meet the temptations and dangers which come to them through their sex natures. Time, experience, and observation are needed to find out the best methods for this delicate and difficult work. We have awakened to the evil results which may follow too much reserve, but we must be careful that we do not rush to the other extreme.

Instruction in the facts of life and knowledge of the horrors of disease will not give self-control. We must not trust the teaching of this sort to do wonders, but must always remember that the foundation and the end of all true education is the growth of character and for that, the training of the will is of importance. We are all agreed, many of us are ready to say, we want sex instruction, but just how and when it shall be given, is still a matter for careful thought and consideration.

A group representing four different organizations and institutions is preparing to make a careful study during the coming year of five hundred cases of women and girls who have been sexually immoral, trying to find some of the important causative factors. This study is to be made, not for the sake alone of teaching social workers how to make more records, but to try to learn some of the causes of prostitution and immorality. It is hoped that this report may be presented at the next meeting of the national conference.

We are responsible in this country for a system with our Army and Navy which makes it impossible for large groups of men to have any home life. This subject is seldom considered seriously. It is very difficult to get the coöperation of those in authority to try to hold the men and make them responsible for their misdeeds. In every seaport city where the large ships come into port, it is the experience of those who work with girls that the sailors in their uniforms are a tremendous source of danger to the girls in that community. The men are usually bold and much more attractive in their uniforms than the ordinary young

man who is employed in industrial work. With money and leisure and no provision made for home life, these men drift about from one city to another, leaving a long train of wreckage behind them. Must we continue to support such a system, a terrible expense to the young girls in that community who are often found to be diseased, or pregnant, or both? The men in uniforms can be seen drifting in and out of the night resorts attracting much attention on the streets in the congested parts of the city, irresponsible, realizing that they will probably be in that place but a comparatively short time, and making the most of their stay on land; but who pays the bill? The foolish, thoughtless, irresponsible girls who cannot resist the bold dashing fellows! Steps have been taken to see that the necessary prophylactic measures are enforced, but who connected with the system takes any account of the care for the pregnant or diseased girl who is left behind?

The sailor, too, may have a case against society. For years, he has been allowed, when on shore, to do very much as he pleased. It has been expected that he would have a good time in his own way, with women and liquor. We believe that more could be done to interest him in athletics and a greater effort made to make him responsible for his actions while in the cities. Much has been done to try to raise a standard of morals with these men and to keep them in good physical condition, but we must not overlook the problems which arise from their abnormal manner of life.

In several communities women have been appointed on the police force. This is a step in the right direction. The average police officer still accepts as an axiom, as does the average man, the double standard of morals. As a means of preventing prostitution, carefully selected women appointed on the police force can do a great deal of good, especially in recreation centers, public places of amusement, railroad stations, etc., where young girls are very apt to congregate and on the street by following up young girls who may be acting in a suspicious manner. We realize how much opposition there may be to this plan; therefore, the women must be selected carefully. We are glad to report



that in the communities where women have been appointed there is a general approval of their work. Sometimes, the salary is being paid by a private organization in order to demonstrate their usefulness to the community.

We have tried to give some suggestions for the prevention of prostitution, but feeble-mindedness, love of pleasure, frivolity, inebriety, the presence in the community of the soldiers and sailors, low wages, poor homes, will not account for the married man who has a comfortable home and earns fair wages or a good salary, and yet feels no responsibility in indulging his passions. There are many men who, while they have a code of honor which prevents them from seducing a girl, have no compunction in making use of one who has already yielded to another man, or of passing her on to others. Once she is down, they consider her their lawful prey. When it is a case of a fallen helpless girl with the whole world against her, they think it no shame to drag her farther into the mire and render her recovery more difficult. Conscientious persons who have tried to place girls in family homes, will testify that the girl is often in great danger from the husband in that household. Though the home has been carefully investigated, the girl will need constant and careful supervision.

This brings us to the last point: the individual responsibility and the need for more vital religious and ethical training for our boys and girls. In order to build character, we must hold up the standard of the responsibility of the individual and not weaken the powers of resistance to temptation by condoning irresponsibility. Women have a great responsibility in this respect by urging the single standard of morality and by being less willing to condone in men what is often considered the unpardonable sin in women.

We must bring a new spirit of hope into the long struggle against the social evil. To dwell on the evil until we disbelieve in the good, will make us useless in this struggle. We must believe in human nature and in the goodness of men and women more than they are willing to believe in it themselves. We are

not going to accept as a fact that prostitution has always existed and so must always continue to exist.

The Church has not always taken its full share, and women who form so great a part of the Church must enlist the Church actively in the fight against prostitution; for it is only religion can convince us that God has given to no man license to sin and it is only faith in God can give assurance of victory against sin.



## NEXT STEPS IN DEALING WITH PROSTITUTION<sup>1</sup>

ABRAHAM FLEXNER

Roughly speaking, two kinds of persons are engaged in discussing prostitution: in the first place, those who appear to believe that practically anything might be done if only the constituted authorities really tried; in the second place, those who appear to think that nothing at all is possible short of thorough-going social and individual reconstruction. Persons who believe all things possible are in the habit of urging summary legislation to be executed by the police authorities—legislation denouncing and heavily penalizing all acts repugnant to civilized conscience and intelligence. In this way it has been proposed to eliminate racing, gambling, drinking, and other vices, among them prostitution. Many publications—books, reports, and periodicals—dealing with prostitution, both in this country and abroad, take this position. Overcome by just indignation, the writers propose wholesale repressive legislation on the theory that such legislation is enforceable and if enforced would perhaps uproot the ancient and dreadful evil.

At the opposite extreme are those who think that direct measures in dealing with prostitution are either futile or worse. A distinguished English physician once said to me, in opposing police action against street-walking, that such measures tended to "drive the evil in," on the assumption, apparently, that driving the evil in would be a misfortune rather than an advantage. He favored letting it alone, because he thought that driving the evil in seriously impaired the proper functioning of the body politic; whereas if the evil could come out in the open, it was, so to speak, no longer in the system and could not, like a subtle poison, corrupt the entire circulation. Those who take this posi-

<sup>1</sup> An address before the National Conference of Charities and Correction, Baltimore, Md., May 19, 1915.

tion are inclined to belittle the possibilities of direct action either because they have little faith in human nature or because they want to emphasize the superior importance of more fundamental action.

In my judgment, the two extremes which I have here roughly described are both mistaken. It is a mistake to suppose that everything might be accomplished in regard to prostitution, if only the authorities or people wanted it. It is equally a mistake to suppose that nothing worth while is possible short of reconstituting our social and industrial world. While it is in the highest degree important for this, as for other reasons, that the general reconstruction of industry and society should proceed in the hope of realizing more rational and more generally satisfying ways of life, it is not the less true that, taking things as they are, improvements can and should be effected.

The argument for the feasibility and wisdom of pursuing a middle and moderate course can perhaps be stated in some such way as the following. Our society possesses a certain degree of homogeneousness. Something approximating a social average determines the general level of our institutional life. Despite enormous differences in external conditions, despite differences hardly less enormous in our spiritual and intellectual lives, there exists thus nevertheless a kind of plane of community life. Some sort of implied or actual agreement has in this way been reached as to what is decent, orderly, and creditable in respect to public order, sanitary administration, the liquor traffic, rights of property, etc. The social and political average which I am thus trying, however vaguely, to describe can be employed as a positive force against individuals who in certain respects prefer for their own ends to carry on their activities at a lower level. Thieves and pickpockets, for example, entertain more primitive conceptions of property rights than are now held by the social average. The authorities, therefore, representing the average, are in position to enforce a certain conception of private property against those who are not, of their own motion, inclined to respect it. There are those whose personal inclination favors a twenty-four hour working day for people engaged in the liquor



traffic, and, from time to time, something similar for boys and girls employed in the canning industry; but the average are of opinion that a legitimate thirst can be gratified in, say, eighteen out of twenty-four hours and that it is better for society to forego a few cans of tomatoes rather than to possess them at the cost which the canning industry of New York has lately proposed. In both these instances the average is clear enough as to its intention and possesses momentum enough to enforce its point of view against those who differ.

All government represents and embodies the spirit of compromise in most matters. Occasionally an autocratic government tries to force the note—tries to maintain a level out of reach of the average. These endeavors usually collapse in short order. Popular governments are more apt to fail in the opposite direction—more apt to underestimate what the average will support or can be brought to maintain, because, in popular governments, governments do not usually act until private initiative has effected an organization which brings out otherwise latent forces or focuses what is otherwise merely diffused sentiment. Generally speaking, however, social forces can be put in motion by governmental agencies only as against those who fall distinctly below what is currently and really believed to be just and feasible—just, in the sense of conforming to current standards of right and wrong; feasible, taking due regard of community habits and traditions. Compulsion thus exercised then brings about a little better order and a little more homogeneousness than would spontaneously take place. To deny that such measures achieve any good would be to maintain that society can through its corporate action do nothing in these directions to promote its own good. Thus, while everything can not be done, people and institutions being what they are, something can be done, people and institutions being what they are.

If the foregoing view is correct, it is obvious that what can be done directly in dealing with prostitution at any time or any place depends in the first place upon the state of public opinion, upon the effectiveness with which it has been organized, and upon the adequacy with which the local government embodies

and enforces this opinion. Whenever, through agitation and education, these conditions are improved, when public opinion is more enlightened, when through organization it has been made articulate, when the local government is compelled to "sit up and take notice," then something more and perhaps something different can in the same way be enforced. Though there are serious limitations to what direct action can in any event accomplish, what then appears to be feasible through governmental pressure at this moment in most American cities in respect to prostitution?

You will observe that I have conditioned effective direct action on three factors—public opinion, organization, the city government. If all three are simultaneously alert, the maximum becomes feasible for a given community. If public opinion is enlightened and its organization good, while the authorities are recalcitrant, there is likely for the time being to be more profession than performance. If public opinion is indifferent, while the city authorities are intelligent and forceful, a progressive policy may go far towards arousing and lining up public sentiment in its support. Just as opinion properly organized may educate the authorities, so a city government—if not too far in advance—may mobilize opinion in its support. Let me illustrate what I mean. An influential body of opinion may demand the suppression of the grosser forms of vice—street-walking, for example, and disorderly houses—yet the municipal government may be so inaccessible to public opinion that at the time really effective steps are not taken. In this case, for the time being, administration falls short of the feasible. On the other hand, public opinion being somewhat sluggish, an unusually competent municipal government, such as the city of New York now thankfully enjoys, may undertake and put through a definite policy, confident that it can rally the popular support that it eventually needs. Unquestionably, public opinion in the city of New York has developed in the last few years, but its inner development is by no means as marked as the outer changes which have taken place. A few years ago, disorderly houses were abundant and the main thoroughfares were fairly infested with street-walkers.



Today there is not in the entire city of New York a disorderly house of the old type in operation and street-walking has been reduced to a minimum. Of course, the public has been taught something in the meanwhile, but the most important factor by far has been the existence of a city administration which itself has led public opinion, consistently and skillfully bringing out and focusing what was before latent and passive. When, therefore, we speak of public opinion as determining what is feasible and possible, we must not be understood as meaning that there is a mechanical relationship between the two, so that, given this or that state of public opinion, this or that result follows as a matter of course. An efficient city administration can, within reasonable limits lead, turning the passive and unorganized elements into a more or less active form.

In this sense, public opinion in this country may be said to be ready to support certain positive measures, just as it may be said to be averse to supporting certain others. It has, for instance, proved absolutely impossible to bring any American community to penalize voluntary immoral relations between men and women, even if the women regularly earn their livelihood in that way. In certain states the statutes make prostitution itself a crime; but in no state is any such statute enforced. Not only do these statutes run ahead of organized and expressed public opinion, but there is not even any latent or passive opinion favorable to them. They are therefore bound to be dead letters, or, if enforced at all, so spasmodically and exceptionally that they become engines of injustice and oppression.

On the other hand, it is becoming increasingly possible in all parts of the union to enforce laws against the exploitation of prostitution for the benefit of third parties. Just as quickly as public opinion can be made to realize that certain forms of vice represent not the human weakness of the participants but the commercial interest of the exploiter, vigorous and effective repressive action becomes possible. Even though public opinion may not care enough about it to make the question a predominant issue, it will support any intelligent administration that undertakes to deal with it along these lines. For this reason

the movement aiming to abolish red-light districts and to suppress disorderly houses has during the last few years made such striking progress in this country that it is probably not an exaggeration to say that any city administration which honestly undertakes to repress these forms of vice will be sustained by public opinion in so doing. The very city in which we are now meeting, the city of Baltimore, is an example in point. It can hardly be said that suppression of the red-light district has been made the prime issue in local politics. Efforts have however been making during many years to educate public sentiment and to spur on the local government; and now at length the point has been reached where public opinion, while perhaps not absolutely forcing the municipal authorities to act, is more than ready to support them. The proposed gradual abolition of the restricted district in this city is a response to this organized sentiment. In the same way, white slavery can be vigorously dealt with, as can also the exploitation of individuals through pimps. These are not so much the next steps as the first steps—steps that in the present state of opinion must be taken in some places by the authorities because they are actually demanded and can be taken anywhere in the United States by municipal administrations that will take the trouble to lead public thought.

Is anything accomplished when street-walking is suppressed, when disorderly houses and privileged districts are abolished, when white slavery is checked? Not everything, of course. There remains a vast amount of vice which none of these measures touches. On the other hand, in my judgment, the total which had existed before is distinctly reduced. There are two points of view from which to estimate a situation of this kind—its volume and its intensity. A given number of immoral women may do more or less damage according as the ease with which they prosecute their business is assisted or infringed. Prostitution is like any other business: its volume and its intensity may be increased by prominence, publicity, aggressiveness, and advertising. Moreover, the damage done is in direct relation to the amount and intensity of the traffic. Whatever reduces the actual number of those engaged, whatever reduces individual activity among such per-



sons, really diminishes the sum total of vice, and to that extent reduces the economic waste, personal demoralization, and the volume of disease connected with it. There is in my mind no doubt whatsoever that merely changing the form of prostitution from being open and aggressive to being clandestine and passive, is a gain. It is an error to think that it is simply driven in when as a matter of fact its volume and intensity have both been diminished. In my judgment, the question I have asked may be answered in the affirmative: a good deal has been accomplished, when white slavery is stopped, when privileged districts and street-walking are suppressed.

So much for the first steps. What, I am asked, are the next steps?

The most important next step is, quoting a phrase that the French war bulletins have introduced, the most important next step is "to consolidate our gains." Disorderly houses and street-walking may be suppressed; it is not so very difficult to suppress them. But it is extraordinarily difficult to keep them suppressed. The organized sentiment which has brought about repressive action is apt to flag after its first success; is apt to direct itself against another point of the enemy's line—to be diverted to some other aspect of social betterment. If so, the trenches, won at the cost of so much effort, will soon be lost again. The next step, I repeat, is to keep so constantly on the aggressive that every sign of recrudescence will be promptly and effectually combatted.

The suppression of the grosser, more aggressive, and more prominent forms of vice means only that whatever of the volume and intensity of vice is due to sheer artificial manipulation and exploitation is eliminated; what remains is due to more deep-seated conditions—to individual weakness, depravity, or misfortune and to social and industrial conditions. At this point the effort to suppress will probably change the form of prostitution rather than reduce it further.

A direct attack upon prostitution through forcible suppression of its grosser forms operates mainly upon women—upon the prostitute herself. The moment one goes further, the woman is of

perhaps less importance than the man. If by "next steps," we mean something really fundamental, prostitution can be affected only indirectly. For if immorality, stripped of its unnecessary extension through artificial exploitation, is the product of lust, defect, alcohol, ignorance, industrial incompetency, and exposure, whether through bad homes, broken homes, migration from home, or poverty—if, I say, prostitution, deprived of artificial excitation, is due to such factors, then it will decrease only as a result of fundamental individual improvement and genuine social amelioration. In this sense, every aspect of personal and social interest represented by this National Conference of Charities and Correction is an aspect of the problem of prostitution; and it would be no exaggeration to say that if this conference desired an alternative title it might be called a conference for the reduction and abatement of prostitution. Residual prostitution being a by-product—an inevitable by-product—of individual weakness and social imperfection, every time a defective girl or boy is better trained or better protected, some of the loose tinder that is apt to make a prostitute or to make a demand for a prostitute has been put beyond the reach of harm; every step made in the improvement of government—local, state, and national; in decreasing the consumption of alcohol; in improving popular education; in bettering home conditions; in rationalizing industry; in providing larger facilities for innocent and normal amusements; in improving our methods of dealing with the recreant and the delinquent—every one of these steps, whatever be the motive with which it is taken, is a next step in dealing with prostitution. I know no way in which one can arrange them serially in the order of their importance; for the struggle must be carried on more or less after the manner of opportunism. In one place an advance may be scored here, in another place, there. To the extent that prostitution is reduced, society may be considered to be truly civilized; for with the progressive rationalization of society, what is left of prostitution will inevitably shrink—and not otherwise.

A moment's consideration will, I am sure, convince you of the soundness of this position, even if it is somewhat disappointing.



Prostitution is frequently connected with bad homes: in the effort to reduce prostitution, are we to make a special point of these bad homes that lead to prostitution, or must we, in the general effort to be rid of bad homes, hope thus to avoid such prostitution as is owing to that condition? Obviously, in so far as prostitution is owing to bad homes, only a general attack on bad housing will avail. Prostitution is associated with low amusement places: can we expect to diminish prostitution if we attack only those low amusement places that are known to harbor and to make prostitutes? Obviously not; we are bound to provide innocent and helpful recreation places and to that extent the ground is cut from under prostitution. Prostitution is in some fashion related to low wages, to bad working conditions, to uncared-for physical defects; but these things must be combatted on their own account, before they result in prostitution and whether they result in prostitution or not, if they are ever to cease to contribute to prostitution.

The next steps in dealing with prostitution are therefore the next steps in facing all the unpleasant facts of our individual and social lives. The sanitarians and hygienists wish us to be instructed as to the laws of health, as to the conditions that cause disease, and as to the consequence of disease. They want us in this way to abolish the hookworm, typhoid, lead poisoning. Very well; syphilis and gonorrhea must be faced in the same fashion. The reduction of venereal disease is not so much the next step in dealing with prostitution as it is an essential part of the next step in developing a general program of hygiene. Sex education is therefore a necessary item in the general program of such training in hygiene as will protect people against all preventable disease.

Educators deplore the low wages of unskilled labor, the lack of connection between education and industrial life. Education must therefore, they agree, be modernized—in the country, boys must participate in agriculture; in town, they must utilize industrial activities. Thus they will become happier at higher levels, their rewards will be increased, and so on. Very well; this program was not recommended as a next step in dealing with pros-

titution; but viewed from the standpoint of prostitution, that is precisely what it is.

I need not go further. You have for a week been discussing next steps in industrial organization, in penology, and in a dozen other fields. You have looked at them from the standpoint of your particular interests and from the standpoint of the general interest. In conclusion, I venture to say to you there are, perhaps, no next steps in dealing with prostitution, other than the next steps that without thinking of prostitution you have taken in considering the various topics in which you are severally and collectively interested. The problem of prostitution is hopeful if your other problems are hopeful; it is hopeful in precisely the same degree as your other problems are hopeful.



## THE RURAL COMMUNITY AND PROSTITUTION<sup>1</sup>

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In approaching the subject of prostitution in rural communities, my remarks must be based upon the experience that the agents of the Massachusetts Society for the Prevention of Cruelty to Children have had in dealing with this complicated question in the smaller communities all over the state of Massachusetts. The experience of these agents is necessarily with young girls and my remarks will therefore concern themselves with the subject as it relates to the young prostitute or to the young girl slipping into prostitution. This phase is, however, one of the most important questions connected with the subject of prostitution as it relates both to city and to country. The full-fledged prostitute has become the concern of many agencies, but the young girl who in a year or two is destined to become the prostitute and who can be seen on the brink of prostitution as yet fails to have the thought and attention which will save her from destruction. Theoretically, we believe that a young girl does not become a prostitute in a day; but practically, in many of our communities, we wait to begin our work until she has slipped into the abyss.

Not very long ago, in a middle-sized city of Massachusetts, an investigation was made which to my mind revealed a most significant as well as alarming body of facts. A group of young girls, some of them in the grammar schools and others in the high school, had become acquainted with a group of young fellows all older than themselves. The girls ranged in age from thirteen to sixteen. They were all living at home. They entered into clan-

<sup>1</sup> An address before the Social Hygiene Section of the National Conference of Charities and Correction, Baltimore, Md., May, 1915.

destine arrangements with these young fellows which resulted in immoralities practised systematically after school or during the noon hour. They would get home at the latest by 7.30 or 8 o'clock in the evening and many times at an earlier hour. The reasons given for their being away from home after school were various but were accepted by the parents and as a rule without question. None of these girls received any money and would have repudiated any charge of being willing to receive it, but were led into these relations largely by the desire for innocent amusement. Plans for going to a baseball game, to moving picture shows, to matinées at the theatre, or a box of candy or other sweetmeats brought the desired result. With some of these girls such practices had been going on for some time, and gradually, as one studied the group, he could find that there were those who had gone further, and were beginning to receive money. Most of these were still at school although they were more mature in age and experience; some of them were at work; a few had already drifted off into the stage where they had left home and were living as "kept" women. Even these can hardly be considered full-fledged prostitutes, but it is easy to see how they were inevitably one by one slipping into conditions of disease and prostitution. This was an investigation of a city condition but a considerable number of these girls came from the rural or suburban towns lying around this city in order that they might have the advantages of the grammar and high schools the city provided.

There is no one here who would not be aroused by such a revelation in his community to undertake the most stringent measures for the protection of the young girl, but when we come to examine the procedure that our communities have provided for her protection, we reach an almost equally baffling problem. Let us suppose that a young girl of fourteen has been found to have had such immoral associations with a man of twenty-two. In Massachusetts, under almost all circumstances, she would have to tell her story in some detail to an officer who should preferably be a woman, and then later to recite the facts of her immoral practices either to the clerk of the court or to the judge before a warrant for the man's arrest would be issued. When this matter



comes to a hearing, unless the man waives examination, the girl must give in such detail as the judge or the counsel for the defendant demands all the revolting details of her experience, and if the judge regards her statements as reasonably convincing the man is held for the Grand Jury which, after a shorter or a longer period of time, often requires an even fuller statement of details about what has happened. If everything has gone satisfactorily, the man is indicted, and after a week or a month, before the Superior Court, she must convince the jury of the truth of her statements and must be subjected to the most grilling cross-examination in open court at the hands of the defendant's counsel, regarding her own actions and career, unless the district attorney accepts the plea of guilty on a less serious charge and the man receives a light sentence. When this stage in the trial has been reached, does any one here feel sure that there remains to this young girl a shred of the modesty which it is reasonable for us to assume was still left at the time that her wretched experience was first revealed? The procedure in Massachusetts, although it varies in details from that of other states, is not materially different from the experience that must be gone through in most of the states of the union in order to bring about a successful prosecution. We do not intend to make prostitutes out of these young girls by such procedure, but it has been our experience that when a girl has gone through the proceedings which have led up to a successful prosecution, she has shown the hardening which such proceedings must inevitably produce, and we have often felt that while on the one hand the man has been put behind the bars, on the other hand the girl has probably been made a prostitute.

Let us now divest ourselves for the moment of the idea that we are talking about city conditions. All of the facts so far stated obtain in the country as they do in the city. While the city has manifold charitable institutions and large groups of volunteer and paid service, in the rural communities from which the drift to the city is constantly going on there are few if any agencies able to stem the tide of degeneration. With parents blind or inefficient—and we are not now considering the feeble-minded

in any sense—with the protection through prosecution futile if not abortive, we must look to regenerative action and to preventive work. The normal, unprotected girl in the country is as yet scarcely the concern of anybody. Now and then a school teacher is found who realizes that the young girl is in her keeping for better or for worse. Genuine friendship and protection, especially by teaching the girl how to protect herself, grows out of such a relationship.

A few days ago, on my way to Baltimore, I got another glimpse in the Vanderbilt Collection of the Metropolitan Museum, of Israels' picture of "The Bashful Suitor," which shows a boy and a girl in their middle teens walking along side by side on a country road, each too modest and too bashful to speak of the feelings that they had for each other, much less to touch each other. To a social worker engrossed in the many problems that perverted sex relations bring into the daily task, it almost seems these days as if there were no bashful suitors, but they still exist, and those beautiful relationships are found in the country as they are in the city. But the social worker in the country, alas, also finds all too frequently the story of sex relations in the early years of adolescence, and at that, frequent indulgence before seventeen, and he finds that it is true in the country as it is in the city that to one girl raped by force there are ten, yea, twenty who have yielded to sex indulgences.

The question then comes up to us, what can the country do for the normal, unprotected girl, upon whom the wretch of the male sex who may be found in every country community has his eye to get her into his clutches if at all possible? The most efficient measures that can be taken are those that will lead the girl to know how to protect herself. If the members of her family are alert, they will, of course, help her in this particular. If her teacher knows what it all means, she will be made more secure in that way. But when neither home nor school is able to do this, a more organized form of protection is necessary. The surest sources of prostitution are found in broken homes. Therefore, wherever there is any rural social work, the home of the widow with children, the home where there is a stepfather or



stepmother, and above all the home of the widower, must give us genuine concern.

If there is any lesson in the experience of the city where we found these groups of young girls slipping into prostitution, it must be that our young people will have amusement, and preferably innocent amusement, if we will but give it to them. A generation or more ago our boys and girls were satisfied to get their amusements in and around the home, but the forces in the community are all centrifugal now; our homes are small, the neighborhood dance or jollification is the exception, the public dance is the rule. Formerly we worked, played, ate, and slept at home, but now we scarcely do any of these. Perhaps by vigorous individual action, the home may be able to stem the tide of disintegration for a time, but even now in most of our communities systematic community action is necessary in order to furnish the instruction and the amusements that shall be a genuine protection to our young people.

In the country as in the city, we must fall back upon community centres. These centres have been organized here and there with the church as the starting point, but our population is in most places too unhomogeneous to make it possible for the church to function successfully in this way, and as a rule it may be said that, unless there is a union church which draws into it a very large proportion of the population, the church is not the natural centre. But the school is the natural centre, for the young people have either all been to school or are there still, and happy the community that succeeds in organizing around the school a social centre from which recreation, amusement, instruction, vocation, and social guidance of various sorts may be supplied.

But our communities must also have their official service adapted to the needs of the community. If prosecution leads to degeneration rather than to protection, our various social agencies must inevitably enter into prosecution with heavy hearts. The young girl should not be expected to tell her story in all detail but once; she should be surrounded with all the safeguards that the law can provide against exposure to the public eye and

the public print, and, wherever possible, women should deal with her at every stage. For the formal protective and prosecution work, policewomen with the training of social workers should be made available to the rural communities as well as to the cities, in order that weak spots in our scheme of police protection may be found, and that the large numbers of sex offenders may not sink into prostitution but may be saved for reputable life, and that their unfortunate experience may be lived down or may become the discipline out of which a finer character may grow.



## WHAT ARE OUR SOCIAL STANDARDS?

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No fact is more obvious in the American life of the present than the instability of social standards. Old sanctions have broken down; all authority is weakened; new industrial conditions inevitably involve changed social practices; the heterogeneity of our population introduces the most varied usages; the incessant movement from one part of the country to another and the rise in one or two generations from lower classes to positions of importance and leadership militate against any approximation to the condition often found in older countries, where each community or social class has fixed standards born out of its own experience and adapted to its own needs. The present unrest as to woman's position renders the question more difficult, as past social custom has been largely based on the assumption of her need of protection. Our uncertainty therefore affects not merely our social practices but also our social ideals.

This state of chaos is peculiarly disconcerting to those whose task is the training of young people, whether as parents or teachers or in the many newer forms of social usefulness and influence. To direct the social life of boys and girls and young men and women in a consistent way, to give room for initiative and freedom without withdrawing much-needed oversight, is no easy task anywhere; it becomes peculiarly difficult in a college community where the young people come from all parts of the country, accustomed to the greatest diversity of social practices. If any approximation to a coherent social life is to result, it is important that the college should formulate with some definiteness its ideals of conduct. To this problem Oberlin College has been addressing itself. The relations among its students have always been normal and wholesome, but it seemed worth while to seek

a more definite foundation for its customs and to secure a more perfect understanding of the ends to be attained. This work has been carried on by a joint committee of faculty and students and the results of its investigations and deliberations seem to be of interest to all those concerned with these social questions.

The first step was an inquiry as to the conditions of the social life out of which the students come. A questionnaire on social usage was sent to the parents of all of our students whose homes are in this country—both men and women. Replies were received from about 50 per cent. from thirty-eight states and territories; many, while indicating much interest, did not answer the questions definitely enough to tabulate, but over six hundred replies have been so summarized. The inquiries concerned chiefly the central social problem in the life of young men and women—the social intercourse of the two both in couples and in groups.

The first impression received is of such diversity as to make any conclusions impossible, but more careful study indicates that there is reason—sometimes good reason—for many of the discrepancies and on certain points a consensus great enough to be significant.

Less difference was found geographically than was to be expected. The south reports the most conservative customs while the east central district stands next, evidently allowing less freedom than has come into the life of New England. The greatest liberty is found in the west, the coast however being more conservative than the great central district west of the Mississippi. The replies received from the more distant parts of the country were fewer in number, so one may not dogmatize too much from them.

On the other hand, whether east or west, north or south, the size of the community is an important determining factor. In rural districts great freedom is allowed, and the chaperon is an all but unknown institution in three-fourths of the cases; a teacher chaperons high school parties or Sunday School picnics, parties are held at the home of one of the group, there are few places of public entertainment, and little or no temptation to



lunch at hotels or restaurants. However in driving and walking single couples have entire freedom, and often very late hours are customary. Such chaperonage as there is, is thus of the group rather than the couple. The acquaintance possible not only between the young people themselves but also their families seems to be trusted as the only necessary supplement to the young people's own self-reliance and character.

Small villages, of 500 to 3000 population, show little difference in these conditions. Groups are more frequently chaperoned than in the country; couples are guarded more carefully when they lunch together whether for picnics or at restaurants or hotels.

A noticeable change appears when one studies the towns of over 3000. There is a ten to fifteen per cent. increase in the frequency of chaperoning or, to present the same facts in another way, a greater restriction as to the intimacy and freedom of young people in matters of driving, walking, picnicking, and the like. Chaperons are still provided for groups more frequently than for couples; but groups of young women without men escorts are given relatively more freedom than in the smaller communities.

The next marked difference is noticed in large cities, where much greater conservatism prevails. Couples may be allowed considerable freedom on well-lighted and frequented streets, and in going and coming to and from theatres, concerts, and such other entertainments as their parents are willing to have them attend, but in every other respect chaperonage is required in the majority of cases, reaching the maximum of 75 per cent. in going to restaurants or hotels.

To summarize, the intimacy involved in eating together seems to explain the guarding of picnics, restaurant lunches, or hotel dinner parties, for which it is much more careful than for any other thing which two young people may do; the publicity of the restaurant, the isolation of the picnic are doubtless also factors.

The practical inconvenience of taking a third or fifth person in a carriage doubtless accounts for the fact that driving is least

frequently chaperoned of all forms of recreation, chaperonage being customary in only 28 per cent. of the communities reporting except for sleigh-rides or haying parties. The coming of the automobile seems however to make a difference here both as to the convenience and the need of chaperonage. It is also evident that many communities allow a freedom during the day time or early evening which they disapprove after nightfall.

Chaperonage is more common for groups than for couples—in many cases because it would be most inconvenient to the elders and often embarrassing to the young people to provide older company for all such intercourse; often because couples do not do at all the things which groups with their older friend do freely; and in many cases because the group is more conspicuous, and there is danger of mob-spirit. This is peculiarly true of such occasions as theatre parties where dignity and decorum are important and are conserved by the presence of some mother. On the other hand where the situation might be compromising, a group may be allowed to go alone where a wise parent would not approve of it for two—an afternoon in the woods or a beach supper for example. Groups of young women have large freedom where the only question would be one of propriety, but have more protection given them than the mixed group where real danger might threaten—as going to a neighboring city for the evening.

There was more agreement when parents were asked their judgment as to what ought to be; 50 per cent. approved of conditions as they exist; more than half of these had reported careful direction of the social life of their community or stated that the homogeneity of their village, the general acquaintance and wholesome neighborliness, and the absence of saloons and of any near city, made possible there a freedom which could not be wise in most places. Thus between 75 and 80 per cent. showed conservative views as to the supervision desirable for most young people. Many letters revealed appalling situations—unrestrained comings and goings either in couples or in groups, late hours, unchaperoned automobile drives thirty or forty miles to dances or theatres in the nearest cities, after-theatre suppers,



and all the naturally attendant evils. Over and over came the refrain—"It is exceedingly difficult for the parent who wishes to be careful."

The parents were also asked whether in their judgment the college should seek to conform its standards in these matters to those of general society or be more conservative or more free. Practical unanimity was the result; 92 per cent. believed the college should have more conservative standards and 3 per cent. more wished the college to maintain the care characteristic of their home community, while only 5 per cent. suggested for the college a situation like their own, when their replies had indicated considerable lack of restraint. Only one person suggested that the college might be more free than other communities are. It is only right to suggest that the nature of this answer may have been determined somewhat by the fact that Oberlin has always taken some responsibility for the social conduct of its students and many parents have selected it for their children because they believe in its sanely supervised life.

Suggestive as such a summary may be, it is evident that it cannot furnish an adequate basis for any standardization of social conduct. Thus the Oberlin committee felt the necessity of studying the principles and conditions which underlie social usage, that the broadest possible basis might be secured. Therefore another questionnaire inquiring into the sociological principles involved was sent to about six hundred educators, social workers, authors, and others who were believed peculiarly able to speak with authority. What are the ideas underlying the protection and supervision of young women? What is the basis of chaperonage? Is its influence fortunate or unwholesome? Has the feminist movement done away with its value or necessity? What are the ideals in the social relations of men and women at which we ought to aim?—these and others were the problems suggested. The percentage of replies was gratifying and much interest in the problem was disclosed. The careful thought of so many influential men and women gives a mass of expert judgment which may well bring a sane and authoritative word into the present chaotic condition of social standards.

A few believe that the idea of the protection of women and consequent chaperonage is a survival of primitive life, having thus an evolutionary explanation but being an anachronism in modern society. It springs from an age when woman needed protection from robbers and wild beasts, as she was more or less helpless, particularly in the period of child-bearing. The development of the race demanded her close protection both for safety's sake and for her purity and chastity. Out of this exceedingly primitive situation developed later the notion of chivalry, the conception that woman was of finer clay than man and, therefore, needed to be guarded more tenderly, and from this conception sprang man's present traditional attitude toward woman. This idea however rests upon the assumption of inferiority to man and the absence of all rights, so that whatever comes to her comes as the result of his generosity and gallantry rather than because of her personal right. A double standard of morality through all this period is condoned and excused, the man at most being held to chastity only in his relation to women of his own class. This every modern thinker must resent.

Those who would not so lightly set aside these customs also recognize a historic basis, finding in our social conventions "crystallized common sense." They are the outgrowth of fundamental social necessity, based on soundest judgment and highest morality, and, however changing conditions may modify them, they cannot be lightly set aside. As one writer says, "The experience of the race has established the chaperon tradition and that experience is worth more than my opinion or that of anyone else;" and another, "It is impossible for us to fly in the face of the established customs of society at this point." Yet we need to consider the new conditions and ideals of our time and our country and to take account of the changed status of woman, and so to modify the customs of social usage as to meet present day needs. We may not discard them suddenly but we must take care lest customs "become side-tracked and developed as ends in themselves, without relation to present day needs." That present conventions are largely matters of propriety rather than of essential protection, no one can doubt; and the modern



insistence upon reality and genuineness in all the relations of life demands that we shall ask what the foundation for this propriety is. "We need to be frank," says one college woman. "To tell a college girl merely that a thing is proper or improper is an insult to her intelligence." Surely every requirement in the training of young people, as another insists, should have some more convincing foundation than the fact that "nice girls of our social set always do so."

The great majority of those who responded to our inquiries believe that there is need for protection in the literal sense in the relations between boys and girls and young men and women. That the extent of this need will be determined very largely by the community, the individual training of the young people, and their personal character and measure of self-restraint, cannot be doubted, but as we are members of one another the attempt must be made to base our standards upon the experience of world-wide society.

We cannot ignore the physical and emotional differences between men and women and there is need of some such tangible recognition of these essential differences as our established conventions give us. Even if we come to the full recognition of absolute equality between man and woman in their rights and responsibilities, we cannot do away with the fact that woman is physically the weaker, that there is an unalterable difference of duty, and that she must inevitably bear the greater burden in case of wrongdoing however equally society may distribute its condemnation. There seems, therefore, to be justification for demanding for the woman such safeguards as perhaps are not given to the man. Such protection, however, is not merely for the sake of guarding character but also to guard the reputation of young people against mistaken criticism or their own thoughtless conduct. As one college president has suggested, "Our customs of protection are, therefore, like fire insurance, a superfluous sacrifice all the time to prevent ruin on rare special occasions." Inexperience and ignorance of oneself and of the conditions of life make imperative here the same guidance as is necessary in the other relations of life. This is especially true of girls for

whom it is much more dangerous "to learn to know oneself and the world through the rough give-and-take of social experience." Even if a young woman can protect herself it is reasonable that she be saved from the humiliation and shock of insult or other embarrassing incident, that so nothing of the freshness and beauty of her life may be lost. That everything in the nature of vulgarity may be suppressed, that improprieties may not be made too easy, that there may be a uniform observance of good breeding and good form, that relationships may be kept wholesome, and that everywhere young men and women may keep their self-respect and the respect of the other sex, such supervision seems desirable. The presence of an older person serves most effectively to restrain the mob spirit of a group of exuberant and inventive young people and to make it impossible that the whole group be humiliated by the carelessness of a few.

While supervision does not necessarily involve chaperonage this is the form which it most often takes. The name and its associations seem unfortunate, yet in the absence of a better, we continue to use it. Chaperoning in our country is undoubtedly imitative, based largely upon the conditions of European life and upon an attitude toward men which seems intolerable to our American conscience. But that there is real value in the presence of an older person in a group of younger men and women would seem indubitable. Yet it has been suggested that such supervision of social conduct tends morbidly to increase a consciousness of sex in the minds of young men and women and to weaken personal responsibility, dignity, and self-control. The verdict of our replies is ten to one that there is no danger of this unfortunate result if the chaperonage is wise and sympathetic, especially if the young people have been accustomed to the sharing of parents or older friends in their social life. Such companionship should be natural, tactful friendship and will logically have its basis in family life. With a group of children some mother would naturally always be in the party to forestall or meet any real emergency and to add to the pleasure of all, and there is no reason why this custom should be abandoned at any age. It should therefore be understood, everywhere, as a



relation of companionship and good fellowship between the younger and the older and this should be promoted in every community. It should be desired by the young people themselves because of what it adds to the dignity of the occasion and the innocent and spontaneous joy which comes from the absence of self-consciousness and the feeling of freedom from responsibility for themselves. That such chaperonage should not be regarded as espionage is a frequently expressed conviction. The right kind of community and social life in which the younger and older are naturally together and the enjoyment of each is enriched by the other is to be regarded as the purpose of such companionship rather than protection for the girl from the man whose character is regarded as questionable. The unfortunate cleavage which has come into our social life which separates for all social purposes the father, the mother, and the young people into three or more separate groups is decidedly to be regretted. We need to return to the simpler forms of social life where old and young meet naturally and where the companionship of persons of maturity and good judgment is never withdrawn, for "Whatever one's standards of ethics, it seems to require a certain amount of time to develop good judgment in the children of men." As in the business world people who handle funds are put under bonds and are themselves most insistent for such safeguards, so there should be no weakening of the sense of dignity or personal responsibility by the supervision of social relationships. These qualities are built up under tutelage and the direction of others and will be furthered by wise influences just as the student is helped in the planning of his course or the preparation of his lessons by the experienced teacher. "It is only anarchists who find supervision degrading," we are told, and we need be careful that young people grow up without the silly self-consciousness which makes the presence of older people irksome and revolts against supervision; the high-minded young people are the last who would object to it. There is needed always, in every community and every social group, the domination of men and women of such influence and ideals as will be sensitive to any infringement upon the fineness of the relationships and always available in case of need.

Let us next consider what effect the modern woman movement has had and is to have upon the established customs in this regard. The insistence upon the equality of men and women seems to many people to involve the same treatment of men and women, of boys and girls, and this is interpreted to mean that girls shall be trained as boys have been and that boys and girls in their intercourse together shall be as free as boys have been with other boys, since there should be no chaperonage for either sex. This popular conception—popular especially among certain groups of women—is one of the characteristics of our transition period, a period full of peril, involving as it does so much self-assertion and self-confidence on the part of women, the rebellion of girls against more supervision than their brothers have, the restlessness which makes proper guidance difficult even for parents who feel the need, the great improprieties which are so common and the risks which the least experienced are ready to take, and the breaking down of the safeguards which society has put about its young.

So too there is danger lest the new standard of morality which shall be adopted by both men and women, be not that which has been held by the finest and highest type of womanhood but that of careless men. As one reply suggests—"When marriage is no longer desired and a woman covets her independence . . . a large measure of laxity is introduced." And again—"It is often said in conversation and implied in novels and plays that the single standard is coming to mean that women adopt the masculine standard rather than the reverse, not in its worst entirety, of course, but to the extent of seeking pleasure when they choose in sexual relationships. Men are telling of the new attitude they find among self-supporting business women, no willingness to 'sin' but an 'interesting' belief that, granting the general deficiencies, a certain kind of pleasure is not 'sin.'" It is not surprising, therefore, that we find many such statements as "Until the standard of manhood is much higher than at present, let the utmost care be taken to preserve the standard of womanhood," and "If we are to level women down to make them equal to us men, we shall have made the moral issues, already so serious in



this feminist movement, prodigious." The facts that, while men are traditionally more careless than women, women are likely to invite improprieties and often, perhaps unconsciously, are the real tempters, and that they so willingly judge men by externals of social polish rather than by real moral character, make the coming of a worthy single standard seem still far distant.

However, most of our correspondents share the hopeful feeling that this is a problem of adjustment. Those who believe that the underlying principles of chaperonage are degrading to womanhood are quite certain that the movement will in time entirely destroy all such conventions. A few others fear that such will be the result. The great majority, however, call attention to the fact that no movement can alter the fundamental facts of human life and that, therefore, the effect on these matters will be very slight and perhaps in the long run will not be felt at all. It is certain that customs must be examined and all such discarded as are mere tradition, are artificial in their insistence, or rest upon false or inadequate ideals of social life. Such for instance is that which exempts from all need of guidance and protection any married woman however young and inexperienced and requires chaperonage for the unmarried woman whatever her age and wisdom. With the change in training and the general development of independence and efficiency on the part of women will doubtless come more of dignity and common sense and therefore more of freedom. One correspondent writes that "In so far as the movement renders the idea of self-support acceptable to women, it will largely remove the need of protection." As women enter the economic field and as they share the larger intellectual and business interests of men there will come about that spirit of comradeship, born of large common interests, which will make both men and women less sex-conscious and conduce to sex purity and which will discipline women to such restraint and self-respect as will make them strong to prevent the social dangers of which they will be no longer ignorant. The situation will thus be greatly altered for mature women, almost the same freedom will be considered legitimate as good men now en-

joy; the tendency will be to lower the age at which protection will no longer be needed. Girls will be less ignorant of the social and physiological conditions of their lives and therefore better able to guard themselves. Yet the movement can not essentially alter the situation for younger women, although it is increasing the sense of the need of guidance for younger men and thus placing the two sexes more nearly on an equal footing. It is characteristic of the modern insistence that all protection should be recognized as in the interests of both men and women, that the need is comparatively slight when those of either sex are alone but becomes intensified in all mingling of the sexes.

As to the period in the life and education of a girl at which supervision of social conduct should be withdrawn, the answers vary greatly. At one extreme are such views as this: "Supervision should be withdrawn when a girl is old enough to elect her courses, select her clothes, determine her diet, and exercise her judgment in the fifty ways that she must at the most circumscribed of colleges. Special cases should take their chance or go elsewhere. It is a crying wrong to check the development of the normal for the expected benefit of the abnormal." At the other extreme stand such statements as "Everyone is under supervision in nearly all the relationships of life which are worth while; . . . we are never free from the supervision of society" and "the young should have oversight until they assume responsibility for others and feel their responsibility to the community for their own action and influence." Many suggest that any withdrawal of supervision should be gradual, that while it is least marked it should be most careful in the transition period represented by the high school and college years. The great majority remind us that no general statement is possible as the individual girl must always be considered. A few think that all supervision should be withdrawn at the beginning of the college life; a much larger number believe in a gradual increase of freedom during the college course with a marked change at the beginning of the junior or senior year, thus training young women toward the measure of self-direction which must be theirs after college. The largest number believe that such supervision will not logically



entirely cease for the student until after the college years, until a woman is married or is economically independent, when the responsibilities laid upon her by her position act as the best safeguard for her future conduct.

Certain it is that "the modern movement must learn to conserve the distinctive womanly qualities and make them an asset in the social and political movement. They are not inconsistent with poise, self-restraint, and force, all of which are better gained with than without sympathetic supervision." Thus one writer; and another is optimistic enough to believe that, when the woman movement has fully arrived, wise social customs will be observed more and more as a matter of course because both men and women will be more sane and more self-controlled and more awake to the dangers of social life and to the sacredness of that which jointly they must guard.

Mere "insistence" upon a single standard of morality can bring nothing to pass; it will take years for this ideal to have any effect upon social conditions; it cannot alter original instincts; and, therefore, it cannot seriously affect the situation for young people in their period of immaturity and development. But should such a standard be generally secured, the need of chaperonage will be greatly lessened, although it can never be entirely removed for the young. Less emphasis will be laid upon the protection side of chaperonage and it will be less restrictive. We will emphasize more its finer and more universal uses in the wise training of young people to the highest possible standards of conduct. But years of such guidance will be needed before they can have attained that measure of wisdom and judgment which will make them their own best guards. It is undoubtedly true that when both men and women feel responsible for their conduct the power of control will be doubled and that, as men come to have greater respect for women and are trained to stricter conscience and control for themselves, there will be developed a higher sense of honor. As Dr. Zueblin has written, "If it (a single standard) can be secured and it is a standard of human worth, it will dispossess both the former masculine and feminine standards," but, meantime, we shall need to guard closely the

training of both boys and girls that the acceptance of such a standard by both may draw a little nearer.

The changed status of woman with all the readjustments of economic and social life which it entails, has come to stay. It increases individual freedom and independence; it brings vast resources of power and energy into the channels of public and semi-public activities; it increases tremendously the possibilities for good or for evil. We must accept the situation with honesty and courage, and face ahead. Perhaps, as is sometimes claimed, "It is true that our virtue in the past was more the fruit of outward restraint than of inner impulse;" in any case, in our day we cannot trust machinery and external compulsions; we must make stronger the inner defences; we may not be less careful in the training of the young, but we must give our boys and girls such guidance as shall fit them to meet strains and tests greater than any other generation has known, and to be worthy of their larger freedom and limitless opportunities.

In the book *Young Working Girls*, a summary of evidence from 2000 social workers, gathered by the National Federation of Settlements, the statement is made that "Moral lapse is very seldom to be traced to lack of knowledge of the risks and consequences of evil. The underlying cause is lack of ideals." Any adequate education must therefore be an education in ideals. "The definite problem is that of building up a sound coherent attitude toward life and human nature."

It is a truism today to say that the new education must include such biological and physiological training as will furnish a basis for scientific education in sex; that such education should ideally be given in the home but that teachers and social and religious leaders cannot ignore the need as long as so many parents are unfit or unwilling to discharge their responsibility; and that it ought to come before the college years and yet that the college must do its part in preparing young people for the new demands on parenthood. A prominent writer on social problems says: "All young people should grow up with the idea that they are probably to be fathers and mothers and that their actions must be adjusted to self-restraint and hygienic law in order that they



may be fit to marry the ideal person to whom most young people look forward." That young people may be intelligent, not ignorant; frank and honest in their relations to one another; that they may understand the basic reasons for social requirements and so accept them cordially are the preconditions for any wholesome social life.

It is not easy to formulate an ultimate ideal of the social relations of men and women, both because of the present unsettled condition and because ideals are never ultimate. Yet a few of our correspondents attempted to formulate such ideals. The suggestions made by some were recognition of the absolute equality of men and women especially as to intelligence and efficiency, and therefore, of a corresponding dignity and mutual respect; by others, the ideal of comradeship. But the largest number suggest that the ideals of Christianity alone can furnish a final statement. Reverence for woman's work and woman's qualities needs to be encouraged in these days when so much is said to detract from the dignity of woman's position and the potency of her influence as a woman. Young people must be brought to see "that the recognition of that relative difference in the social function of men and women which centers around the home is an indispensable part of the fullest freedom and development of the individual."

There must also be faith in man and his share in all fine social and family life. A mother of both a son and daughter writes, "Things seem to me much more difficult, socially speaking, for young men than for young women at present. From disregarding their morals utterly, we have come to look at them all with suspicion." Dr. Rauschenbusch, in an article on "Some Moral Aspects of the Woman Movement," says "One often feels as if the old attitude of the sexes was merely being reversed. The time was when men felt that woman was the weaker vessel. . . . a perpetual snare to the higher nature of the male. Now the judgment has swung around; many men feel that women are morally better than men. Perhaps it is right that men should instinctively feel so. But it is a different matter when women think so too. . . . We shall know that women collectively

have arrived at their spiritual maturity when they have just as much instinctive and outspoken reverence for the moral qualities of men as all decent men now have for the moral qualities of women." We must stand against all incitement to sex antagonism and confidently expect the helpfulness of men. It is folly to resent, as some modern agitators would have us, their courtesy and chivalry. Man must be trained to his part if our social problems are to be solved.

We must cultivate mutual reverence and confidence and natural, happy comradeship, the thorough acquaintance of boys and girls, with enough privacy for real friendship and enough protection for those who may need it. The more there may be common work in various organized activities and supervised fellowship in the form of games, athletics, dramatics, and parties, the more there may develop the freest possible relation. This is desirable in so far as is consistent with the intelligence and character of the young people. Yet there should always be self-imposed restraints; while emphasizing the value of the absence of all self-consciousness when in the presence of the other sex one may never be forgetful of the fundamental distinction and the reverence due each from the other. In so far as we can eliminate gossip and the silly talk which does so much to destroy normal friendships, we shall have gained tremendously for the dignity and soundness of our social life. There is need, too, of insistence upon refinement of speech, dress, and manners. I cannot forbear a further quotation from Dr. Rauschenbusch: "Older women agree that girls talk less modestly, dress less modestly, and act less modestly, than formerly. It is not merely an increase in sincerity and freedom of self-expression; it is a loss of control. The restraints imposed from without have weakened and many have no self-restraint to offset the loss. So they follow desire, 'go the limit,' lean over the barriers that are still left, and prod temptation to come and tempt them. . . . We have come to a serious pass when men are more modest in their feeling than women." While frank speech should be allowed where necessary, our girls should be warned against it when the sole motive is curiosity and exciting gossip.



We need to encourage the group type of social life from the point of view of safety and wholesomeness. One authority on these subjects suggests: "The element of secrecy—clandestineness—is the greatest danger and this must be offset by giving every possible liberty to young people in groups. Loudness of behavior in public is offensive and brings criticism . . . but it is of far less importance morally than sneaking and clandestine deceit." As one writer says, "A new freedom without a wide-spread education in new ideals is dangerous." There is need everywhere of religious and moral instruction that the inner defences may be strong in their purity and wholesomeness and in deep reverence for self, for others, and for God. In this presentation of ideals an appeal must be made to the chivalry of men and the womanliness of women, that the young man may learn loyalty to the woman he is to love even before he knows her, and the young woman devotion to the man whom she is to marry. They need to be trained to a long, far look into the future. In every possible way we must present and emphasize high standards both to men and to women, and make clear the large social bearings of individual conduct. In all we do, we are social beings. Therefore some code of manners and morals is necessary in every community and all communities and social classes are increasingly interrelated. The appeal must be strongly made for others who are less protected; social and civic obligations as well as privileges must be recognized. It ought not to be true as it sometimes is, that "the people who have prestige in a small town take liberties which would be questioned in one whose position was unknown." The downfall of young girls often results from their attempt to copy the practices of those above them in the social scale. Students in our colleges and universities especially must learn to think clearly and unselfishly for their own direction, recognizing the obligation resting upon everyone to make the most of himself that he may give his best self for the betterment of the world. We need, therefore, to increase our attention to the broadest present day social problems, and to study to discover the changing views and to conform to them.

We may well encourage organized self and community con-

trol. "Responsibility lies at the very foundation of morality," writes one, and another, "A young woman cultivates self-respect, and develops a sense of honor and a power and capacity to do things, by having responsibilities, not by being housed in. She is educated by the right kind of experience." The high school and college give the largest opportunity for organization, but much may be accomplished in other communities through clubs. Leaders must be carefully selected and guided and given a large share in facing the problems of college and community life, that so the best opinion may become operative and controlling. For it is all too possible for a small group of natural leaders so to determine standards as "to make anything, however reprehensible, seem right to the individual. This is a danger point to be understood by all who seek to control social situations for the public good." It is urged as particularly important to develop worthy opinions of young women in their judgment of men and also of men in their judgment of women. It ought not to be possible to claim that the only women who receive much attention are those who are exceptionally good looking or who allow large liberties. This is the place for students to apply the single standard. As one writer says, "We must bolster up our judgment with reference to men and we should begin with women."

The value of formal training in manners, conventions, and etiquette is emphasized, as well as growing appreciation of the fine and beautiful in literature, art, and life. As one has said, "Taste is the guardian of morals." Another suggests, "Good form appeals strongly; make all other standards not fashionable, not the right thing. The art of life, rather than the conscience of life, suits this generation." We may well urge too that "Social conventions conduce to the greatest liberty of all to develop their individuality without the sacrifice of any freedom really worth while." As another suggests, "We should put added emphasis all along the line upon the conserving of the best social standards realizing that there will be greater freedom in the essential things if there is no loss in outward propriety." The value of the opportunity for social experience in contact with the finest personalities can scarcely be over-emphasized. A large majority of



the replies emphasize the necessity of the constant interest of older people. The dean of one of our western universities illustrates this strikingly in saying, "The trouble is that we are like people who, not wishing to 'pray without ceasing,' employ a prayer wheel which will allow them to go about their diversions while the wheel mechanically grinds out its grist of prayers. So we wish to adopt some rules which will grind out good conduct by the young. It cannot be done in the one case any more than in the other." Dr. Cabot suggests that the only means is to "train them in work, play, love, and worship, all of which are best learned by the contagion of great persons, human and divine." The final solution of the social problems, doubtless all would agree, is to be found in the right kind of homes. This is especially forcefully presented in two of our replies: "The home is not being a sufficient social guard and guide for girls of all ages. We need wiser mothers more than anything else." It is most important to "give young people the right sort of parents and teachers. This is not within the power of the dean of a college for the present, but she can do much for the future."

In this questionnaire, as in that sent to the parents, it was asked whether the college should reflect the standards of society at large or be more conservative or more free. Here there is less unanimity of reply than among the parents most of whom thought the college should be conservative. Several suggest that it should do all three—"to some extent reflect, in matters essential be more conservative, and in things merely conventional more free." Forty per cent. believe that it should reflect the best standards of the community; ten that it may well be freer; and fifty per cent. that it should be more conservative.

In urging that college conditions should reflect those of the society in which the college is placed it is suggested that stricter college requirements will seem needless and artificial restrictions, that higher standards may really augment danger through a false sense of security, and that, on the other hand, if the college is indifferent to the sound social convictions of its environment, students will not be adequately prepared for later life but will find the adjustment hard and their influence in the social world

after college limited. We may well remember, however, that "while our social standards are founded on reason, our social practices are more largely determined by impulse and personal desire" and, therefore, the college should be content with nothing less than the best the community represents and should set even higher standards for it. The college should lead, not follow; should set, not reflect, standards.

This higher standard is interpreted by some to mean a leaning toward freedom, the dropping of non-essentials, and discarding of all ideas based on class distinctions and on out-grown ideals. College associations should be on a plane of larger intellectual interests, the sex element less prominent, and the life controlled by high standards. Therefore, "there may be that greater freedom and frankness which come with democracy and intelligent self-control." While the student may thus safely use more freedom, she must, however, carefully guard her influence and example.

The majority, however, interpret the higher standard of the college to mean that it will be more conservative in a constructive way. The president of one of the New England universities expresses this conviction when he says, "The college is not the place to experiment in the interest of any novel theory," and a woman of much experience in college life writes, "While college women may decide later to anticipate their age, to join the radical rather than the conservative forces, college undergraduates should, I am inclined to believe, be conservative. Their standards must vary with the sections of the country in which they live." Many believe this necessary in view of present day excesses and freakishness rather than per se. Society's standards need to be vitalized by ideals. This the college must do and its attitude will, therefore, be "finer and more exacting; there will be less freedom of choice because a student will not dare to choose the cheaper thing."

Other reasons why the college standards should be more conservative are found in the very nature of college life which is inevitably somewhat abnormal; the students are away from the home and its normal restraints and are tempted to license of



conduct as they taste their new freedom and think that no one knows them; they are in the midst of new conditions which they but little understand; they come from a great diversity of homes, many of them from conditions entirely different from those they enter. They do not understand the local demands of good breeding; often they know nothing of the perils and requirements of city life into which they come; and they need, therefore, safeguards against the effects of their ignorance and immature judgments, as well as that they may avoid being misunderstood. The facts that the students are heterogeneous, much more so than the group with which a careful parent would allow a daughter at home to associate, and that there is less acquaintance with the character of the men whom one meets, mark another danger for the girl. The peril of judging by appearances as to the real gentlemanliness of men is too well known to need comment. There is further complication in the large numbers who gather in many of our colleges and universities and the intimacy of the college life. The interdependence and influence is much greater, the opportunities and bases for acquaintance much more numerous, and therefore the relation needs to be more carefully guarded. The conspicuousness of a college group and the danger of undue comment and annoyance make added caution necessary, not only for the individuals concerned but also for the college. Tremendous damage is done to an institution by even the rumor of scandal even though, as often, it may have slight foundation. It is true also that parents judge college authorities more severely than they do themselves and that they may safely take chances which a college ought not to take because of their more intimate relation to their children and the possibility of dealing with each question as an individual case.

College standards also need to be conservative because the young people are still in preparation for life and are not yet ready to have all restraint removed. They need to be trained to self-control and higher standards than are likely to come if left to their own devices. There is always danger that a group of students will level down to the lower ideals of some rather than level up to the best represented by their group. The aca-

demic ideal should also be less social and more scholastic. In order to secure conditions conducive to high scholarship and intellectual concentration and development, there is needed some restriction, especially in view of the intimacy of the college life and the less exacting nature of college work as compared with positions in the business world. It is suggested that the college may well be the transition stage, during which the young girl passes from the period of chaperonage to the fully developed young woman, able wisely to direct her own life.

That some faculty control is necessary in co-educational schools seems to be the growing conviction of many. One interesting letter says: "I have been in five co-educational institutions. I am daily more certain that I do not at all approve co-education without a distinctly marked, paternalistic control from the standpoints of health and of moral growth. I believe in restrictions imposed by faculty order. If anything in student government could supplement it, it should be welcomed but there should be something behind student government."

It is not necessary to quote the various statements of the evils of the present social situation and the dangers attendant upon the readjustment of our social life. That there is present need of care and protection many of the letters have made evident by citing actual instances showing the laxity of moral standard and practice, especially among the adolescent youth of our country. This need seems to be increasing and, therefore, whatever the ideal for the future may be, we must at present take account of man's low code of honor in such matters, his physical power, egotism, and self-consciousness, the vanity and self-will of many girls who are ready to sacrifice anything on the altar of freedom and popularity, the perilous ignorance of the very young, both boys and girls, and the lack of adequate safeguards in present society. Inevitably the question as to what can be done suggests itself.

A rather common feeling is expressed by one college president, "In my opinion no man is capable of answering the questions presented. The whole question seems to me to be one of and for the women." Further evidence of this feeling is found in



the letters received from several presidents and deans of men's colleges and universities, saying in substance: "As . . . has only men students, I am not able to reply to your inquiries." A dean of women writes: "If, then, woman, not man, is the real arbiter of social custom and men will follow in one direction or the other as women lead, it is for the sanely educated women to set the standard, not the leaders of the smart set." It seems, therefore, that thoughtful women ought to act. One of the first steps is to enlist the coöperation of the men. "If men could be brought to a realization that this is very largely their problem it would go a long ways toward solving it."

Most necessary, however, is it that we arouse women, especially mothers and teachers, to the seriousness of the situation which confronts their own sons and daughters and pupils, and younger women to a sense of the responsibility for their influence involved in the oneness of social life. We need to emphasize that the social life of the young, where possible, should center in the home and that it is often a mother's duty to make her home a social center for her own children and those of her neighborhood. In this way the presence of older persons in the good times of the younger will be natural and expected and be regarded as a real addition to their enjoyment. We must encourage everywhere more contact between the older and the younger, that there may be more of common interest and better understanding, and that we older people may not grow so old as to find chaperonage an inevitable evil incident to our position as parents or teachers, but a coveted opportunity to share young life. We cannot reiterate too often that such sharing of life is not espionage and that it is not opposed to freedom but in the interests of such freedom as is worth while. One of the prominent scientists of the last generation is quoted as saying: "Anyone may take away my freedom to do wrong as soon as he can." It is necessary, too, that we recognize the responsibility of our schools and churches and all social agencies for normal social companionship, especially that all entertainments given under their auspices shall be at suitable hours and that the comings and goings shall be guarded. Every community, too, must feel

its responsibility for recreation centers, for the caring for its streets and parks, that there may be supervision and protection for young life even where chaperonage is unsuitable or impossible.

It is true that the standardization of conduct is impossible in many respects, and there is a difference of opinion as to its desirability, even if it were possible. It is suggested: "Standardization is likely to work mischief, for there is no substitute for intelligence." Another danger feared is that too strong community feeling may check unduly any attempt at legitimate personal freedom. Yet it does seem feasible to suggest certain limits which ought not to be transgressed by any who care for their own reputation and for their influence. The replies which have come in to our questionnaire on social usage indicate an almost universal agreement on certain fundamental points. The degree of freedom which may be allowed a single couple will be measured largely by their age, their strength and discipline of character, and by the degree of acquaintance, not only between the young people but between the families they represent. But even so, single couples should avoid situations naturally compromising or dangerous. This means that they will not walk or drive alone in dark or lonely places, except when of necessity, in the country. The automobile seems to have made this peril a very vital one at the present time. Lounging attitudes should never be indulged in when men and women are together, particularly not on the ground in woods, parks, or fields. The principle "hands off" or "touch not" holds as absolutely obligatory except when the young woman requires assistance. Restaurants should not be frequented in the evening and no restaurant or grill room should be visited at any time if it is connected with a bar or a dancehall. Neither should couples go to hotels under any conditions without the company of an older person unless possibly a hotel restaurant may come under the above heading and be suitable for day-time luncheons. Late hours anywhere should be avoided except as groups are together indoors for definite social functions. A man who is an expert on the problems of adolescent youth suggests as wholesome usage that each girl be self-respecting, that she be protected "by reasonable publicity



and, in situations which might be regarded as compromising or in any sense perilous, be chaperoned."

The time seems ripe for thoughtful people to meet and discuss the social problems of their own communities. Half of the parents replying to our questions regret that the conditions surrounding their young people are so lax as to make it hard for the individual mother to hold to the standards which she thinks wise. One letter calls attention to a movement in Lebanon, Pennsylvania, to arouse parents to the necessity of caring for their children. The women's clubs, the district nurses' association, the charity organizations, and the churches have united and there is now being organized a mothers' meeting in the public schools. If each community could thus focus its effort on its local problems, it might be possible to formulate standards to meet the need of each town or each district of a city. The degree of family acquaintance possible, the tone of the community life and the safety of the environment, and the traditional usages must all be taken into account. If on such a basis, parents and teachers and other men and women most interested in social conditions could formulate the wisest usages for their own community and plan a campaign of social, moral, and religious training for their boys and girls it would be perhaps the most significant task to which the educated, thoughtful men and women of the present day could direct their attention.

# SEX EDUCATION BY THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS IN UNIVERSITIES AND COLLEGES

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It has long been an established aim of the Young Men's Christian Association to minister to all the essential needs of men and boys. In seeking to promote the development of a high type of manhood it has been necessary to reach deep beneath the surface of men's lives in order to render constructive help in those deep personal problems which most profoundly influence personal character, conduct, and social relations. The character-making or character-destroying power of a man's sex ideals and habits has constantly forced itself upon the attention of workers of the association and has compelled efforts to render help along that line.

This need has been especially manifest in the universities and colleges. Here the association deals in large measure with future leaders of the nation's life, the effect of an ungoverned sex-life upon efficiency and character is more clearly marked, and conditions of student life in large measure tend to intensify personal problems along this line. Throughout the history of the college association movement wide-awake secretaries have been led, by the urgency of the need, to make some attempt at sex education in their programs of moral and religious education. In the earlier stages much of this work was of the "Personal Purity Talk" type consisting mostly of warning and exhortation and was not always free from serious exaggeration. With the rapid growth of interest in sex education in recent years a group of qualified lecturers has arisen and some of the best of these have been extensively used in the colleges, under the auspices of the association, with increasing appreciation and effectiveness. Five



years ago, in answer to the demand of the field, the International Committee of Young Men's Christian Associations, through its student department, secured a special fund for the purpose of making some of these lecturers more generally available. Only men of tested views and ability were used, notably Dr. W. S. Hall, professor of physiology in the Northwestern University Medical School and one of the best known writers and lecturers on the subject, and Dr. F. N. Seerley, Dean of the Y. M. C. A. College at Springfield, Mass., who for twenty-five years has been a pioneer in sex education. With the use of such men throughout the college field of North America sex education in these institutions has grown until it is a more or less consistent part of the program of work of most of the associations of any prominence and of many of the smaller ones as well. In the large majority of universities and colleges the students now have the advantage of fairly good instruction in matters of sex with considerable regularity. Two years ago a questionnaire to which about seventy replies were received from leading institutions over the country, revealed the fact that every one of them provided some sex education either by the faculty or by the Young Men's Christian Association, or by both in coöperation.

With the growth of interest in sex education, on the one hand, there arose also, on the other, a great diversity of opinion about the wisdom of such a course, and about method. The opinions of extremists particularly have been largely aired in public print in the last few years. In view of the apparent chaos the International Committee felt the need of giving more definite study to the problems involved, and, therefore, called to the task, three years ago, a physician who as a director of physical education in the association had given much attention to sex problems in dealing with men and boys. He was to undertake the task of crystallizing the best available thought on the subject into definite principles for the guidance and unification of the work, to attempt to standardize the literature on the subject, to discover the directions in which new literature may be needed and to produce it, to direct the use of lecturers in the field, and in general to promote more definitely adequate sex education in the uni-

versities and colleges. Much has been accomplished along all these lines.

Perhaps the most important outgrowth of this step has been the adoption of the policy of promoting sex education in the colleges not alone through the agency of the local college Y. M. C. A. but in coöperation with the college authorities in the endeavor to secure its inclusion in the curriculum as a natural, consistent feature of the general educational program. It came to be recognized that the sex education movement, if it is ever to meet the need it is designed to meet, cannot wisely remain so largely a distinct propaganda, separate from the general educational scheme, but must become a natural, integral part of it. It was seen that the teaching can best be done as a part of broader subjects to which sex has a natural relation, such as biology, physiology, sociology, psychology, ethics, and religion, since in this way sex comes to be seen in its relation to the great, broad interests of life as a whole and undue emphasis upon it as a distinct subject is removed. It was also seen that, since the movement must be an educational one, it was desirable that it should pass more and more out of the hands of well-meaning but sometimes indiscreet reformers, and into the hands of educators, who would place it upon a sound pedagogic basis.

The Young Men's Christian Association cannot lay claim to having initiated the introduction of sex education into the college curriculum. A few of the larger institutions, especially of the East, have had more or less systematic sex teaching for freshmen for from ten to fifteen years. The association has been influential, however, in bringing about a much wider recognition of the need, in lifting the teaching to a higher, more constructive level, and in increasing rapidly the number of institutions that are assuming the task as a regular part of their work. During the past two years the writer has met the faculties of a large number of institutions in conference over this matter and a considerable number of these have taken immediate steps to make sex education a part of their own work. In many of the universities where sex education courses are made compulsory the lecturers of the International Committee have been invited to give



the official lectures in these courses. In the colleges the progress of sex education has been far less obstructed than in any other field. Among thinking men on most faculties the uppermost question in regard to it is not, "Is it wise?" but, "How can it best be done?" During each of the past three years the lecturers of the International Committee have addressed from fifty thousand to seventy-five thousand students in American colleges.

While sex education is winning its way with most gratifying rapidity in the colleges and universities, it cannot be said that the character of the teaching is as yet satisfactory except in a comparatively small number. As in other fields, so here, sex education has progressed through three fairly distinct stages. The first stage was that of the pathologic emphasis which concerned itself chiefly with the gross physical and disease aspects of the question and which made its appeal almost entirely to fear of consequences. It failed wholly to lift the subject out of the prevailing atmosphere of vulgarity into one of purity, dignity, and respect. The second stage was that of the physiologic emphasis. This took much higher ground in its appreciation of the value and dignity of the sex instinct and it sought to interpret the sex life in its relation to developing manhood. Its teaching was fairly constructive. However, it still emphasized too exclusively the physical aspects of the question and failed to deal adequately with its higher psychic, sociologic, and ethical bearings. The third stage is one for which we have been groping and into which we are now rapidly passing. It is characterized by what we may call the idealistic emphasis. While not neglecting the pathologic and physiologic aspects, it passes on to the higher ground of a fine idealism. It concerns itself more largely with the question how one may so relate his sex instinct to the whole of life as to enable him to live the largest, richest life which it is possible for him to live in his own inner life and in every human relationship. It seeks to lift the subject more fully out of the grossly physical into the realm of the affections, and thus into a finer atmosphere of appreciation and thinking. The students are hungry for this kind of teaching and their splendid response to it shows that at heart every student is an idealist.

These three phases of sex teaching are all still largely employed and for this reason much of the work undertaken fails to meet the larger need. This adherence to inadequate methods is due not so much to conviction as to their efficacy, as to failure to rise to the larger point of view. This is clear from the fact that wherever sex education with a fine idealistic emphasis is demonstrated it wins the enthusiastic endorsement of educators. It strikes a responsive chord. Some of the universities which have been giving sex lectures to their freshmen longest are most in need of placing their work on a higher level. Often the teaching is done by some member of the medical staff, and the physician, if he has not caught the larger appreciation of the problem, is pretty sure to deal with it too largely in terms of the venereal clinic.

A curious attitude of mind on the part of a large part of the American public with reference to sex education expresses itself like this: "Yes, I can see how in the colleges sex education would be needed and it ought to be attended to there, but I do not believe that it should be introduced into the schools." In order to answer these questions one way or the other on the basis of concrete facts the writer undertook to secure the necessary data from college men by means of a questionnaire personally handled in connection with a five months' lecture tour among the colleges of the Pacific Coast, Middle West, and the East. The following questions were asked:—

1. What is your college year?
2. At about what age was the subject of sex first brought in a striking way to your consciousness—that is, in such a way as to make a permanent impression?
3. Through whom was it thus brought?
4. What, in general, was the effect of this information upon you as you look back on it now?
5. Indicate in what way this information was good or bad for you?
6. Have you at any time indulged in any sexual practice?
7. What was its nature?
8. At what age did you begin?



9. Have you received any instruction in matters of sex? If so, (a) At what age did you receive it? (b) From what source?

10. Please give fully your opinion regarding the influence of this instruction on your life.

11. Have you received any definite instruction relating to your sex life in college?

12. If so, what was its nature?

13. What impression did it make upon you? What influence has it had in your life?

A total of 948 replies were received. The results can be given here partially and only in bare outline. In answer to question number two it was found that 63.9 per cent. received their first striking impressions of sex before the eleventh year, and 87.6 per cent. received them before the thirteenth year, that is, before the beginning of puberty. The average age at which the first permanent impressions were received was 9.6 years. We see, then, that the first permanent sex impressions, which must necessarily exert a powerful influence upon the life, are received at a very early age. If they do not produce an immediate striking effect they certainly tend to play a decisive part in determining the sex idealism and practice in early adolescence when the life of the youth becomes self-directing.

In answer to question number three we learn that 91.5 per cent. of these college men had received their first permanent impressions about sex from unwholesome sources, that 85.4 per cent. received them from boy companions (mostly older), and that only 4 per cent. received them from their parents.

In answer to question number four we get the following results: 79 per cent. say that the information had a definitely bad effect on them; 8.8 per cent. say that it had a good effect; 5.5 per cent. say it had no effect; 4.5 per cent. say the effect was indifferent; 2.2 per cent. of the answers are indefinite.

The expressions of these students drive home with convincing force the fact that for the most part the early sex information received from haphazard sources tended to distort the whole question, to poison the mind and imagination, to sensualize the

whole atmosphere of the life, to lead to destructive sex habits, and to cause untold mental misery.

In answer to question number five we can here quote but a very few typical answers to indicate their drift.

"It invited curiosity. Prompted me to investigate."

"Effect bad. It aroused my curiosity so that I wanted to experiment."

"It was a surprise; it led to the first thoughts of masturbation."

"It led in my imagination to a desire for intercourse and to a fall before the age of ten."

"It caused unclean thoughts. That first impression has remained with me at all times."

"It made self-abuse and sexual intercourse seem all right. It gave a wrong idea of manhood and led me to look upon women as merely to be used to satisfy one's passions."

On the other hand the fact is strikingly brought out that with rare exceptions in those cases in which the early sex impressions were received through well-intentioned instruction from wholesome sources it had a wonderfully safe-guarding and elevating effect even though in most cases the instruction was crude and very incomplete. These studies should bring us to recognize the fact that the parent has not the choice as to whether or not the child shall receive sex information; he only has the choice as to what kind it shall receive.

In answer to questions numbers six, seven, and eight, we get the following results: 81 per cent. of the students confess to having indulged in some form of sexual practice. 19 per cent. claim not to have done so. 61.5 per cent. admit having practiced self-abuse; 36 per cent. admit having indulged in sexual intercourse with women; 17 per cent. admit having practiced both self-abuse and sexual intercourse; 2 per cent. confess to having indulged in various perverted practices.

As to the ages at which sexual practices were begun we find that 19.7 per cent. had begun some form of sexual practice before the age of twelve. 62.1 per cent. had begun some form of sexual practice before the age of fifteen, that is, before puberty. The average age at which some form of sexual practice was begun



was 13.4 years. The fact that 62.1 per cent. of these college men had begun some form of sexual practice before the age of puberty, before the period when the sexual life develops into conscious activity, before sexual impulses and desires become pressing, is the direct and terrible answer to the questions relating to the sources and the effect of the earliest sex impressions in childhood and youth. This is for the most part the result of precocious stimulation of sex interest and the early misdirection of the sex instinct through unfortunate sources of information and appeal.

With regard to self abuse we find that 25.1 per cent. began before the age of twelve, and 69.4 per cent. before the age of fifteen. Only 2.3 per cent. began the habit after seventeen years of age.

36.4 per cent. began sexual intercourse before the fifteenth year. 66 per cent. began before the seventeenth year. Fifteen was the average age at which sexual intercourse was begun.

In answer to question nine we learn that 94.5 per cent. had received some sex instruction from responsible sources. This is most encouraging. It indicates a very hopeful change of attitude on the part of society in this matter. 4.7 per cent. received instruction before the age of twelve. 33 per cent. received it before the age of fifteen. 66.9 per cent. received their first sex instruction after the fourteenth year. Fifteen and a half years was the average age at which the first instruction was received. When we recall that the average age at which the first striking and permanent sex impressions were received was 9.6 years we see that on the average these men received sex instruction six years too late. Comparing by percentages we see that while 87.6 per cent. of the men had received their first permanent sex impressions before the thirteenth year, only 13.4 per cent. had received any wholesome sex education by that time.

761 students give the sources of their first sex instruction as follows:

	<i>per cent.</i>
Parents and other relatives.....	22.5
Literature.....	20.1
Lectures.....	10.6

	<i>per cent.</i>
Grade School.....	0.5
High School.....	17.9
College.....	10.8
Church.....	2.2
Y. M. C. A. (city).....	5.0
Priest.....	0.5
Physician.....	4.4
Friend.....	3.5
Club Director.....	1.8
Evangelist.....	0.3

21 per cent. received additional instruction in college. Altogether 32 per cent. had received sex instruction in college.

It is encouraging to see parents heading the list in sources of the first sex instruction and it is equally gratifying and significant to see the high school third in the list of sources. There is rapidly growing interest in sex education on the part of high school authorities and teachers.

In answer to question ten, 90 per cent. of the men state that the influence of this instruction upon their lives was distinctly good. 2.7 per cent. say that it had not much influence; 4.7 per cent. say it had no influence; 1.2 per cent. say it had a bad influence; 0.4 per cent. state the answer indefinitely.

In studying these questionnaires one is struck with the meagerness and crude nature of most of the instruction given. Not a few of the sources are now considered undesirable. That in spite of these facts 90 per cent. of the men state that the influence of this instruction upon their lives has been distinctly good is a most convincing testimony to the effectiveness of sex education. The wonder is that so few undesirable results followed. The following are a few typical statements made:—

"I think this advice from my father kept me from practicing self-abuse. I would have taken his advice at that time in preference to any physician in the country."

"It laid the foundation for a knowledge of the truth."

"It gave me a clean idea of sex matters in the right light and made a permanent impression."

"It certainly gave me a big boost. Since then I have been trying to subdue a passion acquired at the age of thirteen."



"It has been a constant source of strength in dealing with the subject of sex relations. It kept me a pure man and helped me to show others the necessity of purity."

"The instruction was what I needed. I practiced the habit very little after this. It would have been better in my case had my parents instructed me earlier in life."

When one notes in these studies the splendid results which followed extremely inadequate teaching, one is forced to the conclusion that sex education of the young is not so extremely delicate and difficult a matter as many have feared it to be. Even crude and halting methods bring vastly better results than total neglect.

Without going into a full explanation of the matter here it must suffice to state that these questionnaires were secured under conditions favorable to securing a maximum of frank and sincere statements. They were returned anonymously. These figures may be taken fairly to represent the general mass of American students.

These studies must not be taken to indicate a great amount of gross immorality among college students. This would be an unfair inference. That serious conditions exist in not a few colleges is true, particularly in those situated in or near cities having an open red-light district. But college students as a whole are an unusually clean body of men; they are cleaner today than ever before and standards of morality among them are steadily on the upgrade. What is found among them, however, as among other bodies of young men, is general prevalence of struggle with sex problems. This is quite another matter. The extent to which students are battling with severe problems in their sex life, in a way to cause untold mental suffering, unhappiness, and inefficiency, is revealed only to those who get close enough to student life to see beneath the surface in these matters. Unfortunately very few members of faculties ever come to understand or appreciate the real situation and hence are not awake to the deficiency of our educational system in this respect. This general prevalence of struggle with sex problems among students is the natural and necessary result of the almost total neglect of

proper and timely education in matters of the sex life in the early years. The whole subject has been allowed to be distorted in mind, the imagination has been poisoned, sex impulses precociously stimulated, and in an appalling proportion of cases unfortunate habits of practice established. With the growth of a larger vision of life, the student faces the problem of reconstructing entirely his sex thinking and idealism, and of breaking up strongly established and compelling habits. Even then, thus far, he is allowed for the most part to grope in the dark. No human instinct can make greater contributions to largeness and richness of life or rot it at the very core more completely than the sex instinct. Its control, direction, and culture form rightly an integral part of the process of education for life. To continue to neglect it in our educational scheme in home, school, college, and university is indefensible.

Aside from the direct needs of students, sex education in the colleges is urgently demanded because of its bearing upon the whole sex education movement, especially in its relation to the early years. It is true that the most fundamental task of sex education lies in the home. If the task of the home—that of preserving a normal sex consciousness—is well done, that of the school and college will be comparatively simple. But the home is at the present time the most unapproachable field. One has said, “As go the colleges so goes the nation.” We will get at the home problem most rapidly by sending out our college men and women intelligent on this matter and with conviction as to the need. These students will be not only future parents, but they will be in position of leadership in every phase of national life and in position to awaken the public conscience on this vital question. The eagerness of college students to be of service in this respect is most promising.



## SEX EDUCATION IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

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Just at the beginning of the present agitation for sex instruction the Young Women's Christian Association was undergoing national reorganization and the attention of Association people was focussed upon immediate internal adjustments. By the time these had been made various sex hygiene and social hygiene programs had been launched in different parts of the country. These programs were experimental and had to do with the problems of venereal disease and vice and with the general ignorance regarding them to which their wide-spread existence was due.

The Young Women's Christian Association found it difficult to fit into its own field of action any of the programs offered. Prior to the national reorganization there had been no executive body to present national questions for the whole country. It seemed wise for their new executive body—the National Board—to watch for a time the experiments in progress before attempting to take any active part. The Association movement had but just taken its own first steps away from the old-time beneficiary system of doing things for girls and women into its new inheritance of democracy. For the future, membership was to mean that members should plan and work together, sharing in a common effort to help develop in women the type of character which pushes upward toward mastery of self and circumstances.

The Association movement had its beginning at the close of the Civil War when women were facing the grim necessity of earning their own living under absolutely new conditions. Often, as well, they had to provide for families whose men had been killed or disabled. Handwork was already largely superseded by ma-

chinery installed in factories. Women had little knowledge of machinery; few had ever had access to the tools from which machinery was evolved. The wresting of their work from the home forced them to follow it into the factory; from there into the sales-room where the products were sold over the counter; and later into the counting room or office where sales were negotiated. They were distinctly disadvantaged in their new role. From the status of unpaid producers they were forced into the arena of competition where there were no wage standards applicable to them.

Under existing social conditions exploitation was inevitable. The old-time power of the home to shield or defend its women went out when they went, but it could not follow them. Under the new economic pressure the right of the family to reparation or retribution for wrongs done to its women could be more and more ignored because the demand was hard to enforce. The unaccustomedness of women to economic strain made it hard for many to meet it and it is not surprising that some found it easy to do as a business what their unmoral kind have always done with the sanction of society—enter into barter and sale of themselves for an income and at least the semblance of a home. Doubtless the weak, the cowardly, and the morbid also have often seized upon this way of escape from unsucccess, and very many, unschooled in the affections and betrayed, have gone headlong in their wake.

The instinct of the business shark could not long miss the chance for profit which the homelessness of abandoned women suggested. Under the guise of friendly shelter and protection came the opportunity for a business which had its basis in the accepted economic principle of supply and demand. Commercialized vice has its roots not only in a monstrous misconception of human values but in the business ethics of creating demand by forcing supply. The ease with which youth was demoralized and the readiness with which women could be procured for immoral purposes with or without their consent made the absence of moral training in families more than conjecture. But in the ordinary home children had never been



taught sex subjects, save as family life and its many-sided interpretations enlightened them. The family unit when it is a unit is in itself a guide to conduct. When the home shrank from hand-loom size to bare, and often overcrowded, eating and sleeping dimensions, this indirect method of instruction became difficult and often impossible. Upon the school, the church, and the social organization devolved the responsibility for creating ideals and conserving moral standards.

Coincident with the opening of factories to women came the opening of women's colleges. The early college, fettered by tradition, furnished the type of curriculum that had no vital relation to real experiences of life. The new experiences of the woman in industry became untranslatable to the college woman as the paths of the two diverged. The college-bred teacher had no key to the lives of many of the children she taught; often, indeed, she had no key to her own inner life. Nevertheless it is the teacher—the educator—who has set aflame the new morality which demands for the child the right to be instructed in things that belong to life.

The Young Women's Christian Association pioneered in preparing women to meet the changed conditions of working and living. It supplemented the shrinking home by providing residences for girls who worked. It opened down-town lunch rooms, rest and reading rooms, gymnasiums, libraries; it provided courses of instruction in handicrafts and household and industrial arts; it gave training for home-making and motherhood, vocational training, religious instruction, and church coöperation. It instituted Travelers' Aid to protect the new arrival, and employment agencies to furnish occupation. It had gone early into the college to coöperate with the faculty in conserving religious standards for student life.

For many years it has been the custom in city associations to give practical talks to young women on physical, social, and moral questions, especially those bearing directly on sex functions and relations. The temptations to which girls are exposed have been well understood and carefully explained to new groups as they have come into the Association as residents or as class

or club members. Printed information, warnings, advice, and directions have gone out to districts from which girls come to the big cities. Letters have been written to pastors of churches advising as to necessary instructions to girls leaving home. No record could be made of the numbers saved by such means, but however many escaped there was always the black shadow of failure from those who went down. Indeed small assurance of safety could be assumed from instruction given to girls so long as boys and men were at liberty to regard them as legitimate spoils.

Since the National Board was organized eight years ago it has done some experimental teaching under its own supervision. At summer conferences specially qualified teachers have given talks to secretaries and other leaders on principles and methods of instruction. Talks have also been given to the girls in attendance but with marked differences in results. Purely physical facts aroused resentment against the "injustice" which puts women at a disadvantage. The moral appeal evoked demand for difficult explanations of social sanctions. Biology, although intensely interesting, fell short of satisfying this demand. Prostitution could not be explained by biologic laws or processes. Clearly the issues were vastly too great to be met by such measures as sex hygiene, preventive medicine, and legal enactment. Unless girls could be made to see the all-pervasiveness of sex in life they could not get a clear idea of their own responsibility for correcting the evils that spring out of disregard for personality. Until they could see that this and not mere inhumanity or rank selfishness was at the root of vice conditions, sex instruction ran the risk of either running into mere sentimentalism or creating sex antagonism in each new group.

Turning to the experiments of the societies at work on the specific problem, the case seemed to stand about like this:

*Consequences of vice:*

Physical: Venereal diseases; infection of women; infection of children before and at birth; burden of motherhood on unmarried girls and women.



Moral: Vitiated morals, e.g., loss of respect for personality; indifference to consequence of acts; assumption of personal and social risks.

Social: Double standard of morals for men and women; loss of perspective in acts constituting social crime; failure of justice; burden on society of illegitimacy; corrupting influence of prostitution on politics; undermining of home and family life; annual burden of direct tax on men and indirect tax on their families for carrying "thousands" of women removed from occupations which are economically and racially productive.

*Causes of vice:*

In the individual: Ignorance, misinformation, polluted imagination; undirected force of primitive instincts; unrestrained sex impulses; lack of moral training for boys and girls; seduction and betrayal of either sex by the other.

In society: Debauching of marital relation; lewd conversation; suggestive stories; obscene pictures; immunity of men from social consequences of immorality; in women, social competition expressed in vanity, love of finery, passion for adulation, hunger for love and home.

*Remedies proposed:*

Sanitary prophylaxis: Warning against disease; avoidance of risk (not necessarily abstinence from immoral acts).

Moral prophylaxis: Warnings to men against injustice to innocent wives and unborn children and to the exposed public; warnings to public against danger of infection through contamination of various kinds; warnings to women against alleged large percentages of infected men.

*Methods adopted:*

Education: Sex hygiene; social hygiene. Sex hygiene: Talks on hygiene of sex organs (leading inevitably to dislocation of ideas); talks on maternity (tending to confuse an incidental result with the primal creative instinct); talks on venereal diseases (unduly terrifying to the ignorant); talks on the force of passion (wrongly suggesting its power to unseat the will).

Social Hygiene: Sex hygiene; legal enactments; agitation against prostitution; appeal to ethical standards.

*Results:*

Alleviation of disease conditions by means of sanitary protection; some idea of biological laws imparted to a few; general dissemination of knowledge of sex relations; antagonistic social attitude toward vice, but not toward immorality; ethical laws but dimly comprehended when applied only to this function and not to all relations of life.

The point of view of the Young Women's Christian Association was that girls and women must be helped to understand both biological and psychological laws before they could clearly see their own responsibility for their share in existing conditions. Further they must get a clear view of the need of moral force; especially must economic principles be inculcated and backed up by religious conviction. To meet the issue three commissions began work simultaneously—one on Thrift and Efficiency, one on Social Morality, and the third on Character Standards.

The Commission on Social Morality was empowered to seek entrance to normal schools where teachers are in training, and to those colleges and universities whose graduates in large numbers enter the teaching profession. The object of beginning here was to prepare as many teachers as possible to carry into their schools and school communities a knowledge adequate in amount and kind to meet the problems of children and youth. The number of teachers who could at first be found ready to present the subject of sex in its broader aspects without undue emphasis upon its purely physical phenomena was very small. Today many hold with this point of view, but the Commission on Social Morality is still studying its field, and its teachers are making careful tests as to results.

Dr. Rachel R. Williams, of Philadelphia, has confined her work mostly to normal schools in Pennsylvania; Mrs. A. P. Garrett worked during the winter of 1914 in secondary schools and colleges in New England; and Dr. Abby V. Holmes, of Omaha, began last year to teach in the middle west. Dr. Mabel S. Ul-



rich had already done some initial investigation and research work in the central field before taking up her work with the commission. She has adopted a plan for study of the students' point of view and has collected data to be analyzed and classified as a basis for further development of the commission's work. A similar plan will be followed in normal schools and other institutions so that at the end of the five years for which the commission was organized definite results may be available for future use.

In cities, towns, and country communities the Association secures the help of local teachers and its own secretaries are studying methods and acquiring information in order to help. Addresses are given to groups of teachers. Such topics as Social Morality from the Standpoint of the Business Girl, Social and Moral Problems of the Girl in her Teens, etc., are discussed with city association girls at the summer conferences. Some city associations engage special teachers, either those employed by the commission or others carefully chosen to give series of talks interspersed with leisurely personal interviews. The ordinary type of book on the subject of sex is carefully excluded from association libraries but reading in poetry, biography, art, and drama is encouraged. Recognition of the need for sex irradiations is leading to interesting experiments and discoveries. In a few centers special experiments in recreation are being worked out. Singing classes for boys and girls of varied ages lead to the discovery by them of unsuspected talents and endless enjoyment of hitherto unused powers gives satisfactory vent to emotional cravings.

Approximately 10,000 teachers have heard the commission lecturers while in training in college or normal school during the past two years. Fortified with usable knowledge of material and method and with guides to the best sources of information they have gone into many different kinds of communities prepared to influence the thought and actions of young people toward the application of the Golden Rule to things of the inner life.

When a girl just entering her teens was told at school about

bad women she went home and asked her mother to explain the term. The mother faced the issue, basing her explanation on knowledge already possessed by the child. After some thinking the girl asked a few pointed questions:

"Do you mean that men go to these women?"

"Yes."

"Then why aren't the men bad?"

"They are bad."

"And do you mean that they go to see women they have never seen before and do not know?"

"Yes."

"Mother, how can they?"

She had probed to the bottom of the whole problem. First, since sex commerce is wrong for women, it is wrong for men. Second, the root of the evil lies in its impersonality—the regarding of persons as things. Only as every individual comes to reverence the value of every human life will this evil be overcome. Only a vivid consciousness of personality can prevent blight of soul and create dynamic chastity. To make thus vivid the great Personality of the universe as a real and ever-present help to men and women in their struggle toward the conquest of spirit over flesh is the work the commission is trying to do.



## MORAL CONDITIONS IN SAN FRANCISCO AND AT THE PANAMA-PACIFIC EXPOSITION<sup>1</sup>

BASCOM JOHNSON

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The Panama-Pacific International Exposition has completed the first half of the period during which it will be open to the public. Those who have kept careful track of the moral conditions within the grounds and within the city from the opening of the Exposition, February 20, to date, feel that the sincerity of the promises of the Exposition and city authorities to establish and maintain high moral standards and the measure of success attending their efforts may now be fairly estimated. In order to make clear what those promises have been, the following historical statement is presented.

Before the opening of the Exposition, The American Social Hygiene Association, the Federal Council of the Churches of Christ in America, as well as a number of prominent citizens throughout the country, among them the Mayor of Portland, Oregon, addressed communications to Mayor Rolph of San Francisco and President Charles C. Moore of the Exposition. These letters all expressed anxiety concerning the maintenance of high moral standards within the city and at the Exposition. This anxiety was stated to be based upon reports of the existence within the city of San Francisco of open and flagrant houses of prostitution, as well as of dance halls, such as those within what has been known for years as the Barbary Coast District where women of low repute have been employed to entertain and to urge their patrons to drink alcoholic liquors.

<sup>1</sup> This study summarizes conditions as observed up to August 1, 1915. It is expected that an article completing the account will be published after the closing of the Exposition.

In response to these various requests for information as to the protective measures that would be established, the Exposition and municipal officials gave assurances that San Francisco and the Exposition would be kept clean and wholesome, and that no anxiety need be felt for the welfare of persons visiting the city or the Exposition. Mayor Rolph wrote on May 20, 1913, as follows:—

“The good name of San Francisco and her moral welfare are of the keenest concern to me and to the city administration. I do not hesitate to say and to guarantee to you that San Francisco and the affairs of the Exposition may be safely entrusted to those in authority. They are sincere and determined in their efforts to suppress vice and crime and to make San Francisco a clean, wholesome metropolis, worthy in every respect to be the world’s exposition city, and to make the Exposition itself one of which the nation may well be proud.”

Again on October 12, 1914, Mayor Rolph received the following inquiry from Mayor Albee of Portland, Oregon:—

“Inasmuch as reports from individual Portland citizens returning from San Francisco, and items in San Francisco and Portland newspapers, have given the impression that moral conditions in San Francisco will not be carefully supervised during the Panama-Pacific Exposition, we respectfully ask the administration of the city and of the Exposition what measures are being taken to safeguard young men and women against immoral influences while in San Francisco.

“When young men are in any strange city, restraints are likely to be thrown off and temptations are likely to be stronger than at home. Hundreds of young persons from our city are planning to visit San Francisco next year. We are naturally concerned not only for their comfort, but their moral safety.

“We would like to be able to answer satisfactorily inquiries from our citizens regarding:

- “(1) The closing of the Barbary Coast in particular;
- “(2) The suppression of public prostitution in general;
- “(3) The protection of women and girls traveling alone.

“It is in a spirit of thoughtful concern for our sons and daughters



that we respectfully ask what *definite* plans you have made in reference to these matters."

On November 9, 1914, Mayor Rolph replied as follows:—

"I am glad of the opportunity to reply to the questions contained in your communication of the 16th ult., and wish to thank you for thus enabling me to correct the impression and mis-statements that appear to have reached you concerning the moral conditions of San Francisco.

"I am surprised that you have in some manner gained the impression that the conditions above referred to will not be carefully supervised during the Panama-Pacific International Exposition. I have no hesitation in saying that San Francisco is as clean and moral as any city in the world and that this standard will certainly not be lowered in any respect when our city is thronged with visitors in 1915.

"In response to your first question concerning the 'closing of the Barbary Coast,' I am able to state that the Police Commission in whose membership I have the highest confidence and respect, took the necessary action in this connection more than a year ago. On September 1, 1913, the order of the Commission went into effect prohibiting the sale of intoxicating liquor in all places of the district where dancing prevailed. You gentlemen are no doubt entirely familiar with the effect of this order and it is only necessary to say that it is still in force and that the vigor and activity of the Police Department has in no way been relaxed.

"In reply to your second question, 'The suppression of public prostitution in general,' I beg to state that this problem is now, as it has been for some time past, receiving the earnest attention that its importance demands, and that conditions are gradually being ameliorated. In this same connection I would respectfully call your attention to the Red Light Abatement Law, passed by the State Legislature of California at its last session, and ratified by the voters at the recent election, November 3, 1914.

"As to your third question, 'the protection of women and girls traveling alone,' I am happy to say that any fears which

may be entertained on this score are idle and without foundation. There is no city where a woman or a young girl can walk the streets with greater safety or freedom from insult and molestation than San Francisco. The definite plans of which you enquire in this respect are the specific safeguards provided on every hand by an efficient and adequate police force, governed by a thoroughly competent and conscientious Police Commission. In addition, there are, as you know, the many admirable and benevolent private institutions, religious, social, protective and the like.

"With the approval of the city and Exposition authorities, there was recently inaugurated here a movement, the specific purpose of which is the safeguarding of strangers, especially young women, who come to San Francisco during the Exposition period. This movement has taken shape in what is known as the Travelers' Aid. Already it has begun the perfection of its organization, not only in San Francisco, but in other California cities.

"I might call your further attention to the fact that San Francisco has several women police protective officers, the value of whose services you will readily understand.

"In conclusion, I desire to emphatically state that no danger need be apprehended to any young man or woman who sees fit to visit San Francisco either now or during the Exposition. I can appreciate fully the thoughtfulness of your concern on this subject and wish to again thank you for giving me the opportunity to correct these false impressions."

About September 27, 1914, President Charles C. Moore included in a letter over his signature the following statements:—

"It (the Exposition) has included in its police arrangements matrons of police and special police women, whom it has been intended shall be appointed with the approval of the Woman's Board of the Exposition and the Executive Board of the Travelers' Aid Society. . . .

"In short the Exposition stands for moral protection and will spare no effort in fortifying its position at this point."

On December 7, 1914, Mrs. Helen P. Sanborn, President of



the Woman's Board of the Panama-Pacific International Exposition, wrote:—

"The Woman's Board has been guaranteed by Mr. Charles C. Moore, President of the Panama-Pacific International Exposition, and by the Department of Concessions decency in that department. Before the Exposition opens these will be exhibited to a number of people invited for that purpose. We have been guaranteed that police matrons and special police women nominated by ourselves will be employed upon the grounds."

On December 9, 1914, the San Francisco Chief of Police, D. A. White, recently re-appointed, replied to a question as to the state of preparedness of the Police Department for handling the social and protective work that would devolve upon it during 1915 as follows:—

"It is almost impossible for me to do justice to this subject by any attempted outline of the plans that will be carried out by members of this department. Briefly, I will state that all of the force of the San Francisco Police Department will ever be directed to curb and suppress directly such evils as are in any way dangerous to the young men and women of this community. I have endeavored to establish censorship in as many directions as possible. While the Red Light Abatement Bill, which will go into effect very shortly, will make necessary a number of changes and for the present causes my plans to be somewhat tentative, you may give every assurance to your co-workers that all practical suggestions tending toward the betterment of moral conditions will be welcomed by me, and, further than this, constant efforts will be put forth to suppress any evils that may appear."

On January 25, 1915, less than one month prior to the opening of the Exposition, President Moore replied to an inquiry concerning the Exposition's plans and purposes for maintaining high moral standards during the Exposition period as follows:—

"In reply, I would state that from the time the government of the United States entrusted to the citizens of San Francisco and of the State of California the duty of organizing a national and international celebration of the completion of that great waterway, the Panama Canal, my colleagues on the Board of Di-

rectors of the Exposition, and myself, to whom the citizens delegated the direct responsibility of carrying out the work, have been imbued with the one desire to make the Exposition in every respect worthy of the great achievement it celebrates and in keeping with the aspirations and feelings of the American people.

"With this end in view the Exposition management has exercised great discrimination in the granting of concessions in the Zone, or amusement section, of the Exposition, and has ever kept in mind the necessity of providing clean and wholesome amusement for visitors. It has declined to sanction anything of an unsavory character or that would detract from the high purpose and scope of the Exposition and is confident that as a result of its efforts in this direction there will not be a single jarring note in the whole of the Concessions District and that there will be no cause whatever for uneasiness on the part of your commission as to the moral tone of any concession in the Exposition.

"It may interest you to know that the Board of Directors has already given the fullest and freest individual and corporate assistance in establishing in this city a branch of the Travelers' Aid Society; in fact, it was through the instrumentality of several members of the Board of Directors that the branch was started here, and these members constitute in part the authority in charge of the work.

"Moreover, the character of the members of the Board of Directors, and the character of the members of the Woman's Board of the Exposition, of which Mrs. Phoebe A. Hearst is chairman, is surely a sufficient guarantee to any high-minded person that the moral tone of the Exposition will be vigorously safeguarded."

Statements by another official are of interest. On August 10, 1914, Mr. F. S. Brittain, General Attorney of the Exposition, in answer to a series of questions replied as follows:—

Question—"Will the State laws of California be enforced within the Exposition grounds?" . . . . Answer—"Under the rules of the Exposition all persons doing business on the Exposition grounds are required by their contracts to obey and abide by all laws of the State of California, the Government of



the United States, and all lawful ordinances of any governmental authority. Breach of this condition, which is a part of every contract entered into by the Exposition and every privilege granted by it, enables the Exposition to cancel the contract and to eject from the grounds any person guilty of the breach." Question—"Will the municipal ordinances of San Francisco be enforced within the Exposition grounds?" . . . . Answer—"By a charter amendment the Board of Supervisors were directed to pass the ordinance hereinabove referred to known as the Exposition ordinance." (This ordinance was approved May 5, 1913. It provides, in section thirteen, for the appointment by the Exposition authorities, subject to the approval of the Board of Police Commissioners of the city of San Francisco, of special police officers for the purpose of preserving the peace and maintaining order and requiring the observation of the laws. This ordinance specifically reserves the right of the Chief of Police to control all matters affecting arrests and the protection of the people of the city and county of San Francisco in all parts of said city and county.) "It deals with most of the activities of the Exposition, and in terms both the charter and the ordinance provide that all ordinances in conflict therewith are suspended for the time being. This ordinance like the other ordinances of the municipality is a part of the laws governing the Exposition. Subject to the relationship of this ordinance to other ordinances, all ordinances affecting the Exposition will be enforced within the Exposition grounds as will all laws of the State of California and all laws of the Government of the United States, at least as fully and as completely as those ordinances and laws are now enforced by the respective governmental authorities, and probably much more fully, by reason of the fact that all of the ordinances and laws applicable to the Exposition and persons within the Exposition grounds are made a part of their contracts including the contract of admission to the grounds."

## CONDITIONS AT THE EXPOSITION

Let us consider first how far these promises have been fulfilled within the Exposition grounds. The promise concerning women police may be disposed of by the simple statement that up until July 27, 1915, no names of police women have been presented for approval to the Travelers' Aid Society, and it is believed none have been appointed by the Exposition authorities for the grounds. In regard to President Moore's statement that the Exposition "has declined to sanction anything of an unsavory character" and that there may "be no cause for uneasiness . . . as to the moral tone of any concession in the Exposition," the following facts speak for themselves.

It is but fair to say that the majority of the amusement concessions on the Zone have always been and are today unobjectionable, and that many of them are educational. There have at all times been a few, however, that have been degrading and demoralizing to their patrons as well as to their employees. The number of these objectionable concessions, in spite of vigorous protests from certain organizations and citizens, has never been less than three, and has increased to six in the last four weeks. The three concessions that have been continuous sources of anxiety to those citizens who have had the good name of their city at heart and have felt a responsibility for the moral protection of visitors to the Exposition are the Mysterious Orient Dance Halls within the Streets of Cairo concession, the '49 Camp Dance Halls, and the 101 Ranch Dance Halls. The four new concessions that come more or less within the same category are the new Hawaiian Dance Hall, the September Morn and Other Living Pictures exhibit, the Living Venus exhibition, and the Cairo Café.

The Mysterious Orient originally consisted of one dance hall, on the stage of which from four to six women advertised as orientals gave exhibitions of muscle dancing, purporting to represent the kind of dancing given in the harems of the Sultan of Turkey and other oriental potentates. About May 15 a new dance hall was erected within the Streets of Cairo, where other



muscle dancers wearing considerably less clothes have given additional exhibitions. Outside of the main entrance to the Streets of Cairo, of which this dance hall is a part, an announcer or "barker" has been stationed at intervals during each day to draw in the crowds who flow up and down the zone. As is usually the case with this type of show, the "barker" has been one of the most objectionable features of the performance. In the first place he cannot be avoided. He stands on a raised platform together with two or three of the girls in oriental costume. His brazen-tongued remarks are audible to every passerby on the Zone. Sample remarks are as follows:—"Mlle. ——— will perform the Salome dance. This is the dance that John the Baptist lost his head over, and I'll guarantee that you'll lose yours." Or again:—"Mlle. ——— stands in one spot and wiggles, shivers, and quivers for eighteen minutes. She wiggles from the top of her head down one side and up the other. Her dance will cure rheumatism. It will put new life into you, raise hair on bald heads, and make you feel twenty years younger. If you see this dance, you won't be able to leave your wife till 5.00 a.m." At the conclusion of the remarks the audience which has now gathered around the stand is beckoned closer and one or more of the girls are directed by the "barker" to give the audience a sample of her wiggles. This she proceeds to do, throwing open her cloak. The whole performance is skilfully calculated to appeal to the sex impulses and morbid sex curiosity. Within the concession the same tactics are repeated. While waiting for the dance to begin, visitors are urged by women of obviously low type to enter an oriental restaurant, where all sorts of alcoholic drinks may be purchased, and in which there are a number of partly enclosed booths. Some of these women are known to be immoral, and at least one to be a professional prostitute. Familiarities and indecent language between these women and the men patrons occur, and the restaurant has been frequented from time to time by women of the underworld who find there congenial male companions.

The dances themselves are nothing more nor less than representations in pantomime of the act of sexual intercourse—the

women, some more, some less artistically, seem to work themselves up to the heights of passion and then attempt to portray the sexual climax. The more skillful dancers rely for their effects as much, if not more, on the expressions of their countenances as upon the movements of their bodies.

The dancers are very responsive to the size and enthusiasm of their audiences. During the afternoons and early part of the evenings they usually dance more indifferently than after 9.30 o'clock at night when the crowds increase. The obvious effects of these dances on the persons of all ages and both sexes who attend have been observed to vary from shamed disgust to a sort of sex intoxication. The impressions these performances must leave in the minds of the many men, women, and youths who witness them must go a long way to counteract and soil the impressions of beauty and nobility which the Exposition authorities have spent so many millions of dollars to create.

The '49 Camp, as its name implies, was a representation of a mining camp in the days when gold was first discovered. It consisted of a wild west show, two dance halls, a restaurant, a gambling hall, and a bar. Everything but the restaurant has been closed since the middle of June. Up until June the dance halls were run somewhat after the pattern of the Barbary Coast dance halls, and, it is reported, by the owner of one of them. Some of the women who frequented these dance halls unattended were regular or occasional prostitutes. They were permitted by the management to be present to dance with the men and to persuade them to purchase alcoholic drinks which were at all times freely sold. They were not for the most part paid any salary, but made what they could out of the men. They did not, however, openly solicit men for prostitution as a usual thing, as has been the custom at the dance halls on Pacific Street, Barbary Coast. At first the drinks were served by men waiters, but after May 10 women waitresses were employed. In this connection it should be noted that the San Francisco municipal authorities have long claimed that they had eliminated the worst evils of the Barbary Coast dance halls by a ruling that no liquor should be sold where dancing was permitted. In his



letter to Mayor Albee above quoted, Mayor Rolph implies that the police order prohibiting the sale of liquor in "all places in the district where dancing prevailed" amounted practically to closing the district. The purpose of mentioning this here is to show that the conditions which the authorities in San Francisco had publicly announced were too bad for them to permit have been allowed by the Exposition authorities from the first at certain dance halls within the Exposition. At these dance halls almost any kind of dancing "went." They ran for most of the period in question until one o'clock. Later the closing hour was changed to midnight.

There have been several newspaper announcements that a new show will soon be installed at the '49 Camp. There is no assurance that it will be decent, and every possibility that it will revert to its former objectionable condition if opened up again, unless there is a sudden change of attitude on the part of the Director of Concessions and the other Exposition authorities.

The 101 Ranch has consisted of a wild west show employing men and women horseback riders and of a dance hall where these women, together with unemployed women who attended unescorted, danced with patrons. The same conditions have existed and now exist at this dance hall as were described as existing at the '49 Camp dance halls. The 101 Ranch Company has, however, gone and the wild west feature of the concession has, therefore, been closed for about a month. The dance hall remains, however, and is reported to be under the management of the proprietor of one of the worst dance halls in the Barbary Coast. At this dance hall some of the lowest types of women to be found on the Zone congregate and many sailors and soldiers, as well as others, dance with them late in the evenings. Two of the "regular" girls live in a hotel near police headquarters in the city, and were recently "dated" by investigators "for any evening after twelve at their rooms."

The Hawaiian concession entertainment has, until recently, consisted of very attractive instrumental and vocal music from the stage, together with a modified or Americanized form of Hula Hula dance which is the Hawaiian equivalent of the ori-

ental muscle dance. This concession was for the most part unobjectionable and, to many, entertaining. Within the last week a new theater has been constructed beneath the old one, where the old fashioned Hula Hula is presented by two or more women usually dancing alone, but sometimes in company with one of the men musicians. This dance, particularly when participated in by the man, is as bad as, if not worse, than the Mysterious Orient dance above described. The women so far wear more clothes, but their movements and their expressions are the same. The participation of the man with his diabolical grin is unutterably low. Between the conclusion of the first performance and the beginning of the second one downstairs, a "barker" comes out on the stage and gives a long rambling talk in the same vein as the one above described. His remarks are full of sly allusions to the lack of clothes of the dancers and to the fact that the dance as now to be given is prohibited by the United States Government in the Hawaiian Islands. He reminds his audience with a wink that the nude is art, and that to the pure all things are pure.

The Living Venus performance consists of a series of bare-foot dances by young girls in flowing draperies that barely conceal their nudity. At the conclusion of the performance the Living Venus is exhibited in the form of a nude woman in a reclining position at the back of the stage. Apparently the only clothing that this woman has on is a blue ribbon about three inches wide draped over her hips. The woman herself does not make any suggestive movements, and were it not for the remarks of the "barker" at the entrance of the theater and the atmosphere that he succeeds in creating, the exhibition would be less harmful.

The September Morn exhibition consists of a series of posed living pictures. As to the pictures themselves the same remarks are applicable as those applied to the Living Venus exhibition. The fact that the model posing for September Morn is entirely nude is not, perhaps, standing by itself, sufficient to bring the exhibition within the category of the other concessions above described. It is the "barker" again with his insinuating suggestions as to the lack of costume worn by the models and his



manner of investing nudity with pruriency that makes the show especially harmful. He is assisted in this effect by a masked woman in a cloak. At the proper moment she opens her cloak, displaying herself in full-length tights.

The Cairo Café is a small room fitted up in oriental style with partly enclosed booths in which young girls serve alcoholic liquors to their patrons until one o'clock at night. The women, as far as has been observed, are respectable, but the influence upon them of the roystering, rough class of men who frequent this place late at night in a half-drunken condition is extremely bad. Intemperate drinking is encouraged, in fact drinks in rapid succession are almost forced on the men by the women in charge. The girls are encouraged to sit down with the men in these booths and have something at their expense—anything, in fact, to get all the money possible and get it quickly.

#### CONDITIONS IN THE CITY

At the time when the letters quoted above were written by Mayor Rolph and Chief of Police White, there were in existence in the city many houses of prostitution, operating openly with the knowledge and consent of the municipal officials. Within two blocks on either side of police headquarters above Kearny Street there has existed for many years and there exists today a group of over one hundred houses of prostitution, known as the "District," which are nightly thronged with hundreds of men and boys. Not only do the women in these houses solicit their visitors to normal sexual intercourse, but by words and signs promise all sorts of perverted sexual practices. Many of them are clad in little or nothing but a winding sheet. This "District" has been for years one of the recognized sights of San Francisco. It is estimated that there are from six hundred to a thousand women regularly on duty there from noon until midnight every day including Sunday. A policeman in uniform is always to be found patrolling up and down these streets, apparently to prevent any demonstration or unnecessary noise which would interfere with the orderly and profitable traffic in vice

by the proprietors of these houses. Investigators have on several occasions and at different houses counted anywhere from thirty to seventy-five men going into these houses inside a period of ten minutes. Most of the men observed were laboring men, soldiers, or sailors, but there has always been a considerable number of well-dressed young men and even boys, obviously under twenty-one, going in groups from house to house to see the sights.

Adjoining these open houses of prostitution is what is known as the Barbary Coast dance hall district. The backbone of this district is Pacific Street, or, as it is popularly known, "Terrific Street." On this street in two short blocks are located the worst of the Barbary Coast dance halls. As above noted a ruling was promulgated by the Police Commission in September, 1913, that no liquor should be sold by the proprietors of these dance halls on Pacific Street where dancing was allowed. This ruling was in effect soon abrogated by the passage of an ordinance taking from the Police Commission power of granting dance hall permits. Theretofore the power to grant liquor permits and dance hall permits had resided in the Police Commission. It was obvious that the responsibility for the combination in one proprietor of both liquor and dance hall permits could not be avoided as long as the power to grant both resided in one body. It was popularly believed that the taking away from the Police Commission of the power to grant dance hall permits by the supervisors was deliberately done so as to confuse the public and divide responsibility to the end that dancing and liquor selling might proceed in the same "joint." Whether or not this was the deliberate intention of the Supervisors, it was its result. For no considerable period has either dancing or liquor selling in these Barbary Coast dance halls been shut off during the period of the Exposition, in spite of Mayor Rolph's and other public announcements to the contrary. It is true that there have been investigations by the Down-town Business Men's Association and protests by the North Beach Promotion Society, and that as a result of these private exposures several feeble and half-hearted attempts have been made to clap the lid on the Barbary Coast



dance halls to the extent of prohibiting the sale of liquor there. The sincerity of the municipal officials' announcements and the promises in this regard may be gauged from the charge made by the *San Francisco Examiner* in its issue of April 24 and again on July 23 and never denied, that these dance halls have been allowed to pay and the city has accepted liquor license fees at the very time when there was a ruling in existence by the Police Commission that liquor should not be sold. When public clamor became too strong against this shifty and insincere handling of the question the Police Commission announced in June that, if the supervisors would transfer back to them the power to issue quarterly dance hall permits, the Commission would cope with the situation with a firm hand. This was done during the latter part of June, and when the dance hall permits for those places expired on July 1, the commissioners refused to renew them and announced that those places would be closed up on and after July 6. As a matter of fact the Pacific Street "joints" have been running ever since about the same as before. Several of the proprietors have attempted to defy the Police Commission order and have continued at intervals to allow dancing and the sale of what they call "near beer." Several arrests were made by the Police Department, but it is the confident hope of the proprietors that they may soon be able to continue the sale of liquor and dancing in the old way. One of the largest of these dance halls, the Thalia, when visited on the evening of July 27, appeared to be operating about as usual so far as many of the essential features were concerned. There was the same crowd of hardened and vicious women gathered around the entrance. They followed the same tactics of seizing the men as they came in and beseeching them to buy drinks. While it is true that no dancing of any kind was going on on that date, it is also true that very little social dancing has taken place at this dance hall for some months. In repeated visits to this hall for the last three months the great majority of the patrons of this place have been found to be laboring men who herded together standing against the rail on the main floor, neither dancing nor drinking. At no time were more than three or four couples observed to be

dancing. The chief attraction seems always to have been the Salome or muscle dance of especially low and exaggerated character which was given at intervals on the stage at the other end of the hall. The women who mingled in the crowd soliciting the men to drink or to go with them to convenient hotels or rooming houses nearby for purposes of prostitution have for the most part appeared so hardened and sordid that it is difficult to conceive of them as attractions to any man or boy in his senses. There has always been a sprinkling of "slummers" in the "Slummers' Gallery," who come in and out to see how the other half lives. Unless the proprietor derives his revenue from these "slummers" who were forced to pay a dollar a bottle for beer, it is difficult to determine how these dance halls pay. In this connection the prominent sign in front of the Thalia: "Every Courtesy Paid to Hotel and Slumming Parties," is significant. One of the more attractive girls stated to an investigator that she could leave this hall and go with him for the purpose of prostitution before the closing hour, provided she were given money to pay the proprietor a sum equivalent to the amount that she would ordinarily make for him by selling drinks. It is possible that this source of revenue is a real and substantial one for proprietors and accounts in part for their vigorous fight to retain their privileges. It is not possible to state at this time with any certainty how the outcome of this controversy between the Police Commission and the Barbary Coast dance hall proprietors will end. But even if the Police Commission is victorious in divorcing dancing and liquor selling, there is no assurance that all the worst features of the Barbary Coast district will be eliminated. Constant and repeated observation has demonstrated that where either the dancing privilege or the liquor selling privilege is retained by the proprietor of such a place, together with the privilege of having women of low type attend unescorted either as employees, or entertainers, or merely as patrons, a place of assignation results. The truth of this statement is exemplified in the conduct of certain dance halls and cabarets in "the down-town tenderloin."

"The down-town tenderloin" is a district roughly bounded by



Geary, Powell, Market, and Leavenworth streets. This is the hotel and theater district. Situated in this district, and particularly on Mason Street, are a number of cabarets and dance halls. Some of these places have the privilege of social dancing and selling liquor every day. Others have dancing privileges once or twice a week. Some of them do not have dance permits. All of them have the privilege of selling liquor. Some of them have the privilege of employing or permitting women of the underworld to be in attendance every night until one o'clock. On Mason Street there is a conspicuous example of the worst type of these cabaret dance halls. Social dancing is allowed here only once a week. Liquor selling is permitted every night. Women of the underworld are employed here to urge the men to drink and to sing to them occasionally. Other women are allowed to solicit or to "rustle" as they call it, in return for the drinks that they can persuade the patrons of the house to purchase. They are indistinguishable in costume from the employed entertainers, and yet they are permitted, unlike the latter, to leave the restaurant with men for the purposes of prostitution before the closing hour. Still another class of women sit along the walls with their hats and wraps on prepared to go out with any man that is complacent. The regular places where these women take their men are certain hotels nearby. At these hotels a nominal form of registration of couples is required, although the girls, many of whom reside there permanently, have been known to allow men to come to their rooms directly without registering. These cabarets and dance halls are a very much more insidious and dangerous form of evil than the Barbary Coast dance halls because they are more convenient, more attractive, and cater to a higher grade of prostitute.

#### PRIVATE AGENCIES FOR THE IMPROVEMENT OF MORAL CONDITIONS

Among the organizations which have been operating in San Francisco or at the Exposition for the purpose of maintaining high moral standards are: The Travelers' Aid Society; the Young

Women's Christian Association; the Law Enforcement League; the Committee of One Hundred, appointed by the Federal Council of Churches; the Young Men's Christian Association; the Woman's Christian Temperance Union; the California State Civic League, and its members in San Francisco known as the San Francisco Center; the Recreation League; and the California Social Hygiene Society.

The Travelers' Aid Society is a California corporation with the following officers: President, Mr. Wallace M. Alexander; Vice-Presidents, Archbishop E. J. Hanna, Bishop Edwin H. Hughes, Rabbi Martin A. Meyer, Mrs. F. G. Sanborn; Treasurer, Mr. Alexander Russell; Secretary, Mrs. William G. Hitchcock; General Secretary (also General Secretary of the Travelers' Aid Society of New York City), Mr. Orin C. Baker; Executive Secretary, Miss Ida A. Green. Its expressed purpose is "to safeguard travelers, particularly women, girls, and boys, who by reason of inexperience, ignorance, illness, timidity, infirmity, or other disability, being strangers are in need of assistance." The work of this organization is largely one of protection to the traveler and stranger, in furnishing information on any subject vital to the welfare of the inexperienced traveler. The housing department has investigated hotels and rooming houses, and keeps on hand a list of hotels, rooming houses, apartments, boarding houses, and private homes in San Francisco, Oakland, Berkeley, and Alameda which conform to the standards of safety and decency required by the society. Aids meet all ferry boats that bring passengers into the city and the important trains on the Southern Pacific, Santa Fe, and Western Pacific railroads. There are also aids stationed at the Palace of Education, the Service Building, and the California State Building within the Exposition grounds.

In response to a recent request for information as to the moral protection afforded visitors to the city whether as transient employees or sightseers, the Young Women's Christian Association, which maintains a building and staff on the Exposition grounds, has submitted in substance the following report:—

"The Young Women's Christian Association has a building



near the main entrance to the Panama-Pacific International Exposition, which stands for service. It provides the public with an information bureau, rest rooms for reading and writing, comfort stations, good food at reasonable rates, motion pictures of its work, and a day nursery with trained nurses. Sunday vesper services provide distinguished clergymen and music.

"For the employees of the Exposition the Young Women's Christian Association offers an employment bureau, a night school in stenography and salesmanship, and meals at reduced rates. For the convenience of women working on the Zone it has erected a bungalow with cheery club room, rest room, baths, and meals at cost.

"These buildings extend a welcome to the employed girls, which is expressed through social gatherings and personal friendship. The bonds thus formed have made it possible to do effective emergency work and to protect the girls against many of the insidious temptations of their surroundings."

The Law Enforcement League is a California corporation with the following officers: President, Mr. Rudolph Spreckels; Vice-President, Rev. Charles N. Lathrop; Secretary, Rev. Caleb S. S. Dutton; Treasurer, Mr. J. E. White. Its purposes are expressed in its articles of incorporation as follows:—

"The purposes for which it is formed are to secure the adoption and the enforcement of all laws, ordinances, and regulations, Federal, State, and Municipal, having for their object the prevention of vice and crime, and the promotion of the general welfare; and to that end, either co-operating with the public authorities or acting independently of them to institute, maintain, and appear in by its officers, agents, and attorneys, such actions and proceedings, civil or criminal, as may be necessary and proper, and in all legitimate ways to act so as to further its said purposes."

This organization through its treasurer, Mr. J. E. White, and two members, Mr. John C. Willard and Mr. Clayton Herrington, participated as friends of the court in the test suit brought on December 21, 1914, by the District Attorney of San Francisco under the Red Light Abatement Law which became effective

the day before. A favorable decision was secured from the court in this case, but by agreement between the counsel for the defendant and the District Attorney, the judge before whom the case was tried has issued a series of stays of execution of the permanent injunction granted by him, pending the appeal of the entire case to the Supreme Court of the State. The result has been that the injunction has not been made effective, and the house of prostitution in question is still running wide open. This organization has also sent in a written protest to the Exposition authorities against the continuance of the Mysterious Orient Dance Hall.

The Committee of One Hundred, the Women's Christian Temperance Union, the State and City Civic League, and the Recreation League have protested to the municipal or Exposition authorities against immoral conditions. The California Social Hygiene Society has performed valuable service in connection with the Board of Health by placing placards in many toilet rooms both at the Exposition and throughout the city calling attention to the dangers of venereal infection from promiscuous immorality, and explaining how and where free advice and reliable diagnosis and treatment of such diseases may be had.

The Young Men's Christian Association lists as its most important contributions to protective work the meeting of trains and boats, thereby protecting the unsophisticated from the taxicab men, the sending of men to good rooming houses, thereby helping them to avoid moral difficulties, the housing of about two hundred men in the Young Men's Christian Association building, and the conducting of an employment department through which permanent and temporary employment for many hundreds of men is secured. These special activities are in addition to the regular work of the Association for approximately four thousand members.

As we go to press the papers announce the closing of the Streets of Cairo Concession and the opening of the '49 Camp at the Exposition. Whether there will be a net gain thereby remains to be seen. The employees of the former say that the closing is only temporary, and that their salaries are going on just the



same. If this closing represents a permanent victory for the valiant band of local citizens who have protested regularly and with increasing force, it also reflects great credit upon some of the members of the California State Exposition Commission, who have steadfastly opposed this and other indecent exhibitions.

Bad as some of these shows are and discouraging as the response of the Director of Concessions to protests has been, the general situation at the Exposition is not so bad as that within the city itself. In spite of announcements of officials to the contrary, San Francisco remains one of the few large cities of this country where public prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafés, and other public places where prostitutes ply their trade is provided. The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult.

When the business men of San Francisco become convinced that this class of citizens are parasites, who not only contribute nothing of value to the city, but actually and literally pollute the life stream of society and drive away the better class of home-seekers and constructive workers, these business men may be expected to clean up San Francisco.

## THE RELATIVE PREVALENCE OF SYPHILIS AMONG NEGROES AND WHITES

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Morbidity statistics in the United States are, as is well known, very inadequate. Especially is this true in the case of venereal diseases, as becomes evident when an endeavor is made to ascertain the prevalence of venereal disease in the negro as compared to its incidence in the white race. To be sure, many statements in regard to the frequency of syphilis among negroes are to be found; but almost all of these are merely general impressions of individual men, colored apparently, in large part, by the opinion that the negroes are an inferior race and therefore more prone to the ravages of syphilis. If a southern physician is asked what percentage of negroes in his experience are syphilitic, his offhand estimate will usually be about 75 per cent. When further questioned, he will usually admit, however, that he has no accurate data on the subject.<sup>1</sup>

This study was undertaken both to call attention to the lack of reliable statistics on the prevalence of syphilis in the negro, and to assemble in one article as many statistical studies of this subject as could be found. These references are scattered widely through medical literature and are therefore apt to escape the notice of the readers of this journal.

Most of the investigations were made in hospitals, dispensaries, and insane asylums. Syphilis may be latent in an individual without, for a time, giving any clinical signs or symptoms. Such cases are overlooked even in hospitals unless some suspicion is aroused and a Wassermann test performed.<sup>2</sup> Moreover most

<sup>1</sup> F. Jones, Syphilis in the negro. *Journal of the American Medical Association*, 1904, xlii, 32.

<sup>2</sup> A positive Wassermann reaction indicates the presence of syphilis.



of the institutions do not specify in their statistics whether they include all cases of syphilis. A patient may be admitted to a hospital for a diseased condition of his heart which is due to syphilis. Yet this case will be classified in the morbidity statistics as a cardiac, not as a syphilitic affection. The same thing may happen in cases of syphilitic disease of the nervous system, the liver, etc. It is apparent therefore that unless the Wassermann reaction is used as a criterion—and even this is not infallible—a number of cases of syphilis in hospitals will be overlooked and the figures will be too low. But even if the figures for the percentage of syphilitics among hospital patients are correct, they can not be taken as an index of the prevalence of syphilis among the entire negro population. For although there are many cases of untreated and latent syphilis outside of the hospital, the hospital, besides latent cases, has a large number of patients admitted because of their syphilitic affection. This is illustrated by the figures given by Greeley.<sup>3</sup> From 22 per cent. to 25 per cent. of patients in Bellevue Hospital in New York City have positive Wassermann reactions. This estimate is based on 15,000 tests. On the other hand, 1117 tests made on applicants for license to peddle gave 8.4 per cent. positive results. The latter represent apparently healthy individuals.

When we bear these factors in mind, it becomes evident that most of the figures given below can be considered only rough approximations so far as the prevalence of syphilis among the entire negro population is concerned. But they have value in indicating the relative incidence of the disease among whites and blacks. But here the question arises—do negroes seek medical relief in institutions as frequently as do whites? The appended statistics therefore must be interpreted with many reservations.

At the Johns Hopkins Hospital the admission rate of syphilitics from 1892 to 1911, calculated per 10,000 of the population of Baltimore, was:<sup>4</sup> White males, 1.2 per cent.; negro males, 2.7 per cent.; white females, 0.3 per cent.; negro females, 1.7 per cent.

<sup>3</sup> H. Greeley, Syphilis as a public health menace. Monthly Bulletin, Department of Health, New York City, March, 1915, v, 59.

<sup>4</sup> Statistical experience data of the Johns Hopkins Hospital Rep. Monographs, N. S. No. 4.

From the records of the Charity Hospital, New Orleans, Matas<sup>5</sup> estimated the decennial prevalence of syphilis in this hospital as 2.8 per cent. in whites, and 5.06 per cent. in negroes. Hazen<sup>6</sup> found approximately the same figure. Of 90,172 negro patients at the Freedmen's Hospital, Washington, D. C., 5.37 per cent. had syphilis. Of 1250 consecutive cases of skin disease, however, 240 or 19.2 per cent. were due to syphilis.<sup>7</sup> Dyer<sup>8</sup> recorded 529 cases of skin diseases in negroes which he observed at the Charity Hospital, New Orleans. Of these 144 or 27 per cent. were due to syphilis. But in whites, too, we find a relatively high percentage of dermatologic diseases caused by syphilis. Thus Blanc<sup>9</sup> reported 12.8 per cent. of 1878 dermatologic cases at the Charity Hospital, New Orleans, as syphilitic. The committee on statistics of the American Dermatological Association, in reviewing the 369,970 cases reported during a period of fourteen years by its members, found that 9.4 per cent. were syphilitic in nature.<sup>10</sup>

From the records of the Central Dispensary, Washington, D. C., and of the Johns Hopkins Dispensary, Baltimore, Fox obtained the following figures:<sup>11</sup>

	Number of cases:	Syphilitics per cent.
Patients with general diseases.....	Whites.....15,000	3.96
	Negroes..... 32,000	5.82
Patients with skin diseases.....	Whites..... 2,200	12
	Negroes..... 2,200	27

<sup>5</sup> Surgical peculiarities of the negro. *Transactions of the American Surgical Association*, 1896, xiv, 483.

<sup>6</sup> H. H. Hazen, Syphilis in the negro. *Journal of the American Medical Association*, 1914, lxiii, 463.

<sup>7</sup> The so-called annular syphilide of the negro. *Journal of Cutaneous Diseases*, 1913, xxxi, 148.

<sup>8</sup> Notes on the statistical relation of skin diseases in the negro and in the white races in New Orleans. *Proceedings, New Orleans Parish Medical Society*, 1895, iii, 68.

<sup>9</sup> H. W. Blanc, A review of dermatologic practice in New Orleans. *New York Medical Journal*, 1892, lv, 281.

<sup>10</sup> S. Pollitzer, Report of the committee on statistics of the American Dermatological Association. *Journal of Cutaneous Diseases*, 1914, xxxii, 312.

<sup>11</sup> H. Fox, Observations on skin diseases in the negro. *Journal of Cutaneous Diseases*, 1908, xxvi, 67 and 109.



Congenital syphilis was found in 2.2 per cent. of white children, and in 5.5 per cent. of negro children treated at the St. Louis Children's Dispensary.<sup>12</sup>

The incidence of syphilis among colored canal laborers in the Canal Zone is about the same as among negroes in the United States. Of 8226 negro male patients in the general medical wards of the Ancon Hospital 500 or 6 per cent. were syphilitic.<sup>13</sup> The Wassermann test was made in most of the cases clinically diagnosed as syphilis and was positive in 82.6 per cent. of them.

The only other institutional data that could be found in a search through the literature were those of insane asylums. Since syphilis is one of the most frequent causes of insanity, the figures here are higher, but a comparison of the negro rate with the white rate is of value. Studies of the Wassermann reaction of the inmates of the two institutions are reported.

In an asylum for the negro insane in Alabama, Ivey<sup>14</sup> found that of 357 negro males, 25 per cent. had a positive Wassermann reaction; and of 349 females, 29 per cent. reacted positively to the test. A survey of the Georgia State Sanitarium gave the following results:<sup>15</sup>

	Number of cases	Positive Wassermanns per cent.
White males.....	420	6
Negro males.....	255	16
White females.....	351	5
Negro females.....	218	16

On the other hand, of 1671 patients chosen at random at the Boston Psychopathic Hospital, 264 or 15 per cent. had positive Wassermann reactions. The race of the patients is not indicated, but the majority of them are probably whites.<sup>16</sup>

<sup>12</sup> P. C. Jeans and E. M. Butler, Hereditary syphilis as a social problem. *American Journal of Diseases of Children*, 1914, viii, 326.

<sup>13</sup> W. G. Baetz, Syphilis in colored canal laborers. *New York Medical Journal*, 1914, c, 820.

<sup>14</sup> R. R. Ivey, The Wassermann reaction among the negro insane of Alabama. *Medical Record*, 1913, lxxiv, 712.

<sup>15</sup> S. S. Hindman, Syphilis among insane negroes. *American Journal of Public Health*, 1915, v, 218.

<sup>16</sup> E. E. Southard, Statistical studies on a series of 6000 Wassermann tests for syphilis performed in the Harvard Neuropathological Testing Laboratory. *Boston Medical and Surgical Journal*, 1914, clxx, 947.

General paresis is one of the late manifestations of syphilis involving the central nervous system. The relative frequency of its occurrence in the two races is therefore of importance. Another report from the Georgia State Sanitarium<sup>17</sup> shows that in 5410 admissions to this institution, paresis occurred as follows:—white males, 4.5 per cent.; negro males, 10.2 per cent.; white females, 1.2 per cent.; negro females, 4.2 per cent. Barnes<sup>18</sup> found that of 804 insane negroes, 9.2 per cent. had paresis, and that of 2602 insane whites, 8.2 per cent. were afflicted with this disease.

These figures obtained from insane asylums may convey an erroneous impression. It is possible that certain non-syphilitic forms of insanity are more frequent in whites than in negroes, thus reducing the percentage of syphilitic insane whites and giving too low an estimate of their actual numbers. The same criticism may be applied to the percentage for negroes.

I have presented all of the institutional data on the incidence of syphilis among negroes that I could find reported. There remain the studies on the prevalence of syphilis among the negro and white soldiers of the United States Army. These again can not be taken as criteria of the frequency of the disease among the civilian population; but they offer a very fair indication of its relative occurrence in the two races, for the environment of the negro and white soldier is much the same. Venereal diseases are closely watched in the army and most of the cases are detected. This is accomplished by a semi-monthly physical examination of every soldier, by the methods of compulsory venereal prophylaxis, by the stopping of the pay of every soldier suffering from venereal disease, and by the liberal employment of the Wassermann reaction. These statistics are therefore of particular value because they give an accurate morbidity rate for syphilis in a group of healthy men. Of course, we must remember that this is a selected group, differing in its makeup and surroundings from the population at large.

<sup>17</sup> Green, Psychoses among negroes. *Journal of Nervous and Mental Diseases*, 1914, xli, 697.

<sup>18</sup> F. M. Barnes, General paresis in the negro. *New York Medical Journal*, 1913, xcvi, 767.



The statistics for the year 1913 are:<sup>19</sup>

	Race	Number of men	Admissions for syphilis	Ratio per 1,000 of mean strength
Enlisted men of whole army.....	White....	76,135	1,725	22.66
	Negro....	4,631	150	32.39
Enlisted men serving in United States.	White....	57,912	1,215	20.98
	Negro....	1,696	36	21.23
Enlisted men serving in Philippines....	White....	9,377	303	32.31
	Negro....	1,811	68	37.55

The reports of municipal and state boards of health give us little accurate information. Syphilis is a reportable disease in only a few communities. Even where it is reportable, the statistics are admittedly incomplete and no pains are taken to tabulate whites and negroes separately. Such laxness in the utilization of even the inadequate statistics that are obtained is characteristic of most American institutions. A New York dispensary having a large negro clientele, where over three thousand Wassermann reactions a year are performed, has no records from which the incidence of syphilis in the two races can be readily obtained.

To serve as some basis of comparison with the statistics presented above, Banks'<sup>20</sup> estimate of the probable prevalence of syphilis may be mentioned. He found that of 1,333,600 seafaring men treated in the government marine hospitals during the last twenty-five years, 21.4 per cent. suffered from venereal disease, and 8.32 per cent. had syphilis. This indicated a percentage of 8.45 annual venereal infections among the whole mariner population of the United States. Assuming that venereal disease is less common among the general male population, he further estimated that 5 per cent. of adult males were annual venereal victims and that of these, 2 per cent. had syphilis. This, of course, is only an approximation.

In an article which appeared after this paper went to press, it is asserted that from 50 to 60 per cent. of negroes in the southern United States have syphilis.<sup>21</sup> This statement is based

<sup>19</sup> Report of the Surgeon General, United States Army, 1914, 237 et seq.

<sup>20</sup> C. E. Banks, Venereal disease—its probable prevalence. *SOCIAL HYGIENE*, 1915, i, 220.

<sup>21</sup> K. M. Lynch, B. K. McInnes, and G. F. McInnes, Concerning syphilis in the American negro. *Southern Medical Journal*, 1915, viii, 450.

on an uncritical summary of the literature of the subject and on a study of a series of a 102 personally observed cases—an inadequate number. The few references which give the statistics from which the estimates of the prevalence of syphilis are made are included in the present paper. They all point to a relatively low incidence of syphilis. The other references indicate very high syphilitic rates, but are unsupported by statistical evidence and have therefore deliberately been omitted from the present article.

#### CONCLUSIONS

From 5 to 6 per cent. of the negro patients in hospitals are diagnosed as syphilitic.

From 3 to 4 per cent. of the white patients in these same hospitals are diagnosed as syphilitic. (Bellevue Hospital reports as high as 22 to 25 per cent. of syphilis among its patients, as ascertained by the Wassermann reaction.)

From 19 to 27 per cent. of skin diseases among negroes are due to syphilis.

From 9 to 12 per cent. of skin diseases among whites are due to syphilis.

Among insane negroes syphilis is apparently two to three times as frequent as among insane whites.

The army admission rate for syphilitics is 3.2 per cent. for negroes, and 2.2 per cent. for whites.

Thus from the general hospital and from the army statistics it would appear that syphilis is one and one-half times as frequent in negroes as in whites.

The Johns Hopkins Hospital statistics and those of skin diseases and of the insane indicate that syphilis is about two and one-half times as frequent in negroes as in whites.

Although not much weight can be attached to the figures here given as representing the absolute prevalence of syphilis among negroes, it seems clear that such statements as that 75 per cent. of all negroes have syphilis are grossly exaggerated. Finally, a study such as this again emphasizes the lack of accurate morbidity statistics, especially in the domain of venereal diseases.



## BOOK REVIEWS

**FEEBLE-MINDEDNESS—ITS CAUSES AND CONSEQUENCES.**<sup>1</sup> By Henry Herbert Goddard, Director of the Research Laboratory of the Training School at Vineland, N. J., for Feeble-minded Girls and Boys. New York: Macmillan, 1914. \$4.

In view of the present trend of opinion regarding the relation of feeble-mindedness to prostitution and the desirability of permanent custodial care for feeble-minded persons, the following review of Mr. Goddard's book by Dr. H. C. Stevens, Director of the Psychopathic Laboratory of the University of Chicago, entitled *Eugenics and Feeble-mindedness*, published in the *Journal of the American Institute of Criminal Law and Criminology*, July, 1915, is of especial interest:—

The study of the problem of feeble-mindedness, as prosecuted up to the present time, has developed two fairly distinct phases. The first phase began in the first half of the nineteenth century with the demonstration by Seguin and others that feeble-minded children could be materially improved by hygienic and special educative treatment. Custodial care in the large state institutions is the practical outcome, and the physical expression, of the efforts for betterment in this direction. On the physical side, this movement had for its object the care and improvement of the health of the mentally defective children. Obviously, where mental deficiency and economic dependence are so frequently conjoined, the bodily health of these unfortunates can be better controlled in custodial institutions under the supervision of the state government. No one who is acquainted with the work of the better class of state schools will doubt that a long step forward was taken by the development of these institutions. On the mental side, the program of Seguin and his pupils crystallized in the physiological method of instruction which has become the foundation of all subsequent systems of training of mental defectives. Two permanent contributions of great value were thus the outcome of the earlier work. With the development of experimental psychology, a new mode of attack upon the problem of feeble-mindedness was originated. The credit for first perceiving the connection between the chronoscope of

<sup>1</sup> Reviewed in *SOCIAL HYGIENE*, March, 1915, p. 277.

the psychologist and the cranium of the idiot belongs to Witmer of Philadelphia who began active work in this field in 1896. The publication of the Psychological Clinic in addition to several volumes by Witmer and his pupils has been the incentive to the inauguration of similar lines of study in many places in this country. The value of this study has been in the recognition of the importance of the purely mental factors in mental deficiency and abnormal behavior of all sorts. The goal of the endeavors of workers in this field has been the development of tests for the analysis of the fundamental psychophysical reactions. Up to the present, two notable achievements may be recorded: the development and standardization of the Binet-Simon scale and the association word test. Popular interest in this movement has expressed itself in the installation of psychologists in the schools; in the psychopathic hospitals; the juvenile courts and upon the examining staffs of the prisons. Great as is the practical value of the psychological method, it must be frankly conceded that it leaves untouched the problem of the cause of feeble-mindedness. The problem of causality is not touched for the reason that the psychologist deals only with the symptoms of deranged functions. The sensory, associational and behavior aberrations are merely the outward effects of the underlying organic causes. Until the mental pathology is joined to the organic pathology no very important advance in the discovery of fundamental causes can be made.

The creation of the research department of the New Jersey institution at Vineland marked the beginning of a new opportunity in the psychopathology of mental deficiency. The institution itself represents in a very favorable form, the custodial type of institution with the educative features well developed. To these well-organized departments the department of research was added. A psychologist was made director. The volume which is the occasion for this review may reasonably be considered the outcome of the director's research activity. One may rightfully consider it an expression of the author's mature conviction: a well-considered summing up of the case. We are told that five years of investigation have gone to the making of the book. We are therefore prepared to weigh carefully the conclusions of the author and to listen with respect to what he has to say. The sub-title of the book is: Causes and Consequences. The author has arrived at a very definite conclusion as to the cause of feeble-mindedness. He concludes as a result of his study of cases, that Mendelian inheritance is the cause of feeble-mindedness. The practical outcome of this view is the pre-



vention of feeble-mindedness by sterilization. Defective germ plasm is the cause. Therefore, destroy the defective germ cells and you have laid your axe at the very root of the evil. This is sound doctrine, if the premise upon which the conclusion is based is valid! Since the practical importance of this doctrine is very great, it is desirable to examine the premises with care.

The attack of every scientific problem resolves itself essentially into considerations concerning the method and considerations concerning the interpretation of the results. The method employed by Goddard may be called the method of pedigree investigation by field workers. "In the preparation of the cases to be investigated, the field worker made the acquaintance of each child, prepared a sheet containing his picture and the facts about him, so as to avoid any possibility of confusion when she came to talk to the parents. On these sheets were also all the addresses that the institution possessed of members of the family. Her instructions as she went out were in the main those that were later embodied in Bulletin No. 2 of the Eugenics Record Office. She carried no questionnaire or blank to be filled out, but rather was given general direction as to what to inquire for. The reason for this is that a questionnaire too often elicits a definite answer when, as a matter of fact, there is no definite answer to be given. We deemed it wiser to explain to people as well as possible the purpose we had in view, and then allow them to talk, directing their conversation along certain special lines, such as to bring out the facts in regard to any member of the family who might be feeble-minded, alcoholic, insane, or dependent upon charity, etc., or, on the other hand, who might be free from any or all of these. . . . The field workers were instructed to record as far as possible the exact words of their informant, not of course the whole conversation, but the salient features. They were to do this rather than to give us their interpretation of what they heard. They of course also gave us their impressions but these were sent to the laboratory every few days, whenever a case was finished, or if a long case, at least every week. We felt it was neither economical nor desirable to require the field workers to make a daily report or in any way to encumber them with clerical work. They made rough family history charts in the field and sent them in with their reports. Later it was found desirable for them to make these charts on a large scale, that is, without crowding individual symbols, leaving room to record on the chart beside each symbol facts in regard to the individual represented by that symbol. . . . As a rule, our workers have easily

been able to decide the mentality of the persons they saw. In some cases, indeed, this was not so easy and only after much observation and questioning of neighbors and friends as to the conduct and life of these persons was it possible to come to a reasonably satisfactory conclusion. In many cases it has been impossible to decide even after all our care; and these cases are therefore left undetermined. In regard to the persons not seen, and especially those of earlier generations who are no longer living, the task at first seems more difficult. Some even assume that it is impossible to determine the mentality of such cases unless they were commonly recognized as imbeciles. That such is not the fact, however, will become evident from a little thoughtful consideration. It must be remembered that the field worker goes out with a background of knowledge of four hundred feeble-minded boys and girls, men and women, of all grades of intelligence, and a great variety of temperaments and hereditary influences. With this background it is possible to project any individual into a known group and decide that he is or is not like someone in the group. This of course must not be done, and is not done, by any superficial resemblance but on the basis of many fundamental characteristics" (pp. 24-27).

Such is the method. Even when presented most sympathetically, many objections occur to one. The exact estimation of mentality in adults is extremely difficult at best. The habit of economic dependence and actual poverty so weaken initiative and self-reliance that such persons appear to the unskilled to be actually deficient mentally. In judging of the dead, definite conclusions are still more precarious. Even granting that the social judgment '*weak-minded*' or '*simple*' is justly applied in any particular case, no valid inference can be drawn with regard to heredity. Because the feeble-mindedness may be due to an encephalitis, or hemorrhage of the brain at birth or any of the many organic pathological causes which may lead to profound mental arrest. Before one is justified in concluding that feeble-mindedness is due to the action of germ-cell determinants which behave in accordance with a definite law which holds for the transmission of certain traits in plants and animals, the more obvious hypothesis that mental deficiency is the result of brain damage caused by the action of definite pathological causes, must be carefully excluded. We know that certain disease-producing organisms (e.g., the *treponema pallidum*) are transmitted from parent to offspring. Evidence is accumulating to show that this organism is responsible for a very considerable percentage of feeble-mindedness. Until definite diseases of the central nervous



system have been excluded by a competent and thorough neurological examination, no one is at liberty to conclude that any given case of feeble-mindedness is due to inheritance. The bearing of this comment upon the method used by Goddard should be sufficiently obvious. His method of pedigree investigation by field workers is inadequate to do more than 'spot' cases of familial feeble-mindedness. But since the method gives no information about organic pathology of the subjects, no inference can be drawn as to causes. But Goddard asserts that heredity is the cause, for the reason that he finds the same or similar mental conditions occurring in successive generations of the same family stock. He overlooks the possibility of placental transmission of disease organisms and the possibility of new infections in succeeding generations because of the promiscuous sexual relations.

The psychologists and administrators who are dealing with the problem of feeble-mindedness tend to overlook the importance of pathological changes in the brain. This is evidenced by the fact that laboratories for the study of brain pathology are not usually considered as essential parts of the institutions for the care of the feeble-minded. Undoubtedly, there has been a change in the direction of interest within recent years from the older pathological point of view to the newer psychological point of view. As a corrective to what seems to the writer to be an over-emphasis upon psychological and general biological considerations, the results of an investigation of the brains of one hundred cases of mental defectives by Dr. A. W. Wilmarth,<sup>2</sup> is of importance. After presenting the findings at the autopsies, Dr. Wilmarth says, "In closing, I would briefly call attention to the comparatively large number of cases of actual cerebral disease, in contrast with the relatively small number where imperfect development seems the causative agent of the mental defect." I cite some of the commoner pathological findings:

Sclerosis with atrophy.....	12
Sclerose tubereuse.....	6
Diffuse sclerotic change.....	7
Degenerative changes of vessels.....	15
Hydrocephalus.....	5
General cerebral atrophy.....	2
Non-development.....	16
Infantile hemorrhage.....	1
Adhesions of membranes (meningitis).....	3

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<sup>2</sup> *Alienist and Neurologist*, Vol. II, pp. 520-533, 1890.

Angiomatous changes of cerebral vessels .....	1
Glioma (with sclerosis) .....	1
Porencephaly with non-development .....	1
Hypertrophy of skull .....	6
Acute softening .....	2
Demi-microcephalus .....	2
Hypertrophy of brain with simple type of convolutions .....	2
	<hr/> 82

It appears from this study of Dr. Wilmarth's that well-known pathological changes were present in eighty-two of his one hundred cases of mental defects. The early date of this work (1890) makes it entirely probable that microscopic methods of investigation such as are in use at the present time would demonstrate characteristic pathological changes in most of the remaining eighteen cases, in which there were no gross changes apparent.

The work of Dr. Goddard is unsatisfactory in his discussion of two of the most commonly accepted causes of feeble-mindedness, namely, the effect of alcoholism and syphilis. The obvious motive for this systematic attempt to underrate the importance of these two factors, is to clear away the objection which might be raised from this side to the importance of Mendelian inheritance. Dr. Goddard is at great pains to interpret his statistics which bear upon the influence of alcoholism by trying to show that the alcoholism is the effect of feeble-mindedness and not the cause. He assumes that feeble-mindedness diminishes control and as a consequence of diminished control, the feeble-minded individual is more prone to alcoholism than is the normal individual. This section of the book is not only unsatisfactory from the point of view of strict scientific method, but it also gives one the impression of rather labored special pleading. With regard to the other causative factor, the importance of which is systematically minimized by the author of this book, we are now possessed of very conclusive evidence which goes to show that syphilis is responsible for at least 25 per cent. of all cases of feeble-mindedness. The evidence for this conclusion is derived from a study of the Wassermann reaction as applied to the blood serum and spinal fluid of feeble-minded children in institutions. This is not the place to give a systematic review of the literature of this subject. I shall, however, cite the results of several of the more important articles which have appeared in different parts of the world within the last three or four years. There is but one dissenting result in the list, and there are doubtless local reasons for this difference of opinion.



Raviart and others<sup>3</sup> found the reaction positive in 30 per cent. of 246 investigated.

Krober<sup>4</sup> found the reaction positive in 11 per cent. of 262 cases.

Fraser and Watson<sup>5</sup> found the reaction positive in 50 per cent. of 105 cases.

Chislett<sup>6</sup> found the Wassermann reaction positive in 9 out of 20 cases.

Dean<sup>7</sup> obtained 15.5 per cent. of 330 cases examined. Dean's results show that the percentage of positive reactions decreases rapidly with the age of the patient. This is shown clearly in the following table:

Age of patient	Number examined	Number positive reactions	Per cent positive
5-10 years.....	94	20	21.27
11-15 years.....	142	24	16.90
16-20 years.....	66	4	6.06
21-30 years.....	24	3	1.25
31-44 years.....	8	0	0

Thomsen<sup>8</sup> and others, on the other hand, found only 1.5 per cent. of positive reactions upon some two thousand imbeciles, epileptics, blind and deaf mute individuals.

In view of the showing of the other investigators I have cited, it seems reasonable to suppose that the results of Thomsen and his co-workers are to be interpreted as due to special local conditions which are peculiar to Denmark. Undoubtedly, there are considerable local variations in the prevalence of syphilis throughout the world. The English and the German and the French peoples are known to be

<sup>3</sup> Raviart, G., Breton, M., G. Petit et MM. Gayet et Cannac, Reaction de Wassermann et Alienation Mentale, *Revue de Medicine*, Vol. 28, 840-853, 1908.

<sup>4</sup> Krober, Emil, Beitrag zur Frage des ursachlichen Zusammenhangs der Syphilis mit der Idiotie, *Medizinische Klinik*, Vol. 7, 1239, 1911.

<sup>5</sup> The Rôle of Syphilis in Mental Deficiency and Epilepsy, *Journal of Mental Science*, 59, 640-651.

<sup>6</sup> Syphilis and Congenital Mental Defect, *Journal of Mental Science*, 57, 499-506.

<sup>7</sup> An Examination of the Blood Serum of Idiots by the Wassermann Reaction, *Proceedings of Royal Society of Medicine*, June, 1910, Vol. 3, Pt. 2, Neurological Section, pp. 117-124.

<sup>8</sup> Thomsen, Oluf, Boas, Harold, Rodil, Hgort, Leschly, W., Eine Untersuchung der Schwachsinnigen, Epileptiker, Blinden und Taubstummen Daenemarks mit Wassermannsche Reaktion, *Berl. Klin. Wochenschrift*, No. 20, Vol. 48, pp. 891-892, 15 Mai, 1911.

especially prone to this disease. In view of these facts, the author is of the opinion that Dr. Goddard has not given sufficient weight to this factor in the causation of feeble-mindedness.

As for the importance of Mendelian inheritance, it is as yet too early to draw any valid conclusion. There are two important objections to the theory as it is applied to the problem of feeble-mindedness at the present time. First of all, there is no justification whatsoever for considering feeble-mindedness a unit character in the same sense that tallness or dwarfness of peas, or the color coat of guinea pigs, or brachydactylism in man may be considered unit characters. Feeble-mindedness is a composite of many psychophysical reactions just as is the normal human mind. It is extremely unlikely that so complex a thing can possibly be considered a unit character. The second fundamental objection to the Mendelian hypothesis is the neglect of known pathological causes which produce feeble-mindedness. The results of Dr. Wilmarth and the results of the Wassermann reaction show conclusively that at least 75 per cent. of all cases of feeble-mindedness are due to gross and microscopic pathological causes. If this conclusion is sound it follows that the ratios established by the Vineland workers must be erroneous. They are due, in the opinion of the writer, to an uncritical application of their method and also to the operation of that more general fallacy, the idol of the den.

It is much to be hoped that the psychological point of view, the biological point of view and the pathological point of view may be combined in some institution for the study of the problem of feeble-mindedness. The three methods are coördinate methods of research and they should be used in coöperation with one another. Serious errors arise when one method is over-emphasized by the exclusion or the neglect of the others. A study of eugenics has undoubtedly contributed important results to the control of feeble-mindedness. By itself alone, however, it is inadequate to solve the fundamental problems.

IN HER TEENS. A Book for Girls. By Mrs. Woodallen Chapman.  
New York: Revell, 1914. \$.25.

This little book comes from the experience of a life spent with a sympathetic mother who knew how to help a girl understand her own developing self. Mrs. Chapman answers the questions of the girl entering into her teens, trying to explain to her something of the wonderful thing it really means to be a woman. To counteract surging aspira-



tions in the heart of the adolescent girl who "wants to do something for the nation, for the race, for humanity at large," she tries to show that after all the most important work in the world is to "influence human souls," helping them to unfold the highest and best that is in them.

It is from the beginning of the child's life especially given to the mother through her sympathetic relation with her children to shape the habits and character which are to last through a lifetime. How important, then, is it that each girl prepare her own life to meet the great demands of motherhood. "Being a mother is such an important work that it calls for a long and careful preparation," not alone physical preparation, but spiritual and mental. And it is only by gaining control of herself and of her emotions that a girl is able to choose wisely and justly a mate who can share with her the rights of parenthood. As the author says:—

"In these few pages we have considered together some of the glorious possibilities that open before you as you enter the 'teens,' that mysterious portal of womanhood. The inner meaning of the sacred mystery of womanhood can only be revealed to you by life itself. As you live truly, truth will be revealed to you and you will discover that all of life is glorious and beautiful."

PSYCHOLOGY AND PARENTHOOD. By H. Addington Bruce. New York: Dodd, Mead and Company, 1915. \$1.25.

To quote from the preface, "The chief aim of this informal 'hand-book for parents' is to review and unify, in non-technical language, the findings of modern psychology which bear especially on the laws of mental and moral growth. The time has come when it is not only desirable but necessary to attempt something of this sort; for in the course of their labors the educational, medical and social psychologists have accumulated a mass of data revealing unsuspected defects, and hinting at marvelous possibilities, in the upbringing of the young." Mr. Bruce holds that insufficient attention has been paid to the hampering influences of unfavorable environment and physical maladjustment, but psychologists have made it clear that it is entirely feasible to develop mental and moral vigor in the mass of mankind to an astonishing degree; and that their discoveries warrant the assertion that, through proper training in childhood, it is possible to create a race of men and women far superior morally and intellectually to the great mass of the earth's inhabitants today. He contends that it has been

scientifically established that it is in the first years of life, and in the influences of the home, that the forces are set in motion which count for most in making or marring the individual's character and career; that, consequently, parental responsibility and also parental opportunity are much greater than most parents suppose. The book is accordingly addressed primarily to parents in the hope that it may be of some assistance to them in avoiding the pitfalls and developing the possibilities of that most important of all human activities—the training of the next generation.

The work is peculiarly fit at this particular time when so much thought is being given to race-betterment, and Mr. Bruce's lucid and easy diction should carry its beneficent teachings not only to the minds of students but into the homes of all classes who would set the seal of true development upon the young confided to their care.

The chapter headings convey but an inadequate idea of the contents of the book, but indicate its scope. They are: The Importance of the Environment; Suggestion in Education; The Secret of Genius; Intensive Child Culture; The Problem of Laziness; A Chapter on Laughter; Hysteria in Childhood; The Menace of Fear; A Few Closing Words.

As to the doctrines presented, it seems hardly fair to the author to attempt to outline them *in toto* in a review, but a few may be selected as a foretaste of what the book will yield to the reader.

Mr. Bruce holds that the influence of heredity is of quite secondary importance to that of environment in the shaping of a human life. This indeed is a welcome remove from the fatalism connoted by heredity; it breathes freedom and hope. He also makes clear that many of the supposed instances of "innate depravity" are really the result of curable physical defects, sometimes comparatively slight ones. He emphasizes the importance of early impressions and of education begun in the cradle.

Childhood is the most suggestible period of life by reason of the lack of development of the discriminative faculty; hence it is then that the individual may best be guided by suggestion, which, as Mr. Bruce so well defines it, means "nothing more than the intrusion of an idea into the mind in such fashion that it is accepted automatically, overcomes all contrary ideas, and leads to a specific course of action." So potent in childhood is suggestion properly applied that in it alone might almost be said to reside the means to the most rapid improvement of the race.



The secret of genius Mr. Bruce finds in the spontaneous upsurgings from the depths of the subconscious mind of such individuals as "have found a way more readily, more frequently, and more profitably than others to avail themselves of the subconscious powers that are the common heritage of the race." He calls attention to the facts that the subconscious is a kind of vast storehouse wherein are preserved, seemingly without time-limit and in the most perfect detail, memory-images of everything we have seen, heard, or otherwise experienced through our sense organs; that it is also a kind of workshop for the manipulation of ideas; and that the more freely and habitually one can draw on its resources, the more one ought to be able to accomplish with regard to any set task or field of work. The genius is one who has learned how to tap this reservoir of knowledge and power, and our author holds that it would be possible, by careful education and the wise adjustment of environmental influences, so to develop any individual of normal mentality that he might achieve in his chosen life-work results usually regarded as bearing the stamp of genius.

That children subjected to the forcing process in education are likely to be injured thereby, is a rather prevalent belief; but to Mr. Bruce's way of thinking, for which he gives his reasons in interesting fashion, children reared in this way will have a far better chance for success and happiness in after years than would otherwise be theirs.

Laziness in children is abnormal and is referable usually to some physical defect of such a character as to impose an excessive strain on the nervous system.

Laughter is almost always a good thing for both the body and the mind. Like sleep, it refreshes; like food, it strengthens. Mr. Bruce calls to the attention of parents the mistake, too often made at present, of curbing their children's instinctive tendency to laugh, and encourages the cultivation in the little ones of a keen sense of humor, because of its developmental value.

The chapter on Hysteria in Childhood is exceptionally valuable. "Than this disease—of which most people, unfortunately, have next to no exact knowledge, mistakenly confusing it with uncontrollable attacks of weeping or laughing—there is no malady more insidious, peculiar, or dangerous in the variety of its possible consequences." Hysteria is, to put the case briefly, preëminently a mental trouble, though its only observable manifestations are wholly physical; it leads to the most extraordinary situations in respect to behavior and apparent disease.

As to the menace of fear, Mr. Bruce says there is reason for suspecting that all functional nervous and mental troubles, no matter what their immediate cause, are traceable to fear memories of remote occurrence, dating usually from the days of childhood; and he urges that parents and educators adopt every means in their power to prevent the growth of unreasonable fears in the little ones in their care.

It is a pleasure to the reviewer to commend to all who wish to know the practical side of the so-called new psychology others of the works of Mr. Bruce dealing with this subject. In addition to the above, three excellent ones are: *Scientific Mental Healing*; *Adventurings in the Psychical*; and *Sleep and Sleeplessness*. The last-named should prove a boon to sufferers from insomnia.

F. M. W.

KEUSCHHEIT UND ZUCHT. Paul E. Kretzmann. St. Louis, Mo.: Concordia Publishing House, 1915. \$.25.

"Chastity and modesty" are here explained with reference to precept and example as found in the Scriptures. The ignorance of parents and their negligence in giving at the proper time the necessary instruction pertaining to sex matters are important factors in the prevalence of sins against the seventh commandment, "Thou shalt not commit adultery." The author treats the subject in a straightforward manner and the instructions given to parents how best to teach those under their care are well presented. In six chapters the author calls attention (1) to the prerogatives of man given him by the Creator, especially to the Christian, with special reference to holy matrimony; (2) true chastity in and outside of the marital relations; (3) the engagement; (4) the duties of the husband; (5) the duties of the wife; (6) how parents should teach their children true chastity. An English edition of this booklet might be welcomed by those who are interested in the social conditions of the country, and would be helpful in the hands of those preparing to enter holy matrimony, and of parents wishing to safeguard their children from sinning against the body.

F. E. T.



## NOTE AND COMMENT

*San Antonio, Texas, Closes its Segregated District.* In no other city, except New Orleans, in the entire South, have such degrading and demoralizing conditions existed as in San Antonio. Perhaps in no other city in the South when the crusade to close the segregated district began were there found so many men and women of prominence and influence to champion the cause of segregation and the double standard of morals. But after a campaign of one year the Law Enforcement League of San Antonio, backed by practically all of the Ministerial Association but bitterly opposed by county and city officials, has finally closed the "red-light district" by process of law, having obtained permanent injunctions through the Civil District Courts against the owners, lessees, and tenants of disorderly houses in accordance with the criminal code of Texas.

The Ministerial Association organized and directed a campaign of education in the pulpits, on the streets, and in the "district" in an effort to awaken a public conscience, and the Law Enforcement League conducted a vigorous and persistent campaign for funds, for publicity, and for political support. In the city election for a commission form of government, both parties ignored this movement, which, however, now receives recognition from the new commissioner of police, though he withholds his sanction and authority in law enforcement in what was formerly known as the "restricted district."

The first suits for injunction against property owners brought immediate responses in suits for heavy damages in cross-action for defamation of character, which, however, were afterwards overruled by decision of the Court of Civil Appeals of Texas. Against our movement were marshalled the combined influence and power of the saloons, the liquor dealers, and five local breweries, making it almost impossible to obtain a local attorney for prosecution. The owners and conductors of disorderly houses were bold, brazen, defiant, and dangerous, claiming the support of every city and county officer, including the mayor and the sheriff. The enforcement of the law would not have been so difficult but for the domination of the beer and liquor interests which

have controlled our city and county government for years, and which have defied state laws and state authority.

In the vice district were found six hundred and thirty immoral women and three hundred immoral men, the latter supported largely by the former. We estimated that in the entire city there were perhaps three thousand immoral women, and the proportionate number of men followers. Perhaps a fourth of the women from the "district" have left the city, many of them returning to their former homes, and others are leaving every week, being now convinced that a vice district will not be tolerated by our citizens. Only about one per cent. of the women accepted assistance offered by the charitable and rescue societies. More than one hundred of these women were found in what are known as cribs, an institution which, it is said, has flourished in no other city of the United States except New Orleans.

The actions for the enforcement of the law in San Antonio were brought under Article 4689 of the Texas Statutes, passed by the Legislature in 1907, reading as follows:—

"The habitual, actual, threatened or contemplated use of any premises, place, building or part thereof, for the purpose of keeping, being interested in, aiding or abetting the keeping of a bawdy or disorderly house, shall be enjoined at the suit of either the state or any citizen thereof."

In its decision on appeals, the Court of Civil Appeals, in an opinion of Chief Justice Fly, said in part:—

"That statute authorizes any citizen of the State, whether any property or other rights of his are threatened or not, whether he is injured thereby or not, to enjoin the keeping of a bawdy or disorderly house. Appellee, therefore, having alleged that he was a citizen of Texas, could enjoin appellant from conducting houses of prostitution, whether such houses invaded any of his private rights or not, or whether they inflicted 'irreparable injury' to him or not, and he was under no obligation to make allegations as to those matters. Each citizen of Texas is clothed with the authority to invoke the aid of a court to restrain and prevent the keeping of houses for the breeding of crime and dissemination of disease and immorality."

Any citizen of one of the eighteen states enjoying the injunction and abatement law can close a segregated vice district in any city. Captain Bill McDonald, a noted Texas ranger, and at one time President Roosevelt's body guard, says, "A fellow that is in the wrong can't stand up against a fellow that is in the right and keeps on a-coming."



The state organization of the Law Enforcement League will be perfected in a few days, when a campaign for abolishment of segregated districts in all Texas cities will begin. WESLEY PEACOCK, Treasurer, Law Enforcement League.

*The Federal Council of the Churches of Christ in America* issues two pamphlets entitled "What Every Church Should Know About Its Community" and "Social Service for Young People" which suggest in effect a program for social service work for local religious organizations. To formulate the details of such a program for its own use "each church must know the outstanding social needs of its community. It must from time to time review this group of facts in order to measure the progress of the community, and to estimate its own success in putting religion into the community life. . . . To discover the facts called for by this study, a few selected persons should be gathered together. Some parts of the inquiry will need to be eliminated as irrelevant in certain communities, suburban and rural. A section of the study should be assigned to each individual, except that in the open country church the preacher had better himself do all the work that involves the responsibility of individuals for community conditions. The questions should never be answered by mere opinions. They call for facts, or judgments based on facts which are to be personally observed. Where the information is obtainable from public officials it should also be verified by personal observation. In planning this study, call into council any local trained social service workers; they will be able to offer valuable suggestions. When the inquiry is finished the group should be gathered together to study the total results. They should determine the need that calls most urgently for immediate action and then agree upon a plan to meet that need.

"In developing a program to meet the needs outlined by the results of this study, the churches should use their existing organizations, assigning to each that sphere of work in which they are naturally interested. Church federations or federated groups of church men would be used to develop the program called for by these results. All other local agencies interested in social service work should also be called into consultation in developing a program.

"The results of the whole study should be charted whenever possible. These charts may be placed on exhibition for several days prior to a public meeting called to present the conclusions of the committee. In small towns there should be a community meeting. First the broad

results of the inquiry should be presented, and the general policy demanded by them set forth in outline. Then attention should be focussed on that particular need which the committee has selected for immediate action."

The scope of such an inquiry into local conditions is indicated by the headings under which the facts to be ascertained are grouped, as follows: Population; Church Life; Recreation; Education; Health; Housing; Labor; Immigrants; Charities; Delinquency; Public Morals; and Civics—covering, as will be seen, the whole field of community life. Under the heading "Public Morals" the following outline is presented:—

"The Church cannot stand as the defender of public morals, it cannot even protect the moral life of youth, unless it know definitely the local institutions and agencies that destroy morality. Eternal vigilance is the price of moral safety as well as liberty.

"The facts here required are to be secured by the personal observation of mature persons; by the testimony of police officers and by conversation with persons of the 'underworld.'

"1. Who is legally responsible for the care of public morals?

"2. Number of saloons.

"3. Number of gambling houses.

"4. Number of houses of prostitution.

"5. Is there a 'segregated district'?

"6. What regulations are there concerning the sale of liquor; gambling; prostitution; and how enforced?

"7. What regulation is there of picture shows, theatres and public dance halls in their relation to public morals and how enforced?

"8. What regulation is there regarding the sale of 'drugs?' How enforced?"

In presenting the facts of Social Service for Young People, with particular reference to young people's societies, the study of certain features of community life is emphasized, namely, poverty and delinquency, social life and recreation, health and housing, labor, and government. As practical objects of work the poor, the sick, and the prisoner are mentioned, but especial stress is laid upon social contact and organized recreation, not only for the church group, but for homeless young people and the boys and girls of foreign birth,—that is, immigrants and immigrants' children. While studies of prostitution are not included among those which young people's societies should make, the social hygiene problem is introduced under the head "Recreation and Social Purity:"—



"No society will be content to provide wholesome amusement without the effort to prevent improper types. And the prevention of improper recreation will lead to the problem of organized vice, for the two are inseparable. The public dance halls, the amusement parks, and the excursion steamers are recruiting stations for the dealers in commercialized vice.

"The first step in prevention is to understand that a segregated district in any community is unnecessary, that it remains only because of the consent of the community. It cannot be too emphatically stated that segregation as a policy is no longer considered necessary or even sound. This stand is taken not only by the religious forces, but by social workers and progressive thinkers the country over. This distinctly new attitude is the result of the scientific investigations made within the last few years by specially selected commissions in various parts of the country.

"If there is a segregated district in your community, why should it continue to exist? If it continues, it means assuredly that some girls and boys must be sacrificed. The young people of the community should be interested to see that no girls are drawn into that life.

"The second step is education in personal standards. Commercialized vice can be rooted out as soon as the community wills. But the only way in which the social evil will be eradicated entirely will be by the recognition of the single standard of morality. The influence of Christian young people should be thrown on the side of the single standard and everything that makes for it.

"The society will lend its influence in the suppression of songs, pictures, and literature that may be suggestive, and will avoid in every way anything that may tend toward evil thoughts. Conscientious young women will avoid extreme fashions in dress, which are usually not only lacking in modesty and utility, but inartistic as well.

"Notices should be placed in the public buildings of the community directing young people going into the city to apply for information and direction—only to officials in uniform. Societies in the smaller towns and cities may see that their members who are moving into the larger centres are put in touch with the city societies through the Christian Endeavor introduction department."

*The Committee of Social Investigation and Reform*, London, England, in its Report for 1913–1915, describes its formation and purposes as follows:—

"In the year 1913 three young university women formed, with the help of certain influential friends, the Committee of Social Investigation and Reform. It was a bold adventure to enter into this most difficult of all social work without the guidance of former experience. The methods employed in both the investigation and rescue work of the committee can truthfully lay claim in this country to originality. The promoters of this new scheme had three principal aims before them. They wished to provide a centre where accurate information could be obtained of the conditions of sexual vice in this country. English rescue work is largely in the hands of private societies, which are doing excellent work, but are bound in honour not to publish the facts of the cases with which they deal. Again, there are societies which have done valuable propaganda and legislative work in connection with particular evils, but these, owing to the specialised nature of their methods, have not, excepting in one case, studied the problem of prostitution as a whole in order to present an impartial record of its causes and conditions to the public. It was felt that no organisation was dealing with the problem in a way which would enable those anxious to alter the present conditions of vice to base their reforms on a large body of tested facts, instead of on individual theories. The public also, since they have never known the exact truth, have swayed in opinion this way and that, in unreasoning panic or flagging into indifference, the result of reaction.

"The next aim of the promoters was to give more inspiration to the girls and women who came to them for help. It was felt that they needed something sufficiently absorbing to make the new life worth living. As one of our writers has said: 'There is a class of girl for which the *régime* of the ordinary rescue home suffices; it does bridge the gulf between the old life and the new. But there is another class of girl who is practically unhelped, because, in so many cases, she can find no suitable work to satisfy her artistic and aesthetic nature and to provide her with sufficient means to keep her from sordid want. Such girls and women are frequently fairly well educated, and are usually unsuited to the various kinds of domestic service which are offered to them.' It has been one of the discoveries of modern rescue work that artistic and creative occupations hold such girls as none others have been able to do.

"The final aim of this committee is to provide a centre where all existing organisations and individuals genuinely interested in the uplifting of the moral tone of the nation may meet for free discussion of



this problem. Unity is urgently needed to fight the organised promoters of vice, and not only unity in work, but in ideas. The need for such consolidation of effort has been felt in this country, and the movement towards public congresses is full of hope for the future. . . .

"The Committee of the Bureau of Social Investigation, of which Miss Margaret Odeh was appointed organiser, was formed during 1914. Dr. Helen Wilson, of the British Branch of the International Abolitionist Federation, became its first member, and her experience in the scientific investigation of prostitution will prove invaluable to the committee of this department. It was felt necessary to make some private survey in order to ascertain the exact scope of the work. This was accomplished by June, 1914, but the outbreak of war put a stop to all organised investigations owing to the very abnormal conditions which it created. Accordingly the investigation committee has suspended its activities until social conditions have become more settled. It has in the meantime devoted its energies to promoting a farm colony scheme for prostitutes called the Women's Training Colony. This scheme has received the support of prominent social workers and Police and Home Office officials."

*Legislation to Prevent the Spread of Venereal Diseases.* The State of Vermont made the venereal diseases reportable by name when found in public institutions and by number when found in private practice, under an act (1912, No. 218) effective February 3, 1913, entitled An Act to Prevent the Spread of Certain Infectious Diseases, and reading as follows:—

*It is hereby enacted by the General Assembly of the State of Vermont:*

SECTION 1. Commencing on the date of the passage of this act the superintendent or other officer in charge of public institutions such as hospitals, dispensaries, clinics, homes, asylums, charitable and correctional institutions, shall report promptly to the state board of health the name, sex, age, nationality, race, marital state and address of every charitable patient under observation suffering from venereal diseases in any form, stating the name, character, stage and duration of the infection, and, if obtainable, the date and source of contracting the same.

SEC. 2. Physicians shall furnish similar information concerning private patients under their care, except that the name and address of the patient shall not be reported.

SEC. 3. All information and reports in connection with persons suffering from such diseases shall be regarded as absolutely confidential, and shall not be accessible by the public nor shall such records be deemed public records.

SEC. 4. The state board of health shall provide, at the expense of the state, facilities for the free bacteriological examination of discharges for the diagnosis of gonorrhoeal infections, and also shall provide, at cost, vaccines or antitoxins for the treatment of such infections. And said board shall make, at the expense of the State, the Wassermann test or examine smears for the diagnosis of syphilis; and shall furnish the treatment known as 'Salvarsan' or other accredited specific treatment at cost. But such diagnosis and treatment shall not be furnished until the data required for the registration of the case has been furnished by the physician or institution treating the patient.

SEC. 5. The state board of health shall include in bulletins or circulars distributed by it information concerning the diseases covered by this Act.

A present tendency in dealing with these diseases is illustrated by the passage of a further act approved March 23, 1915, entitled an act for the prevention of venereal diseases, and effective June 1, 1915, as follows:—

*It is hereby enacted by the General Assembly of Vermont:*

SECTION 1. A person who, knowing himself to be infected with gonorrhea or syphilis, marries shall be fined not more than five hundred dollars or imprisoned in the house of correction for not more than two years.

SEC. 2. A person who, while infected with gonorrhea or syphilis, has sexual intercourse shall be fined not more than five hundred dollars or imprisoned in the house of correction for not more than one year.

SEC. 3. A physician who knows or has reason to believe that a person whom he treats or prescribes for is infected with either gonorrhea or syphilis shall immediately report the name, address, age and sex of such person to the secretary of the state board of health, for which report he shall receive the sum of twenty-five cents to be paid by the state board of health. A physician who fails to make such report shall be fined not more than two hundred dollars.

SEC. 4. The state board of health shall make and enforce such rules and regulations for the quarantining and treatment of cases of gonorrhea



and syphilis reported to it as may be deemed necessary for the protection of the public. Said board shall not disclose the names or addresses of persons reported or treated to any person other than a prosecuting officer or in court on prosecutions under this act.

SEC. 5. During the months of January and July each year said board of health shall pay to physicians all sums due for reports made under the provisions of this act.

SEC. 6. The sum of one thousand dollars is annually appropriated for carrying out the provisions of this act.

SEC. 7. Section 2 of No. 218 of the Acts of 1912 is hereby repealed.

The City of New York in Section 88 of its Sanitary Code as adopted in December, 1914, provides for the notification of cases of venereal disease to the City Department of Health. This section reads as follows:

"SEC. 88. Duty of superintendents of hospitals and dispensaries, and of physicians, to report cases of venereal disease. It shall be the duty of the manager, superintendent, or person in charge, of any correctional institution, and of every public or private hospital, dispensary, clinic, asylum, or charitable institution in the City of New York to promptly report to the Department of Health the name or initials, together with the sex, age, marital state and address, of every occupant or inmate thereof or person treated therein, affected with syphilis or gonorrhea; and it shall also be the duty of every physician in the said City to promptly make a similar report to the Department of Health relative to any person found by such physician to be affected with syphilis or gonorrhea. All reports made in accordance with the provisions of this section, and all records of clinical or laboratory examinations indicating the presence of syphilis or gonorrhea, shall be regarded as confidential and shall not be open to inspection by the public or by any person other than the official custodian of such reports or records in the Department of Health, the Commissioner of Health, and such other persons as may be authorized by law to inspect such reports or records, nor shall the custodian of any such report or record, the said Commissioner of Health, or any such other person divulge any part of any such report or record so as to disclose the identity of the person to whom it relates."

The General Assembly of Ohio during the past winter amended the sections of the General Code of that state relating to the practice of medicine as to so read in part as follows:—

"The state medical board may refuse to grant a certificate to a person guilty of fraud in passing the examination, or at any time guilty of felony or gross immorality, grossly unprofessional or dishonest conduct, or addicted to the liquor or drug habit to such a degree as to render him unfit to practice medicine or surgery. The words 'grossly unprofessional or dishonest conduct' as used in this section are hereby declared to mean:

"First: The employing of any capper, solicitor or drummer for the purpose of securing patients, or subsidizing any hotel or boarding house with like purpose, or the obtaining of any fee on the assurance that an incurable disease can be cured.

"Second: The wilful betrayal of a professional secret. But a physician, knowing that one of the parties to a contemplated marriage has a venereal disease, and so informing the other party to such contemplated marriage, or the parent, brother, or guardian of such other party, shall not be held to answer for betrayal of a professional secret nor shall such physician be liable in damages for truthfully giving such information to such other party, or the parent, brother, or guardian of such other party.

"Third: All advertising of medical practice in which extravagantly worded statements intended, or having a tendency to deceive and defraud the public are made, or where specific mention is made in such advertisements of tuberculosis, consumption, cancer, Bright's disease, kidney disease, diabetes, or of venereal diseases or diseases of the genito-urinary organs."

This specific releasing of the physician from the pledge of professional secrecy in regard to venereal disease is, so far as has been ascertained, the first to be made by law in any state. The possibilities of the law as amended are evident both for the protection of innocent persons from venereal contagion and against venereal disease quacks.

According to the latest information available, the venereal diseases are notifiable either by statute or by rule of the state board of health in the following states: California, Indiana, Iowa, Kansas, Louisiana, Michigan, Ohio, North Dakota, Utah, Vermont, and Wisconsin; and by local ordinance in New York City and Rochester, New York. Statistics from state reports have been included during the present year in the reports of the prevalence of disease published in the weekly Public Health Reports of the United States Public Health Service. It appears, however, that such reporting is often neglected even where required by statute.



*The Present War and Venereal Diseases.* The official organ of the British Branch of The International Federation for the Abolition of State Regulation of Vice, the *Shield*, for April, 1915, in a series of articles dealing with social hygiene aspects of the Great War, presents much valuable material. The statistics of venereal disease for periods following the Franco-Prussian, American Civil, and South African Wars are used to point out the impending world-wide danger and "obvious duties" toward averting "an evil which by its world-wide operation may be hardly less calamitous than the war itself."

"After the armistice the splendid services rendered to the troops during training and active operations must be maintained at their maximum efficiency. Among troops occupying foreign territories and in all camps at home in which returning troops may be temporarily quartered, there must be no relaxation of effort when hostilities cease; rather must the most strenuous efforts be renewed and reinforced.

"When the men return everything that can be done must be done to prevent popular excitement degenerating into orgies. Mayors, clergy of all communions, and, in fact, all persons of local influence should take the lead in the endeavor to guide enthusiasm into worthy channels.

"Whatever restrictions have been imposed on the sale of alcohol must be maintained until the armies are reduced to a peace footing. Many people will think it would be well if other countries would, like Russia, establish these restrictions in perpetuity.

"The departments of women's work improvised at the outbreak of the war will not, we are convinced, be regarded as a mere temporary expedient. They will, we trust, remain as permanent additions to the forces that make for national betterment. They certainly must not be dissolved or left without adequate support the moment the war ends. After the war they will be as valuable and as indispensable as ever.

"When danger is in sight, the watchman sounds the alarm, not to inspire panic or despair but, by calling for alertness, vigilance and wise precaution, to arouse the people to face and avert the danger. It is so now. If we give the warning thus early, it is in order to provoke thought and effort against an approaching evil. Probably some persons will call for Regulation. But Regulation cannot save us, any more than it saved the Bavarian Army Corps in 1871, when it was in full and unchallenged supremacy. Whether defeated or victorious, the peoples—and it is with their interests that we are concerned—must

depend upon themselves, upon their own virtue and moral sobriety. Our moral fibre must be strengthened. Only the higher manhood and womanhood of the nations can tide the world over the danger."

The failure of regulation as a measure for reduction of venereal disease is sharply shown:—

"This system is still in force in France and Germany. Of its effects in France, in the present crisis, we have no knowledge. But as regards Germany, a good deal of information is available, for there has been free discussion in German medical papers, and some of it is summarised in another column of this issue of the *Shield*, together with an article by Fraülein Pappritz, who is a staunch Abolitionist as well as an ardent patriot. 'Sanitary Regulation' of prostitution was very thoroughly carried out in Germany before the war: and at such a time as this we may be sure that in so well-drilled a nation no consideration for women, no scrupulous regard for personal liberty, would be allowed to hamper anything that would safeguard the health of the Army. Fraülein Pappritz tells us of the stern measures taken with young girls. Regulation is being pushed to the utmost. With what result? That there is an enormous amount of venereal disease in the German Army.

"The two most famous of German specialists have been giving their advice as to how the plague may be checked. Their proposals differ widely, but both are marked by Teutonic thoroughness. Professor Neisser proposes that every prostitute should be treated with salvarsan. She probably has syphilis, and it is not worth while to trouble about diagnosis! He adds that as to gonorrhea nothing is of any avail, not even daily supervision of the women. Therefore he bases his chief hope on an appeal to the soldier's sense of honor and patriotism. Professor Blaschko is more radical. He advises that during the continuance of the war soldiers should be forbidden all sexual intercourse except with their wives.

"Could there be a completer confession of the failure of the long and strenuous effort to make prostitution safe and healthy for its patrons? The last word of medical science is simply an echo of the words of Josephine Butler:—

"Men must learn to live virtuously; that is the only possible remedy for the physical plague. There are men who do not like to hear this; they will try everything sooner than this. The end, however, will be the failure of their every effort to separate the moral and the physical and the confirmation of this truth, that the only cure for the evils which they so much dread is purity of life.'"



*The Liverpool, England, Medical Institution Fights the Venereal Diseases.*

In November 1913 a committee of this institution, consisting of representative members of the medical profession attached to hospitals and practitioners of reputation in the city was appointed for the purpose of educating public opinion on the social, economic, and national effects of the venereal diseases. At two subsequent meetings held in the Town Hall under the chairmanship of the Lord Mayor and Lady Mayoress a lay committee was appointed to act with and widen the interest of the medical committee, by public lectures and specially written literature suitable for school teachers, nurses, social workers, and others interested in the moral and material welfare of the community.

Evidence which has already been given before the Royal Commission now sitting, together with the published investigations of scientific workers, indicates the wide prevalence of these diseases, and the serious and disastrous nature of their far-reaching results. It has been estimated that there are 800,000 fresh cases in the United Kingdom each year, all of them apt to be serious, but 114,000 of the gravest possible type. It is computed that there must be 3,000,000 syphilitics in the United Kingdom, involving a large death rate, and the prevalence of numerous conditions which cripple adults and children, both as to their mental and bodily capabilities.

After several lectures had been delivered by well-known lady doctors, including Mrs. Scharlieb, Dr. Frances Ivens, and Dr. Margaret Joyce, to representative audiences, the outbreak of the war compelled the committee to revise their plans and a campaign of lectures to the men in the training camps was organized; pamphlets written by Dr. Macalister for the officers and Dr. Mackenna for the men, explaining in plain non-technical English the dangers and after-effects of the venereal infections, were distributed after each lecture given by R. A. M. C. territorial officers, who appealed for abstinence from patriotic motives, urged the men to keep themselves fit to stand the stress and strain of active service, each holding himself responsible to maintain the honour of his regiment, to conserve all his energies in the honourable cause they were each engaged in, instead of becoming so much lumber, by taking risks they could avoid. The War Office sanctioned the delivery of lectures in the training camps and several religious agencies, Catholic and Protestant, were supplied by request with our publications. Of these nearly 110,000 copies have been distributed. Letters are received from workers interested in the moral welfare of the soldier, and we have reason to believe the spoken and printed word has had some

effect on the conduct of the men. These best samples of the manhood of the nation, taken from office or workshop, have now enlarged their view of life and on them depend the issues of the war and the generations to come. So far they have upheld the traditions of the race and the future of the country is in their keeping. The committee hope to resume their work in a future which will afford ample opportunity in the endeavour to influence to a cleaner, stronger, and purer way of life for the individual and nation. W. JONES, *Librarian*.

*Warnings to Soldiers.* The Liverpool Medical Institution's folder, "Some Dangers a Soldier May Avoid," in addition to pointing out in plain language the nature and results of gonorrhea and syphilis, reads in part as follows:—

"You are going to fight in order that your children and your children's children may enjoy the heritage of liberty. See to it that no action of yours will rob them of a heritage that is as priceless as liberty—the heritage of good health. . . .

"From the moment that a young man puts on the uniform of a soldier he is assailed by new temptations, or by old temptations that attack him with reinforced vigour. One of the chief temptations awaiting him is that of sexual indulgence.

"He will be tempted by women; and his endeavour to resist this temptation may give way before the chaff of some of his comrades. He may be urged to 'show himself a man.' The recruit who best proves himself to be a man is he who, in the face of such tauntings, is true to the promptings of his conscience.

"He may be told that sexual intercourse is necessary for health. This is absolutely untrue. Abstinence from sexual intercourse does no man any harm.

"Indulgence in impure sexual intercourse wounds or kills more human beings in Great Britain every year than the total number of our soldiers who are likely to be killed by German bullets in the present war. . . .

"Is the game worth the candle? It is surely better to abstain from illicit intercourse than to run such risks, which threaten not only oneself, but one's future wife and children.

"An officer who exposes his men to unnecessary risks in battle is a bad soldier. A recruit who exposes himself to the risk of venereal disease is also a bad soldier; for if he contract the disease he is a wounded man, and his military efficiency is enormously lessened. . . .



"No protective measures to avoid the infection of venereal diseases are reliable. A man can only be safe if he avoids illicit intercourse.

"Alcoholic intemperance lessens a man's power of self-control and in a large proportion of cases venereal disease is contracted while a man is intoxicated. Therefore be temperate.

"What King Solomon said of the prostitute is still true: 'She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.'

"If, with all these dangers before him, a man is fool enough to expose himself to infection, and gets one or other of these diseases, he should at once 'report sick.'"

The institution also issues for the use of social workers and others interested in the subject a more extended discussion of "The Dangers of the Venereal Diseases," by Charles J. Macalaster, M.D.

The Dutch Society for Combating Venereal Diseases (Nederlandsche Middernachtzending-Vereeniging) has likewise distributed, with the coöperation of the military authorities, to the Dutch Army a pamphlet on the venereal diseases entitled *Over Geslachtsziekten*, by D. Snoeck Henkemans, M.D.

*The National League for the Protection of the Family*, in its annual report for 1913-1914, reviews such topics as legislation on marriage licenses and registration, divorce, eugenics, social hygiene, and mothers' pensions, and says: "The integrity of the family is menaced by pernicious theories boldly uttered and shamelessly practised; chaotic conditions of legislation continue and even increase; efficiency of home life is made impossible by marriages of the unfit and unprepared; youth are left to learn the essentials of sex relationships through bitter experience and even irremediable injury; mothers meet maternity and the tasks of child nurture in ignorance and helplessness; intemperance and crime destroy domestic joy; poverty disheartens and needless disease disintegrates the home circle; and school and church lament but do not remove the defects in the human materials with which they must work. So long as such conditions continue, so long there will be a demand for the service of this League."

*Two Reports on the Feeble-minded.* The Children's Bureau of the United States Department of Labor has recently issued a Bulletin entitled *Mental Defectives in the District of Columbia*, giving statistical

and other data, and calling attention to the need for and lack of sufficient provision for the care of the feeble-minded. The reasons for the segregation and custodial care of mental defectives are summarized under the headings: Burden on the Family, Handicap to School System; Danger to Society; and Possibility of Training. It is in the third of these classifications that the special interest of social hygiene workers in the problem of the feeble-minded is centered. The Report says:—

“The danger to society of the mentally defective woman of child-bearing age is easily demonstrated and generally recognized. A more intensive study than has yet been made would be necessary in order to prove the comparative danger to society of the adult male who is mentally defective, but it is apparent from recent writings on this subject that the generally accepted idea of the proportionally slight menace of the adult male is being challenged. Certainly the records of penal institutions, juvenile courts, and jails provide testimony on the danger of the antisocial instincts of mentally defective adolescents.

“The connection between mental defect and delinquency has been demonstrated through studies made by reformatories and penal institutions and courts handling juvenile offenders. It is generally agreed that a considerable proportion of the inmates of penal institutions would be pronounced defective if examined by alienists. This proportion increases very decidedly among old offenders, indicating the danger to society of attempting reformation in the ordinary way where the mental condition makes it impossible. The number of mental defectives among recidivists emphasizes the need of discovering mental defect early in the careers of delinquents and segregating them permanently for their own welfare and for the protection of society.”

Feeble-Minded Citizens in Pennsylvania, by Dr. Wilhelmine E. Key, issued by The Public Charities Association of Pennsylvania, includes a preliminary survey in the northeastern part of the state, and the results of an intensive study, in a restricted area, of defectives under the following type-headings: The Partially Dependent; The Intemperate; The Sexually Immoral; The Criminalistic; Feeble-minded Mothers; Misfits in the Rural School. The summary and conclusions indicate that “for the effective handling of the problem of the feeble-minded in this State there should be:—

- “1. Location of its worst centers of degeneracy and defect.
- “2. Study of local conditions at these centers, which shall secure registration of notoriously bad strains.
- “3. Prohibitive legislation in the form of an effective marriage law, which shall restrain from marrying into such strains.



"4. Legislation which shall secure commitment to appropriate institutions in cases where a marriage law would fail to check the increase of defectives."

Both reports contain the records of individual cases, while the Pennsylvania document presents interesting family studies with genealogical charts.

*All Work and No Play.* This page has chronicled the brief and sordid history of Francis Ignatius Brady. Francis, once a healthy, normal, growing young person, was possessed of a desire, likewise, healthy, normal and growing, to mix with his kind for the purpose of amusement. He could find his opportunity, it would seem, only in a poolroom with a saloon next door. His end was sudden and it came before he was eighteen. The term "find" implies that he was obliged to seek and may, therefore, be inapt. In too many municipalities of importance, poolrooms with saloons next door and similar unhallowed places fairly thrust themselves upon the attention of unwary, inexperienced boys and girls, seeking normal change and relaxation.

*The Problem.* That a desire to play, to mix, to relax, to find amusement, to live a social life, exists in our young people, is fairly obvious. It can not be laid, as by an exorcism one might lay a ghost, by a well-considered exhortation on the necessity of self-abnegation. It is quite as natural as a desire for food and rest, and any attempt to eradicate it will end in disaster. The picture of an adolescent youth, biding at home of nights, to improve his mind and his manners, is very edifying. No less soothing is it to contemplate little Betsy Jane, as she holds her sampler to the lamp, to discern if the stitches be featly done. But these pictures represent ideals, not common realities and, for thousands of homes, impossibilities.

If the home be such that reasonable recreation and employment may be found in it, or under its auspices, then by all means let the young people be encouraged to stay there as much as possible. No social settlement or amusement-centre can have a tithe of the inspiring influence exercised by a good home. But there are thousands of homes so restricted, physically, financially, sometimes even morally, that they can afford the growing boys and girls little or no domestic recreation. The children of these households seek, as other children seek, relaxation in healthy play and amusement. As they can not find it at home, they are likely to find it on the streets, or in places and under conditions which are not favorable to their growth in holiness.

The "Don't" Policy. How to direct the gregarious habits of the young is a question which becomes more pressing day by day. Only a part, the less important part, of the question is answered by sternly suppressing places which may be harmful, physically or morally. It is not enough merely to remove obstacles. The question is not answered by saying "Don't." A policy of pure negation creates an impossible situation and defeats its own purpose. Excessive restraint leads to atrophy, a condition not intended by nature. When instead of issuing an unalterable ukase that Johnny shall not frequent the poolroom with a saloon next door, Johnny can be directed to a perfectly proper place of amusement in which he can have a larger amount of "fun," the first step has been taken in the solution of a difficult problem. For Johnny and his sister like to dance, to go to the "movies," Johnny wants to play ball, to belong to a "gang," a club. His motto is the medieval axiom, *agere est vivere*, and he translates it, "Life means that something is doing all the time." Is he wrong? Not entirely. Life means ordered action, action constrained by proper limits, but it means action, after all, and in this sense he is right. Put Johnny in a cage, never let him mingle with other boys, never let him go abroad, and you may keep him from the influence of an openly vicious environment, but you will likewise make him a very dull, a very useless, unnatural kind of boy.

Its Results. At present, our young people can fulfill their social ambitions very readily with the aid of organizations either purely secular or governed by Church affiliations more or less intimate. These organizations in the form of dance halls, social settlements, theaters and athletic clubs, are numerous in every large city, but, from a Catholic viewpoint, very few of them can be commended without reserve, and many of them must be openly condemned from the standpoint of even elementary decency. This fact has drawn the criticism that, while religious leaders are ready to condemn, they are very slow to supply a suitable substitute for the evil condemned.

There is much truth in the criticism. Our policy touching the social activities of a large class of our young people has been of a character almost entirely negative. "See what the children are doing, and tell them they mustn't." Instead of building a new road or finding the old one, we have contented ourselves, when we have done anything at all, with deprecating and deploring and "viewing with alarm" the guideposts to the broad and easy path to iniquity. All this is good and sometimes necessary, but it is not enough. No human being can model his life on a series of negations. A locomotive is restrained by the



rails from plowing the fields along the right of way, but even this machine goes somewhere. We can not expect our young people to be contented if their desires, founded on human nature, for the amusement that is found in social gatherings, in athletic contests, in the theaters, are met by a policy of negation and restraint.

The "Do" Policy. Here and there throughout the country, the observer may note a parish fairly well supplied with this world's goods and large enough, in point of numbers, to be sufficient to itself. The spiritual wants of the flock are administered by a zealous and self-sacrificing clergy. The parish has its sodalities, its confraternities, and the real spiritual life of the people finds its truest expression in the crowds that throng to the Holy Table. Nor is the fact that man is a social being forgotten. There are clubs for boys and girls, clubs for the young men and women; there are lyceums, lecture courses, dramatic societies, and all these organizations have their home in a parish house, in which you will find a splendid gymnasium, an excellent library, and a hall for dances, moving-pictures, and parish gatherings of young and old. Ample provision is thus made for a full and enjoyable exercise, under healthy conditions, of the social instincts of the young people of the neighborhood. Mixed marriages will be few in this parish, for the young people have become acquainted with one another and the boy or girl arraigned before the Juvenile Court will be a rarity. There is no "don't" about this program. It is all "do." It attracts the young people because it has something to offer them, something better, more enjoyable, than they can meet with elsewhere. As a sodality, it would be a failure; but as a necessary complement to the sodality, it is a splendid success. The secret of the success lies in its recognition of the fact that, since the young people inevitably will seek and find amusement, it is better that they find it where it will be beneficial and not harmful.

Means to an End. There was a period, and unfortunately some Catholic communities still languish in that darkened period, when to provide for the amusement of the young people was thought to be beyond the office and beneath the dignity of the Church. This is misreading history. The mystery and the miracle plays are reminders of the medieval days when the parish was the center of the social as well as of the spiritual interests of the community. There is not the slightest danger that our church societies will degenerate into mere social clubs or athletic societies. Gymnasiums, dramatic clubs, moving-pictures, swimming-pools, baseball teams and athletic fields will be used simply as legitimate and valuable means in the process of shielding our young

people from harmful influences, and of engaging their interest, moreover, in activities which are physically and morally helpful. If a baseball team will attract boys who are beyond the influence of a sodality or a sermon, it is wisdom truly Christlike to open an account with a dealer in athletic supplies.

Is It Feasible? It is obvious, however, that what can be effected in this matter by a large and flourishing parish, is quite beyond the power of the smaller congregation, struggling with obligations which are imperative. Here we can take a needed lesson from the social organizations under the control of the various non-Catholic religious bodies. It is the lesson of "pooling our interests." Some reflections on this important matter will be offered in a subsequent paper.

PAUL L. BLAKELY, S.J. in *America*, May 8, 1915.



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